

LINGUISTIC SURVEY OF INDIA.



COMPILED AND EDITED BY

G. A. GRIBSON, C.I.E., F.R.D., D.I.W., I.C.S.



VOL. III.

TIBETO-BURMAN FAMILY.

PART II.

SPECIMENS OF THE

BODO, NAGA, AND KACHIN GROUPS.

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CHAPTER
ANALYSIS OF THE CHINESE MARKET
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Subject to subsequent revision, the following is the proposed list of volumes of the Linguistic Survey of India.

- Vol. I. Introductory.
- " II. Hano-Khanti and Tai families.
- " III. Part I. Tibeto-Burman languages of Tibet and North Assam.
- " II. Koko, Niki, and Kachin groups of the Tibeto-Burman languages.
- " III. Kuki-Chin and Burma groups of the Tibeto-Burman languages.
- " IV. Dravida-Munda languages.
- " V. Indo-Aryan languages, Eastern group.
- Part I. Bengali and Assamese.
- " II. Hindi and Oriya.
- " VI. Indo-Aryan languages, Middle group (Eastern Hindi).
- " VII. Indo-Aryan languages, Southern group (Marathi).
- " VIII. Indo-Aryan languages, North-Western group (Sindhi, Lahnda, Kashmiri, and the 'Non-Sanskritic' languages).
- " IX. Indo-Aryan languages, Central group.
- Part I. Western Hindi and Panjabi.
- " II. Rajasthani and Gujarati.
- " III. Himalayan languages.
- " X. Eurasian family.
- " XI. "Gipsy" languages and supplement.

CONTENTS.

BĀĀ OR BODO GROUP.

	Page
Introduction	1
Bāk, Bōh, or Phāin Kāhāi	5
Bā- or Bōh	5
Lāhāp	40
Dāhāp or Hāh Kāhāi	40
Hāp	40
Gāh of Kāhāi Bāk	40
Kāhāi or Standard Kāhāi	78
Jāhāp	81
Jāhāp, Kāhāi, or Jāhāp	81
List of Kāhāi Bāk and Jāhāp	81
Other Kāhāi	84
Kāhāi Bāk	84
Vocabulary of Kāhāi	100
Tāhāi	100
Tāhāi	100
Chāhāi	100
Māhāi	100
List of Standard Words and Sentences in the various Languages of the BāĀ Group	101

NĀĀ GROUP.

General Introduction	101
Western NāĀ-group	101
Jāhāp or Jāhāp	101
Dāhāp, Hāh or Hāh, Kāhāi	101
Kāhāi or Kāhāi	101
Jāhāp or Jāhāp	101
Kāhāi	101
List of Standard Words and Sentences in the various Languages of the Western NāĀ-group	101
Central NāĀ-group	101
Jāhāp or Jāhāp	101
Jāhāp and Jāhāp Vocabulary	101
Jāhāp	101
Jāhāp NāĀ	101
Jāhāp and Jāhāp	101
List of Standard Words and Sentences in the various Languages of the Central NāĀ-group	101
Eastern NāĀ-group	101
Jāhāp or Jāhāp and Jāhāp or Jāhāp	101
Jāhāp	101
Jāhāp or Jāhāp	101
Jāhāp	101
Jāhāp	101
Jāhāp	101
List of Standard Words and Sentences in the various Languages of the Eastern NāĀ-group	101
NāĀ-Bāk NāĀ-group	101
Jāhāp	101
Jāhāp or Jāhāp NāĀ	101
Jāhāp or Jāhāp	101
Jāhāp	101
List of Standard Words and Sentences in the various Languages of the NāĀ-Bāk NāĀ-group	101

CONTENTS.

	Page
Miao-Kadai Sub-group	444
Muyang or Miao	44
Miao	445
Muyang-Miao	45
Muyang or Miao	46
Miao or Miao	46
Miao	46
Miao	46
Miao	46
Miao	46
List of Standard Words and Sentences in the various languages of the Miao-Kadai Sub-group	46

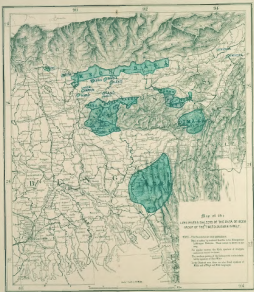
KACHIN GROUP.

Introduction and Account, with Specimens, of Kachin and other forms of Kachin	46
List of Standard Words and Sentences in Kachin	47

KAPPA.

To read: Page

(1) Map of the Languages and Dialects of the Kachin or Kado Group of the Tibeto-Burman Family	1
(2) Map of the Kachin Languages	11
(3) Map of the Dialects of the Kachin Group of Tibeto-Burman Family	46



THE BĀRĀ OR BODO GROUP.¹

The generic name 'Bodo' was first applied by Hodgson to this group of languages. The exact sound is better represented by spelling it Bāṛā or Bāṛ. Bodo or Bāṛ is the name by which the Meah or Mea and the Kachāris call themselves. Like other tribal names in Assam, the name probably once meant a male member of the tribe. In the closely allied Tiparā language bōd(ə), still means a 'man,' and a Kachāri or Meah will call himself a Bōd-f'at, a son of Bāṛa, to distinguish him from e.g. a Smeah, that is, a Bhojia, or Chin-f'at, a son of China. The Bāṛ folk who live to the west of the Kamrup district are called Meah by their Hindi neighbours. This word is probably a corruption of the Sanskrit 'Mīśakāśa,' which corresponds to the original meaning of our word 'Wahā,' i.e. foreigner, stranger. Those of the Bāṛ who live in and to the east of the district of Kamrup are called Kachāris, pronounced kachā, by Hindus. It is said that the name Kachāri originated in the fact that, some 800 years ago, the Bāṛ of Hill Tipperah, when giving his daughter in marriage to the Bāṛ of Maffong in the present North Cachar, gave her as dowry the Barak valley in what is now known as the district of Cachar. The inhabitants of North Cachar were the Bārā-ah, whom the Assamese called Kachāris. In process of time this name was extended to their Bāṛ kinsmen, who occupied the plains of Assam and North-East Bengal over an area practically contemporaneous with the ancient kingdom of the Kō (or Koch) kings of whom the Maharajah of Cooch Bihar and the Mughalid Rajas are the present representatives. This explanation has, of late, been objected to on the ground that the name of the district is, phonetically, Kachār or Kachar, with a long ā in the first syllable, and not Kach. It has been suggested that the word Kach-ari means the Kach-āri, the son of the Kach, and that Hodgson might have called them, what some of the family still call themselves, namely, Kach or Kō.² The use of the word Kach to describe the Bāṛ race is, however, open to the objection that the name has acquired a specific use, namely, to describe a Bāṛ who has become converted to Hinduism, and his descendants, and the Kōch are fast becoming (if they have not already become) a recognized Hindi caste. The derivation of Kachāri from Kach-āri, is, moreover, nothing but a hypothesis, and cannot, as yet, be proved by any historical facts. Till these are forthcoming, the traditional connexion of the word with Cachar, though not entirely satisfactory, must hold its ground.

The Bāṛ group, then, comprises the language spoken by the Bāṛ-f'at (i.e., the

¹For the portion of the Linguistic Survey which deals with this group, I want take the first opportunity of gratefully acknowledging the assistance which I have received from Mr. J. D. Anderson, I.C.S. (1904). The whole section has been most carefully revised by him, and the greater part of the general introduction, besides nearly the whole of the important introduction to the Bāṛ languages, is from his pen. It will also be seen that he has provided some valuable specimens in that form of speech. As occasion seems I shall again and again have to draw attention to notes written by him for the survey of this group. It must, however, be understood that I am responsible for what follows, and any mistakes which may be noted should be attributed to me and not to him.

²āṛ or dōṛ is the patronymic commonly used by the Bāṛ people in naming their sons or daughters.

Meik and Kachhri) and the cognate languages spoken by the other tribes shown in the following table:—

Name of language.	NUMBER OF SPEAKERS IN		TOTAL.
	Assam.	Bengal.	
Trim Bhaip (Kachhri and Meik)	547,500	55,000	602,500
Hakha	51,500	—	51,500
Malak	25,100	—	25,100
Lahlong	18,000	—	18,000
Thakak (or Haka Kachhri)	180,700	60,000	240,700
Chak (or Meik)	500	100,000	100,500
Tyaput	300	—	300
Shaktya	—	—	—
Total.	833,100	155,000	988,100

To this list must be added one more name, Meikha. This was the language of a tribe now completely Hinduised, living in Siliguri and Lakhimpur. A lot of a few of the words of this language will be found elsewhere, and shows clearly its affinity to the Bhaip group. But it must be remembered that the whole group has a tendency to become absorbed into the Aryan tongues of Bengal and Assam. Many of the people who speak these Bhaip languages are bilingual, and can use Bengali or Assamese, as the case may be, as fluently and freely as their own language. If they become 'Hindu' and acquire meat pork and rice beer, they usually adopt the use of the Aryan tongue as their sole language. But even before this radical change is effected, Aryan influences alter their mode of speaking. The philological interest of this group of languages centres largely in the fact that they are agglutinative tongues which have learned inflection by coming into contact with the speech of Aryan peoples. Thus, a Bhaip living in Darrang can talk, not only Assamese and a rich idiomatic Bhaip, made picturesque and vivid by the use of polysyllabic agglutinative verbs, but also an Aryanised Bhaip which freely borrows the Haguistic artifices of Aryan tongues, such as the use of the relative clause, of the passive voice, of adverbs, etc., and which almost wholly subjoins the characteristic agglutinative verb that does the work of those more analytic devices of language. Unfortunately most of the following specimens belong to this latter class, but in dealing with Kachhri, the language of this group best known to Europeans, it has been possible to give specimens of both types.

The nature of the agglutinative verb will be fully explained in dealing with Kachhri. The specimens of the various members of the group will show in what manner each tribe has grafted a more or less complete system of inflection on to its heretofore agglutinative verb.

It has been observed that these languages show a failure to realize the distinction between the verb and other parts of speech, a failure which is indeed common to nearly all isolating and agglutinating languages. This remark must not, however, be too strictly applied to the Bhaip group of tongues. The agglutinative verb can be modified by the insertion of 'inflexes' (examples of which will be given later on) and these inflexes are a device by means of which the work of adverbs and adjectives is done, often with a very picturesque effect, lending itself to a vivid narrative style which can only be realised by hearing the stress and modulation used in dealing with long agglutinative verbs.

These languages have vocabularies which are evidently closely related, and their grammars have also a number of special points in common. To illustrate this, I have quoted Mr. Gail's account of the salient peculiarities of the grammar of Rûp or Pûra (Kashmir), nearly all of which apply, *mutatis mutandis*, to the other languages of the group.

"The following short outline of Kashmir Grammar is given for comparison with that of other languages of the other group. In Kashmir inanimate objects have no gender; that of animate objects is denoted by a qualifying word placed after the noun, the particular word used varying according to the class of objects referred to. There are only two numbers, singular and plural, the former being sometimes made more emphatic by the addition of a word meaning 'one'; the latter is denoted by the postposition *jar* or *jra*. One is denoted by affixes which are added to the nominative form, the only modification being the occasional insertion of an emphatic *i* between the stem and the termination. Adjectives sometimes precede, but usually follow, the noun they qualify, the post-ending in the latter alternative being attached to the adjective, and not to the noun. They undergo no change in termination to make them agree with the gender or number of the noun they qualify. The comparative is formed by adding some word meaning 'than' to the dative of the word with which the comparison is made, and *via* to the adjective which immediately follows it. The superlative is formed in the same way, some word signifying 'all' being placed before the word compared.

The numerals only run up to ten, higher numbers being expressed by the use of the word *añit*, meaning 'a group of five.' Thus, fifteen is three groups of five, plus three. Different pronouns are used with numerals according to the class of nouns referred to, as being used for human beings and for inanimate animals, *garp* for the things, and so forth.

There are three personal pronouns which are used without denotation of gender, and are declined in the same way as nouns. Possession is denoted simply by the use of the genitive. There is no relative pronoun; its place is usually supplied by the participle. Thus, the man whom I saw yesterday has now away, is expressed in Kashmir by the yesterday man man has now away. There are interrogative and demonstrative pronouns which are declined in the usual way, except that the former seldom take the plural affix.

The imperative is the simplest form of the verb, the different tenses being denoted by affixes, which remain unchanged for all genders, numbers, and genders. Potentiality is expressed by the use of the relative with the auxiliary verb *to-ut*, to be able. The past participle is frequently used as a noun, and in such cases is declined as such. The present is formed by prefixing to the past participle in the different tenses of the verb *to-ut*, to be, and the infinitive by conjugating *to-ut* to give, with the infinitive of the main verb. Negative verbs are formed by inserting a 'negative' stem and the termination, except in the imperative, when *as* is prefixed to the stem. Adjectives are often conjugated like verbs, and verbs are frequently compounded with other verbs, the latter only being declined in such cases.

Adverbs are often separate words, but are also frequently formed from the corresponding adjective by adding *hail* or *ai*. Sometimes they are declined like nouns. The relations of space and position are expressed by postpositions. Comparisons are very sparingly used, their place being largely taken by participles. *I saw and called him*, for instance, would be expressed as '*I seeing him called*.'

It must be remembered that most of the following specimens have been prepared by natives who have, so to speak, looked at the pronunciation of the various languages through Assamese spectacles. Hence the system of representing the vowel sounds are far from uniform, for in Assamese nothing can be more uncertain than the pronunciation of the vowels. It should be remembered that *a*, *o* (as in 'hot'), and even *u*, may, in different specimens, represent the same sound. Again, some people represent the sound of *e* in 'father' by *ä*, and some by *a*. Similarly *ai* and *aii* are usually pronounced as *e*. Some writers invariably mark a final *i* or *u* long, while others leave it unmarked. So far as I could, with certainty, I have endeavored to reduce the whole to uniformity, but there are many cases which I have not ventured to touch. Exceptions to these remarks are the specimens of Rûp supplied by Mr. Anderson and those in the same language from

¹ Report on the Census of Assam for 1881, p. 169.

² *Ä* borrowed, *aii* and *ai* in consistent use.

³ *Goodness also* (in *v*).

Barrang, most of the Gâô speakers, and that of Chetiyâ, all of which have been very carefully written according to the rules of pronunciation laid down in this section.

There is another point. In some of these languages aspirated consonants are not so common as appears at first sight. In writing them in the Bengali or Assamese character it is usual to write *kh*, *th*, and *ph* at the commencement of a syllable, instead of *h*, *t*, and *p*, respectively. Now this case about will be found explained under the head of Gâô. In transcribing the following specimens, I have, in doubtful cases, let the aspiration stand, but in every case its presence should be viewed with suspicion. In dealing with languages hitherto unwritten it is impossible to obtain at once absolute accuracy.

Throughout all the languages of this group dental consonants are pronounced as semi-cerebrals, as in English.

The following note by Mr. J. D. Anderson on the mutual relationship of the languages forming the Bodo group will be read with interest :—

As far as the vocabulary of the specimens given, Dialects, Hajak and Tiperah are more the nearest dialect than the others, and Chetiyâ is least like Bodo. But many words run through the whole group, and in some cases without interesting phonetic changes. I give some instances :

English.	Hajak.	Bakha.	Lahung.	Dimaich.	Hajak.	Gâô.	Tiperah.	Chetiyâ.
get	mau	mau	mau	mau	mau	mau	mau	mau
give	kh	et	at	et	et	..	tu	tu
seven	lam	rin	ram	rin	ram	..	ram	..
shell	it	ram	ru	et	rai	..	et	..
fur	g'au	..	chale	jup-hi	hupang	chale	l'chak	..
go	thang	rang	it	hang	thang	..	thang	..
good	g'au	ram	..	hau	..	mau	..	..
do	..	..	khau	khau	khau	..	khau	..
become	at	akhung	hang	ji	ji	..	chit	at
know	ad	mau	tu	tu	tu	mau	tu	..
how many	loo	..	poachal	hichil	..	hachik	hachik	..
white	u-u	hul	u-u	hau	hau	mau	mau	..
gold	har-ma	gria	haran	haran	hria	..	gauran	..
oil	et	et	chi	ji	ji	chi	chi	hi
language	khilal	..	..	khilal	khilal	khilal	khilal	..
die	thai	et	thi	it	thai	et	thai	..
me	me (correct)	mau	mau	mau	mau	et	ang	..
him	khilam	khilam	..	khilam	khilam	..	khilam-in apparently mau 'small-brother'	..
pet clothes	gâu	..	gâu	gâi	hang	gâu	hâu	..
again	ji	..	jiu	jiu	..	..	ji	..
beaten	thang	thang	thang	thang	..	thang	..	..
low	g'au	ad	haran	gauran	haran	g'au	haran	thang
not	hang	ang	hang	hang	hang	hang	hang	chi

The words 'give,' 'seven,' and 'cloth' seem to show that Bodo is a degenerate member of the group and has softened its words.

BĀRĀ, BODO, OR PLAINS KACHĀRI.

The people who speak this language call themselves 'Bāh' or 'Bāh-Pā', i.e., sons of the Bāh. This word 'Bāh' has been identified by the first English explorers with their nationality, and is usually written 'Bodo.' They do not apply the name 'Kachāri' to themselves. The origin of that name is dealt with in the general introduction to the group.

The following account of the early history of the Kachāris is taken from page 234 of Mr. Gail's Report on the Census of Assam for 1891:—

"The first historical notice of the Kachāris of which I am aware is found in the annals of the Ahoms who descended from the Pathek in 1228 A.D., and found the country at its base in possession of the Miao and Borkin, whom they at once subjugated. They next fought with the Chakras, who occupied the northern portion of the Imphalprora valley, and then came into collision with the Kachāris, whose country lay to the west. This was in 1438 A.D., when the Kachāri capital was probably still at Disang, from which place it was removed to Malsong in 1528 A.D., after a decisive victory had been gained by the Ahoms. The capital remained there for two centuries, when the attacks of the Rājs of Jhalāra necessitated a further retreat to Disang in the plains of Cachar. These migrations were aided in only by the Rājs and a few of his followers. The great bulk of the Kachāris remained behind, and became the subjects of the Ahoms in Upper Assam, and of the Koch Rājs lower down the valley."

In the general introduction to the Bodo Group I have quoted Mr. Gail's account of the typical peculiarities of the Bāh language, and it is unnecessary to repeat them here.

The head-quarters of the Bāh language are now the three central districts of the Assam Valley, viz., Darrang, Nowgong, and Kamrup, but it extends westwards through Goalpara, Jalandipuri, and Cooch Behar, in a slightly different form, under the name of Moch, pronounced Moa. The Mochs deny all connexion with the Bodos, but there is little doubt that the tribes are identical. At any rate their language is one and the same, differing only in a few dialectic peculiarities.

The standard form of Bāh may be taken as that of Darrang, which has the advantage of being illustrated in Mr. Baile's excellent little grammar. As much it is spoken with slight variations in the following districts and by the following number of people:—

Cooch Hills	.	.	.	.	.	.	.	.	.	.	279
Goalpara	.	.	.	.	.	.	.	.	.	.	1,500
Kamrup	.	.	.	.	.	.	.	.	.	.	23,700
Darrang	.	.	.	.	.	.	.	.	.	.	41,500
Nowgong	.	.	.	.	.	.	.	.	.	.	14,500
Disang	.	.	.	.	.	.	.	.	.	.	4,500
Jalandipuri	.	.	.	.	.	.	.	.	.	.	1,500
Total											79,500

In Goalpara the language of most of the Bodos is called Moch, and only a few, particularly those residing on the Kamrup border, have been returned as speaking Bāh. The number of Moch speakers is, as will subsequently be seen, 23,911, so that the total number of speakers of Bāh and Moch together, that is of what is practically one language, is 274,531.

What is called the Hills Dialect of Kachāri is spoken in the North Cachar Hills, and in a small tract in the South of Nowgong. This is commonly said to be a dialect of

* Referred to Bāh.

Bôk, or at least it is contended that the two are common dialects of one language. No doubt at one time these two speeches were identical, but in the course of centuries, they have developed on such different lines that I prefer to call HIDE Kachêri, or, as its speakers call themselves, Pind-ê, (the language of) the people of the great river, a separate language of the Kodo Group. It certainly differs from Bôk far more than does Gôri, which is universally admitted to the status of an independent language.

The following are the principal authorities on Bôk and Moch. As there is so little difference between the two dialects I place the two lists of authorities in juxtaposition. Further information about Moch will be given on a subsequent page.¹

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- CAMPBELL, Sir G.—*Speeches of the Languages of India, including those of the Aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier*, Calcutta, 1874. Moch Vocabulary on pp. 153 and 8.
- HARRIS, E. T.—*Descriptive Ethnology of Assam*. Calcutta, 1878. 'Notes on Kachêri' and Moch Vocabulary follow on pp. 59 and 8. As the former is taken from Hodgson, it is also Moch.

¹ See p. 56.

BENNETT, G. H.,—*Notes on the Kindly and Popularity of the Ticks dwelling between the Andamans and Nipohi Islands.* *Journal of the Royal Asiatic Society*, xi (1880), pp. 57—66. Yokohama.

BAER, —*Silphoglossari.* In *Mon. Muséum National Histoire.* Rouquie, 1893.

BERNARD, L.,—*Recherches sur les Langues de l'Inde.* *Journal de l'Inde.* Paris, 1893.

—, *A short Grammar of the BāṣĪ or BāṣĪ Language.* Shantipur Sanskrit Mission Press, 1895.

Grammar.—All the dialects of BāṣĪ borrow words freely from the Aryan languages, Bengali or Assamese, with which they are brought in immediate contact. Words so adopted frequently suffer considerable corruption in the process of borrowing. The principal modes in which the corruption takes place, are described by Mr. Baer on pp. 35 and 37 of his grammar.

I am indebted to Mr. J. D. Anderson for the following note on BāṣĪ Grammar:—

As has been said in the general introduction to the group, the BāṣĪ people use Bengali or Assamese (in the case may be) as easily as their own tongue. This has necessarily affected the use of the BāṣĪ language (as indeed it has, probably, affected Assamese and has, perhaps, introduced some of the linguistic peculiarities which differentiate it from Bengali). It has become possible to use Kachāri words almost as if they were Assamese words. An illustration of this is given in the statement of an accused person printed below. This was taken down in Assamese, and was subsequently rendered, as will be seen, word for word, into Kachāri. The result was intelligible, if not very idiomatic, Kachāri. There is also given one of BāṣĪ's tales which also shows evident signs of having been translated from Assamese into Kachāri. Finally, there will be found a folk-tale or *khāṇḍā*, and some nursery-rhymes and songs which more closely resemble the idiomatic speech of the people when most removed from Aryan influences. The most characteristic thing about these latter specimens is the idiomatic use of the agglutinative verb, the nature of which will now be roughly explained in a rapid analysis.

In the first place it will be well to make a list of the most common verbal roots.

These are:—

āṭa, pain.
āṭā, be lamed (v. *āṭā*).
āṭa, bear (on back).
āṭā, buy.
āṭā, break (sawtooth).
āṭa, tie up.
āṭa, bear (on shoulder).
āṭā, cross (a river).
āṭā, swim, } jump.
āṭā, forget (v. *āṭā*).
āṭā, burst, break (nutshell).
āṭā, bag.
āṭā, fly.
āṭā, be angry.
āṭā, beat.
āṭā, flow (of water).
āṭā, work.

āṭā, drag up (cf. *āṭā*).
āṭā, speak.
āṭā, fill.
āṭā, wave.
āṭā, drum.
āṭā, cut.
āṭā, be.
āṭā, hold, feel, brandish.
āṭā, feed.
āṭā, swim.
āṭā, hit.
āṭā, increase, grow (cf. *āṭā*).
āṭā, estimate.
āṭā, take out.
āṭā, put, place.
āṭā, show (cf. *āṭā*).
āṭā, show (jangle) (cf. *āṭā*).
āṭā, (lightly) bury (cf. *āṭā*).

phān, mend (i.e. make-good).
phā, sell.
phāng, teach (v. *phāng*).
phāi, make big (cf. *phāi*).
phā, bear up.
phā, feed.
phā, make wet (cf. *phā*).
phā, *phā*, return.
phā, mix.
phā, hurry.
phā, make dry (cf. *phā*).
phā, pinch.
phā, over.
phāng, heat.
phāi, narrative of *phā*.
phā, good.
phā, tread on, thresh out paddy.
phā, cure (illness).
phāi, cut up (meat, etc.).
phāng, feed about for.
phā, transplant.
phāi climb.
phāi, lose.
phā, wear (shawl, etc.).
phā, third.
phā, cry.
phāi-*phā*, cry shrilly.
phā, hurt, shoot.
phā, loose, let go.
phā, play.
phā, error (of a cook).
phā, fear.
phāng or *phāng*, be obliged, stick.
phāng-phā, quarrel (v. *phā* in list of inflexes).
phā, escape.
phāng, heat (weather).
phāi, mix.
phā, fit.
phā, hard.
phā, catch (fish).
phā, be able.
phā, etc., tell (groups, etc.).
phā, tell (of rain).
phā, ripen (of crops, fruit, etc.).

phāi, conceal (v. *phāi* in list of inflexes).
phā, be thin, ill.
phā, be good.
phāi-phā, sigh.
phā, speak.
phā, enter.
phā, make water.
phā, trick.
phāi, lose (v. *phāi*).
phā, catch.
phā, be night.
phā, give, send, throw.
phā, give.
phāi-phā, give more, heap.
phā, drive.
phā, scrub.
phāng, stress.
phā, bind.
phāi, cut.
phāi, round.
phāi, }
phāi, } do, make.
phāi, }
phāng, take (cf. *phāng*).
phāi, run.
phā, stand.
phāi-phā, wear (shawl, etc.).
phāi-phā, come to fall (cf. *phāi-phā* to fall).
phā, open, clear (cf. *phā*).
phā, seize, hold.
phā, dung.
phāi-phā, speak.
phāi-phā, show.
phā, bear.
phāi-phā, hear attentively.
phā, waste (effort).
phāi-phā, throw.
phāng-phā, crouch.
phāi-phā, worship.
phāng, cover, hide.
phā, scratch.
phāi, take off (e.g. pot off a fire).
phā, take.

Now these roots (or some of them) can be agglutinated to one another and so form 'compound verbs.' I give some instances :

Ming , c.p.	men-ding—lead.			
Fai , c.p.	<div> <div>hiep-</div> <div>ot-</div> <div>man-</div> <div>hi-</div> <div>hi-tai-</div> <div>ai-</div> </div>	fai = come and	<div> <div>take.</div> <div>become.</div> <div>get.</div> <div>give.</div> <div>show.</div> <div>arrive.</div> </div>	
Fin , c.p.	<div> <div>ti-tung-</div> <div>lai-</div> <div>mai-</div> </div>	fin =	<div> <div>go</div> <div>bring</div> <div>look</div> </div>	look.
Hh , c.p.	<div> <div>ai-</div> <div>fin-</div> <div>hi-</div> <div>hai-</div> <div>hai-</div> <div>hai-</div> </div>	hi = give (or come) to	<div> <div>cut.</div> <div>sell.</div> <div>take.</div> <div>have.</div> <div>win.</div> <div>hit.</div> </div>	
Hap , c.p.	<div> <div>ma-</div> <div>hi-tai-</div> <div>hi-tai-</div> <div>hiep-</div> <div>rai-</div> <div>hai-</div> <div>hi-</div> <div>hi-tai-</div> </div>	hai =	<div> <div>see from far.</div> <div>throw away.</div> <div>speak out.</div> <div>about head.</div> <div>talk head.</div> <div>give up.</div> <div>beg aloud.</div> <div>show from far.</div> </div>	
Lai , xiai,	<div> <div>hai-</div> <div>gung-</div> <div>rai-</div> <div>ai-</div> <div>ai-</div> <div>ti-tung-</div> <div>hai-</div> <div>gün-</div> <div>hai-</div> <div>ai-m-ai-</div> <div>hai-</div> <div>ai-</div> </div>	lai =	<div> <div>do together.</div> <div>stick together (i.e. fight).</div> <div>take to one another.</div> <div>eat together.</div> <div>all by fire together.</div> <div>go together.</div> <div>hate each other.</div> <div>hate one another.</div> <div>speak with one another.</div> <div>crawl together.</div> <div>hungry with one another.</div> <div>laugh together.</div> </div>	
Ming } c.p.	{ hi-tung=must give.			
Gung } c.p.	{ ti-tung-gung=must go.			
Hai , c.p.	hi-tai-mai=bring and extension.			
Hai , c.p.	ai-ai=thoroughly wash.			
Hai , c.p.	<div> <div>hi-ai=wound by cutting.</div> <div>ai-ai=wound by biting.</div> </div>			

Tid, *e.g.* *tidu-tidu*=he caught and stay.
kuu-tidu-tidu and stay.

Tidu , <i>e.g.</i>	$\left. \begin{array}{l} \text{ti-} \\ \text{diu-} \\ \text{ti-} \\ \text{ti-} \\ \text{yu-} \end{array} \right\}$	$\left. \begin{array}{l} \text{tidu-kil} \text{ by} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{hunting.} \\ \text{cutting.} \\ \text{pounding.} \\ \text{plowing.} \\ \text{shooting.} \end{array} \right.$
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Tu , <i>e.g.</i>	$\left\{ \begin{array}{l} \text{tu-} \\ \text{tu-} \\ \text{tu-} \\ \text{tu-} \end{array} \right.$	$\left\{ \begin{array}{l} \text{tu=tu} \end{array} \right.$	$\left\{ \begin{array}{l} \text{dead.} \\ \text{sitting.} \\ \text{hidden.} \\ \text{tricked.} \end{array} \right.$
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(This use of *Tu* is the basis of the Passive voice now found in Arayanised Kachidi.)

Tup , <i>e.g.</i>	$\left\{ \begin{array}{l} \text{tu-} \\ \text{tu-} \\ \text{tu-tu-tu} \end{array} \right.$	$\left\{ \begin{array}{l} \text{tup=tup} \end{array} \right.$	$\left\{ \begin{array}{l} \text{selling.} \\ \text{hunting.} \\ \text{killing.} \end{array} \right.$
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Bu, builds these agglutinations which resemble what we call 'compounded verbs,' there are others, the second (and subsequent) members of which are auxiliary and have no independent existence. The exact meaning of these is not always easy to give in a *Bu* as they modify the meaning of the whole sentence and take the place of our adjectives and adverbs. I give some examples:

Bup, *e.g.* *pu-bup*=plant in a hurry.

Bu , <i>e.g.</i>	$\left\{ \begin{array}{l} \text{bu-} \\ \text{bu-tu-tu} \\ \text{bu-} \\ \text{bu-} \end{array} \right.$	$\left\{ \begin{array}{l} \text{bu} \end{array} \right.$	$\left\{ \begin{array}{l} \text{hear away.} \\ \text{come close out.} \\ \text{get much bigger.} \\ \text{put in.} \end{array} \right.$
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Bu, expresses continuous action.

<i>e.g.</i> Bu	$\left\{ \begin{array}{l} \text{bu-} \\ \text{tu-} \\ \text{tu-} \\ \text{tu-tu-} \\ \text{tu-tu-} \\ \text{tu-tu-} \end{array} \right.$	$\left\{ \begin{array}{l} \text{bu=continuous} \end{array} \right.$	$\left\{ \begin{array}{l} \text{begging.} \\ \text{staying.} \\ \text{standing.} \\ \text{worshipping.} \\ \text{being angry.} \\ \text{seeking.} \end{array} \right.$
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Bup, *e.g.* *tu-bup*=cook hastily.

PU, expresses company.

<i>e.g.</i> PU	$\left\{ \begin{array}{l} \text{pu-} \\ \text{tu-tu-} \\ \text{tu-} \end{array} \right.$	$\left\{ \begin{array}{l} \text{pu=} \end{array} \right.$	$\left\{ \begin{array}{l} \text{go-} \\ \text{with-} \\ \text{take} \end{array} \right.$	$\left\{ \begin{array}{l} \text{in company.} \end{array} \right.$
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Fu, *e.g.* *tu-fu*=all but die.

Fu is the causative of **Bu**.

e.g. *tu-fu*=compel to eat.

pu-fu=compel to tread.

忽然, e.g. 忽而 this then	$\left. \vphantom{\begin{array}{c} \text{忽然, e.g. 忽而} \\ \text{this} \\ \text{then} \end{array}} \right\} \text{from} = \left(\begin{array}{c} \text{the} \\ \text{road} \\ \text{do} \end{array} \right)$	suddenly.
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Hai, expresses notion of a distance.

e.g. 海 海-海 海- 海- 海- 海- 海-	$\left. \vphantom{\begin{array}{c} \text{海} \\ \text{海-海} \\ \text{海-} \\ \text{海-} \\ \text{海-} \\ \text{海-} \\ \text{海-} \end{array}} \right\} \text{distance and}$	$\left\{ \begin{array}{l} \text{get.} \\ \text{way.} \\ \text{enter.} \\ \text{stay.} \\ \text{handle.} \\ \text{run.} \\ \text{see.} \end{array} \right.$
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Hang=Fran, e.g. 海-挂-挂=be nearly dead.

Hai (opposite of tai), e.g.

海- 海- 海-	$\left. \vphantom{\begin{array}{c} \text{海-} \\ \text{海-} \\ \text{海-} \end{array}} \right\} \text{not=really}$	$\left\{ \begin{array}{l} \text{come.} \\ \text{go.} \\ \text{die.} \end{array} \right.$
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Khang , e.g. 看- not- man- 看- 海-	$\left. \vphantom{\begin{array}{c} \text{看-} \\ \text{not-} \\ \text{man-} \\ \text{看-} \\ \text{海-} \end{array}} \right\} \text{hang=}$	$\left\{ \begin{array}{l} \text{love much.} \\ \text{observe well.} \\ \text{stare strongly.} \\ \text{draw long breath.} \\ \text{cross (a river) and emerge} \\ \text{on other side.} \end{array} \right.$
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Khai, e.g. 海-海-海=go secretly.

海-海-海=hide secretly.

Khan, e.g. 吓- or 吓-海=cry out suddenly.

Khrung, e.g. 吓-海-海=be very much afraid.

Khrap, e.g. 海-海-海=blind fact.

Ling is very common and useful, and indicates completeness or conclusion.

e.g. 了- 了- 了- 了- 了- 了- 了- 了- 了- 了- 了- 了-	$\left. \vphantom{\begin{array}{c} \text{了-} \\ \text{了-} \\ \text{了-} \\ \text{了-} \\ \text{了-} \\ \text{了-} \\ \text{了-} \\ \text{了-} \\ \text{了-} \\ \text{了-} \\ \text{了-} \\ \text{了-} \end{array}} \right\} \text{ling=}$	$\left\{ \begin{array}{l} \text{cross over.} \\ \text{give away.} \\ \text{sleep soundly.} \\ \text{heat hard.} \\ \text{die outright.} \\ \text{used away.} \\ \text{ask thoroughly.} \\ \text{run away.} \\ \text{leave quite.} \\ \text{fly away.} \\ \text{lift up.} \\ \text{flow away.} \\ \text{set up.} \end{array} \right.$
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The root, compound or simple, in the imperative, the simplest form of the verb. Besides the inflex, some of which have been given above, there are three valuable suffixes, namely, *-ai*, *-ai* (for *-ai*) and *-ai*. These have a slightly intensive effect, and *-ai* indicates additional action, something like our 'also.'

It will be observed that in the specimens given below these applications are sparingly used, in some cases hardly at all. This is due to the introduction of inflexion and the free use of participial forms. It is obvious that the place of many of the English inflex can be taken by adverbs.

There is an adverb in Kachik, usually formed by adding the suffix *-ai* to an adjective. The adjective itself is usually formed by prefixing *g'* to a (verbal or other) root. Thus *ai-m*, be well; *g'kai-m*, good; *g'kai-m-ai*, in a good manner. But the further process of degradation will be best observed by considering the participial forms of the verb. These are—

(1) The active participle is *-ai-m*; where several active roots in succession occur in an agglutination, a Sikh accustomed to talk Assamese will substitute a whole series of active participles. Thus, in a folk-story I have found this expression :—

It-kai koo-ai-m koo-ai-m koo-ai-m koo-ai-m koo-ai-m koo-ai-m.

It-to ai-ing ai-ing ai-ing ai-ing ai-ing ai-ing.

This, in more idiomatic shape, would be—

It-kai koo-ai-m koo-ai-m koo-ai-m koo-ai-m.

(2) The adverbial participle. This is formed, as the adverb is, by adding *-ai* to the verbal root, and modifies the sense of the root much as an adverb does.

Thus, *ai-ing* *ai-ing-ai* *ai-ing-ai*.

I go-ing(ly) stay-ing.

This is often used in a reduplicated form as a continuative. Thus,

ai-ing ai-ing ai-ing ai-ing means, I keep going. I continue to go.

(3) The conditional or absolute participle is *-ai*, which sometimes takes the place of a conditional clause and, more often, has the effect of the ablative absolute with participle in Latin. Thus, to take an example from the Latin grammar, we may render—

Causa ventura, Ptolephos, diem solis.

Kaist-ai f-ai, di, f-ai-m ai.

It may be noticed that this participle has its own nominative or subject. Compare the Assamese-Bengali participle in *-ai*.

(4) The passive or relative participle is *-ai*. This can be declined like a noun or used like an adjective, and is used as the basis of the passive form, which in this as in other hill languages, is rarely used. Thus *ai-m-ai* is 'become heat-ed,' and this clumsy expression, by conjugating the verb *ai-m* (to become), may be considered to form a passive voice. The relative use of this participle is very idiomatic and can be best understood by considering a few examples :—

Thus :—

g'it-ta-m ai-m g'it-ta-m ai-m-ai g'it-ta-m } m-ai-m—
act-on speak-ing milk crowd-ing day

a boy so babyish that if you squeeze his throat (mother's) milk crowds.

* See and observe getting a Sikh and a Sikh indicate that it is borrowed from Assamese or Bengali.

mikkhim	soag-nai	kingran	} means a woman who can cook rice.
rice	cook-er	woman	
hi-fa	thai-ni-nai	giñhik	} a boy whose father is dead.
father	dead-having	boy	
dag	ñilapñ	khim-ni	} means during my going to do trade.
I	merchandising	do-to	

The remaining inflections, etc., of the Khpi language will be sufficiently well understood from the following tabular statement: compiled from the Reverend Mr. Badin's excellent grammar of Kachiri.

IT.—VERBS.—The *Verbs substantives* are *daya*, to ; *dayan*, was. The negative forms are *pidā* and *adap*, it is not ; *pidā* is more emphatic. *Adap*, negative form *adap-d*, is "it is necessary." *Daya* means "possessed of" as in *it didā* *daya*, he was money.

As in other Indo languages, verbs do not change for number or person, both of which are indicated by the subject. The only sign of inflection is that the letter *i* is inserted between a root ending in a vowel and a termination commencing with one. Thus, *adap*, go ; *ad-i* *ad-d*, am, present-tense. The following is the formation of the various tenses :—

Present. *day* *ad-i*, I am. *Find* *pon* *day* *ad-i*.

Pres. Inf. " *daying*, I am using.

Imperfect. " " *dayan*, I was using.

Past. " " *ad-d*, I was.

Pluperf. " " *ad-i*, *ad-i* *dayan*, I had used, I was a long time ago. Sometimes *ad-i* is used. As *ad-i* *ad-i*, I was (the narrative). *ad-i* is not used as *ad*, lower down, and the *ad-i* *ad-i* *ad-i* form.

Future. " " *daya*, I shall use.

Far. Immediate. " " *dayan* or *ad-i* *ad-i*, I shall use soon.

Superlative. " *ad-i* *ad-i* *daying*, he has used.

Subjunctive. " *ad-i* or *ad-i* *ad-i*, if I use or had used.

Expletive. *ad-i*, to use.

Participles. *ad-i*, using ; *ad-i* *ad-i*, having used ; *dayan* *ad-i*, sometimes sometimes *ad-i* *ad-i* *ad-i*, using soon. *ad-i* is sometimes written *ad*, as in the first sentence.

ad-i, *ad-i*.

ad-i, while using.

Agent. *ad-i* or *ad-i* *ad-i*, a user.

Compound verbs are formed by conjugating *ad-i*, to give, with the infinitive of the principal verb. Thus *ad-i* *ad-i*, to give, or *ad-i* *ad-i* ; *day* *ad-i* *ad-i*, I came to use. They are also made by the prefix *ad*, as *ad-i* *ad-i*, to give ; *ad-i* *ad-i*, to make big. Observe the similar use of the Hindi *ya*.

The *Passive* is formed by conjugating *ad-i*, to be, become, with the past participles of the principal verb. Thus *day* *ad-i* *ad-i*, I am used.

The *Negative verb* is thus conjugated. Its typical syllable is *d* :—

Pres. *ad-d*.

Imperfect. *ad-i* *ad-i*.

Past. *ad-i* *ad-i* or *ad-i* *ad-i*.

Plup. *ad-i* *ad-i*.

Far. *ad-i*.

Superl. *ad-i* *ad-i* ; *ad-i* *ad-i*.

Subj. *ad-i* or *ad-i*.

Past. pres. *ad-i*, not using.

past. *ad-i* *ad-i*, not having used.

" *ad-i*, not used.

Extensive participles or indices are added to the root between fixed the tense suffix ; e.g. *ad-i* *ad-i* *ad-i*, the what is having ; *ad-i* *ad-i* *ad-i*, the what is having strongly. Other similar particles are *ad-i*, *ad-i*, and *ad-i*. See, however, the preceding page.

[No. 1.]

TIBETO-BURMAN FAMILY. BĀĀ or BODO GROUP.

BĀĀ, BODO, OR PLAINS KACHĀRI.

(The Rev. Russell Payne, 1898.)

(DISTRICT DAMARA.)

Note.—Tamil words in Italics are borrowed from Damara, in a more or less corrupted form.

SPECIMEN I.

Bā-ō mīmōi-hā fā r'ā sū-ōi dang-mā. Hī-ai fāi-r'ā
Person-one man-of child male person-two were. Elder-of child-male
mōi-hā hī-fāi-ān khōi-hāi-ō, 'he ā-ā, nang-ai al baath-
little-lie his-father-to said, 'I my-father, then-of what property-
ai ai hāp'āi āng-ai-ān gāi-lāi-ā, hī-khō āng-ai hū.' Hī-ān-ai
of what there made falls, that made place.' That-ai (there-)
hī-fāi-ā gāi-ai baath-khō hī-āi-ōi ān-ai-ai hū-ai-ō. Hī-ai
his-father-like himself-of property there-to having-divided completed-giving. That-of
hāp'āi ān-ai mān hū mōi-hā fāi-r'āi-ā gāi-ai gāi-ai khōi-hāi fāi-hā-
a-little day-ai after that little child male-like himself-of all money having-
ai-ai g'ān thān-ai-ān thāng-ai-ai hūm hāh mān-ai-ai gāi-ai
taken for country-to having-gone had work having-done all
ai-ai-ai-ai khōn khān-ai-ai. Hī-hā gāi-ai thāi-hā āp-ai-ai-
having-gotten expenditure was-finished. Elder-of all money being-
hū-hā, hī thān-ai-ān āng'āi g'ān ān-ai-ai-ā; Hī-hā hī-hā māng-hā
finished, that country-to finish great completely become; then him-of anything
gāi ai-ai hūm-ai-ai-ā. Unā hū thāng-ai-ai hū thān-ai-ai
not-to to-not remain.¹ Afterwards he having-gone that country-to
ai-ai gāi-ai-ai-ān hāp-hāi-ai-ai-ā. Hī mān-hāi-ā
a-certain-one proprietor's-on (i.e., at the house of) went-(and)-entered. That man-like
hū gāi-ai gāi-ai hāi-hāi hī-hāi hī-hāi-ai-ai-ā. Hī-ān-ai ān-ai-ā
not to-keep himself-of field-to him not away. Therefore when-the
ai-ai gāi-ai-māng hū gāi-ai ai-ai-ā-ā hāng-hī-ai-ai mān khāi-hī-hī,
being-into house-with he himself-of belly-the to (it) said on-making,
hī-ai ān-ai hāng-ai-hī ai-ai hāp'āi hī-āi-ai-ai-ā. Unā that mān-ai-ai-ai
him-to any-one suppling to-not for did-not-place. At-last mind having-got
hū hāng-ai-ai-ā, 'āng'āi āi-ai-ai māng hāhā ai-ai-ai thāi-ai-ai
he said, 'me-of my-father-of how-many how-much accounts sufficient
ai-ai ān-ai, ān hī-hāi-hāi ai-ai mān-āi, ān-ai ai-ai ai-ai-ai-ai-ai thāi-
after things, and that-they more receive, but I being hungry am-

¹ i.e., *hān* and *hāi*.

dang. log sitt-ai-nai i-th-ai-in thing-ai-nai hē khorng-khē
 dying. I having-arrived my-father-to having-gone this word
 khithu-gan, "he i-th, nokhroong-ai su-nai-in dru rang su-nai-in-ai
 will-say, "O my-father, because-of saying-in and thy s'pide-in
 f'p' khith-ai; rang-ai Pai-r'ia-ni nau-in-ai ling-hoi-nai-ai dri
 ita (I)-did; then-of child-male-of some-by being-called-aloud-of any-more
 sayd ning-ā; rang-ai ai-th khith man-nai ai-th-ai haidi
 worthy (I)-am-not; then-of person-one money rotating around-of the
 ing-khā khāi, "I nau ai-th-ai-nai bi-th-ai khith-in thing-ai-nā
 am make. " That-after having-arrived his-father-of society-to (ho)-word,
 Khitha p'au-in thi-nai-in-ai bi-th-ā bi-khā su-nai-ai, su-nai-ai,
 But distance-in being his-father-the him having-arrived, having-companion,
 khith-ling-ai-nai, bi-ni gūth-ā gūth-ai-nai, khith-in-ai-th. Bi-ān-ā
 having-came, him-of made-in having-fallen, blond. That-after
 P'au-r'ia-ā bi-ni khith-ai-nā, "he i-th, nokhroong-ai su-nai-in dru
 child-male-the him-to said, "O my-father, because-of saying-in and
 rang su-nai-in-ai log f'p' khith-dang; rang-ai Pai-r'ia-ni nau-ni-in
 thy sight-in I am saying; then-of child male-of some-by
 ling-hoi-nai-ai dri sayd ning-ā.' Khitha bi-th-ā ai-th-ā-th-āi
 being-called-aloud-of any-more worthy (I)-am-not.' But his-father-the servants-to
 khith-ai-nai-ā, 'haidi-khāi g'hām p'au khā-nai-ai bi-ni gūth-ā;
 said, 'at-then good rely having-brought him-in to-arr-comes;
 bi-ni khith-ā ai-thām, ai-thang-ā ap-thang gūth-ā; dri rang-fir
 him-of hand-on ring, fast-on slippers to-arr-comes; and we
 haidi ai-th-ai rang-ai-gan. Haidi-ā bi ling-ai Pai-r'ia
 first having-arrived rejoice-will. Because this we-of child-male
 thi-nai-ai-bi, āi thing-ai sū dang; p'au-nai-p'au-bi, man-nai
 d'au-having-learn, now living it; having-been-laid, found
 sū-dang. Bi-ān-ā bi-ni rang-ai-ai hau-nai-ā.
 is Therom they rejoicing hold.

Bi nau-nai bi-ni g'at Pai-r'ia-ā haidi-ā dang-man. Uau-kā
 That then-at him-of elder child-male-the field-in was. Afterwards
 bi Pai-nai-ai nā khith man-ai-nai haidi dru ma-th-ai-ni māthi
 he having-come down near having-found music and dancing-of sound
 k'at-nai-ā. Bi-ān-ā bi ai-th ai-thar-khā ling-hoi-nai-nai rang-ai-nai,
 heard. Therom he person-one around having-called-aloud acquired,
 'hē khorng-ai hāran-ā mā?' Bi-ān-ā ai-th-ā khith-ai-nai-ā,
 'this word-of reason the what?' Therom around-the said,
 'rang-ai rang-fing bi-th, dri rang-ai nau-nai-ā bi-khā g'hām
 then-of thy-brother came, and then-of thy-father-the him good
 modern-in man-nai-khāi rang-ai rang-thi-ā māthi hā-dang.' Bi-ān-ā
 help-in receiving-because then-of thy-father-the food is-giving.' Therom

bi	hiep-ni-nai	nô-i-in	thang-nô	nam-i-ô-khêi-mee.	Thi-ô-i-khai
he	having-become-angry	hence-to	to-go	did-not-ask.	Thing-of-for
bi-fai-ô	bi-ô-i-in	bi-nai-nai	bi-khê	meaning	không
his-father-the	outside-to	having-come	how	beautiful	word
Bi-ou-nô	bi-ô-i-khê	ai-khê	hi-nai-nai-nai	khô-khê-nai-ô,	'not-but, hap-i
Thoum	his-father-to	reply	having-given	he-said,	'he/said-said,
many	how	many-ni	hê-i	khâm-ni-nai	mak
so-many	years	day	word	having-done	any
khâm	said-i-khê-i;	then-bi	khâm-i-khê-ni	lagu-mang	rang-ni-nô
order	did-not-break;	though	friends-of	with	to-make-merry
me-to	turn-i-in	bi-ô-khê-i,	khâm	many-ni	he
emphatic-see	past-child	did-not-give.	But	then-of	'this
long-i-in-khê-i-mang	many-ni	khâm	mai-gi-ai,	bi	bi-ni-in-nô,
harsh (-mang)-man-with	then-of	money	has-squandered,	he	on-coming immediately,
many	bi-ni-khê	bi-khê	bi-dang.	Bi-in-nô	bi-nô
them	him-of-for	front	art-giving.	Thoum	how-to
ang-ni	phê,	many	an-ô-i-in-bê	hap-ni	lagu-mang
me-of	child,	then	dang-(hê-i of repetition)-very	me-of	with
ai-ni	dang-ô	giat-bê	many-ni;	khâm	many-ni
whatsoever	to	all	then-of-(to);	bi	then-of
ai-nai-bê,	di-bê	thang-ni-nai	(bi-dang;	gwei	ai-nai-bê,
having-become,	now	being	is;	having	been
bi-ni-khai	many	many-on-ni-nai	phê-i-nai-ô	g'ham.	
him-of-for	us	having-made-merry	refusing	(to)-good.	

The following four specimens are from the pen of Mr. J. D. Anderson, and illustrate the two different styles of speaking Black.

The final is the statement of an assumed person translated from Amharic. In order to show how the Amharic idiom has been followed, the original version in that language is also given in italics with which the English version agrees word for word. The second is a fable which bears evident signs of translation from the same language. Finally there are a folk-tale and some folk songs in genuine and authentic Amharic.

No. 21

TIBETO-BURMAN FAMILY. BABA or Bodo Group

PLACE WORDS OR PHRASES EACH AT

THE STATEMENT OF AN ACCUSED PERSON TRANSLATED FROM ARABIC:

J. D. Anderson, May 2004

Note.—In the first line, words in *italics* are borrowed from *Manuscript*.

[illegible]

The next specimen provided by Mr. Anderson is *Shay's* table of the *False Friend*. It bears manifest traces of having been translated from *Assamese*, but is more aggressive than the preceding.

The acute accent marks the emphatic syllable in each word.

[No. 3.]

TIBETO-BURMAN FAMILY. BĀṢĀ OR BODO GROUP.

BĀṢĀ, BODO, OR PLAINS KACHĀRI.

(THE TABLE OF THE FALSE FRIEND.)

(J. B. Anderson, Esq., 1866.)

Note.—In the Bāṣā list, words borrowed from *Assamese* are in *Italics*.

BĀ- <i>ai</i>	<i>Fell</i>	<i>hang'-man-ai.</i>	BĀ- <i>ai</i>	<i>ai'-ah</i>	<i>ang</i>	<i>Khang</i>
<i>Man-tao</i>	<i>friends</i>	<i>were-ang.</i>	<i>They</i>	<i>man-tao</i>	<i>between</i>	<i>word</i>
khi'- <i>ai-nai</i>	<i>ai</i>	' <i>ang'-li</i>	<i>ai'-bi</i>	<i>duh'-an</i>	<i>gi'-ai-ai'</i>	<i>ang'-ai.</i>
<i>bound-mutually</i>	<i>that</i>	' <i>we</i>	<i>whenever</i>	<i>trouble-is</i>	<i>from-ang/ually</i>	<i>man-ai.</i>
Phā'- <i>ai</i>	<i>ai'-ah</i>	<i>bi'-ai</i>	<i>man'-bi</i>	<i>hang'-ai-an</i>	<i>bi'-gi</i>	<i>gi'-ar'-gi'-ar</i>
<i>Then</i>	<i>day-ang</i>	<i>they</i>	<i>somewhere</i>	<i>going-on</i>	<i>forest</i>	<i>with-in-with-in</i>
hang'- <i>ang-man.</i>	BĀ- <i>an-ai</i>	<i>bi'-ai</i>	<i>gi'-an</i>	<i>ma'-ar</i>	<i>na'-ah</i>	<i>ai'-gi</i>
<i>were-going.</i>	<i>Then</i>	<i>road</i>	<i>with-in</i>	<i>hour</i>	<i>are</i>	<i>meeting</i>
Phā'- <i>ai</i>	<i>bi'-ai</i>	<i>ai'-ai-ai</i>	<i>gi'-an</i>	<i>ai'-ah</i>	<i>hang'-ang</i>	<i>gi'-ai-ai</i>
<i>Then</i>	<i>they</i>	<i>man-tao-g'</i>	<i>with-in</i>	<i>are</i>	<i>tree</i>	<i>is-ai-ai</i>
<i>ai'-ah</i>	<i>bi'-ai-ai-man.</i>	<i>Bi'-bi</i>	<i>ma'-ar-ai</i>	<i>bi'-ai-ai-ang.</i>	<i>ai'-ah</i>	<i>khi'-ai-ai</i>
<i>are</i>	<i>could-not.</i>	<i>At</i>	<i>hour</i>	<i>is-coming.</i>	<i>are</i>	<i>running</i>
<i>hang'-ang-an</i>	<i>gi'-ai-ai-ai-ai.</i>	<i>ai'-ah</i>	<i>ang'-ai</i>	<i>ai'-ai</i>	<i>man'-a</i>	<i>ai'-ai-ai</i>
<i>tree-in</i>	<i>man-ai-ai-ai-ai.</i>	<i>are</i>	<i>any</i>	<i>resource</i>	<i>get-ai</i>	<i>according</i>
<i>bi'-ai-an</i>	<i>khang'-ai-ai</i>	<i>hang</i>	<i>bi'-ai-ai</i>	<i>th'-ai-ai</i>	<i>Uman'</i>	<i>ma'-ar-ai</i>
<i>earth-on</i>	<i>ascending</i>	<i>branch</i>	<i>holding-ai</i>	<i>stepped.</i>	<i>Then</i>	<i>hour</i>
<i>bi'-an-ai</i>	<i>bi'-ai</i>	<i>man-ai-ai-ai-ai.</i>	<i>hang</i>	<i>gi'-a</i>	<i>ai'-ai-ai</i>	<i>gi'-ang'-ai-ai.</i>
<i>coming</i>	<i>him-to</i>	<i>ascending-ai.</i>	<i>branch</i>	<i>is-ai</i>	<i>wing</i>	<i>left-completely.</i>
Phā'- <i>ang</i>	<i>hang'-ang-ai</i>	<i>man-ai-ai</i>	<i>ang'-ai-ai.</i>	' <i>He'-bi</i>	<i>ai'-ai</i>	<i>hang'-ai-ai</i>
<i>Then</i>	<i>tree-g'</i>	<i>man</i>	<i>asked.</i>	' <i>Shy</i>	<i>friend</i>	<i>Then-is</i>
<i>man-ai-ai-ai-ai</i>	<i>ai</i>	<i>bi'-ai-ai</i>	<i>ai</i>	<i>hang'-ai-ai.</i>	' <i>Bi'-bi</i>	<i>ai-ai</i>
<i>ascending-ai-ai</i>	<i>what</i>	<i>asked</i>	<i>Then</i>	<i>he</i>	<i>asked.</i>	' <i>That-bi-ai</i>
<i>man-ai-ai-ang</i>	<i>ang</i>	<i>bi'-ai-ai</i>	<i>ai</i>	<i>hang'-ai-ai.</i>	<i>bi'-bi</i>	<i>ai-ai</i>
<i>man-ai-ai</i>	<i>then</i>	<i>friends</i>	<i>not</i>	<i>make.</i>	<i>then</i>	<i>speaking</i>
						<i>asked.</i>

¹ *ai, ai, respond.*

² *gi, bi-ai, bi-ai-ai = acceptable.*

³ *gi = between, and-ai-ai-ai.*

⁴ *ang = complete.*

FREE TRANSLATION.

Two men were great friends. They vowed to one another not to desert each other in any trouble. One day, as they were going somewhere, they came into a forest. On the road a bear met them. Of the two, one could climb trees, the other could not. When the bear chased them, the first climbed high into a tree, the other, being helpless, crouched on the ground and held his breath. The bear came and smelt him hard, and finding him without breath left him. The man on the tree asked, 'My friend, when the bear smelt you so hard, what did he say?' The other replied, "'Don't make friends with such as he'" was what he said.'

The next specimen provided by Mr. Anderson is a folk-tale in genuine applicative Eñph. With the aid of the list of applicative particles on pp. 10 and 11, no difficulty will be found in following the interlinear translation.

1111

TIBETO-BURMAN FAMILY. BABA OR BODO GROUP

PAINT, BORO, OR PLAINS KACHUMI

▲ 建築設計事務所

61. D. Anderson, *Proc. Natl. Acad. Sci.* **100**, 12222 (2003).

More—in the Mid West, north increased from 1.9 percent to 3.5 percent.

[illegible]

1000

g'ham-ti n'at-ni-ni nu-naio g'ho-ni embo-bongh g'at. O'at-ni b'arai-a
well observing man all trouble only. Then old-woman-tie
b'arai-kh'at b'ong-naio. 'Dat nang-ha kh'at-ti a g'ham ni-dang.
the-old-woman-to said, 'To-day pour look good her-depense.
O'ham-ti-ni kh'ian man-shi-ti g'at, han-ni-ni b'ong-bi b'arai-a em-kh'at
W'at-nd'nd' rise yet-see-enjoy-will, speaking on-seeing old-man trap
dikh'at-ni-ni, and b'arai-kh'at ha-thai-ni kh'in-bi, b'arai-a g'at g'ang-na
about-out, and old-woman-to hill-by-seeing-to reading-on, old-woman stick one
li-ni-ni th'at th'at hi-th'at-hi-b'ong-naio. Ha-f'ang bi-th'at-ni-bi
taking clump clump heat-bill-pine-out-bill. Then heat-bill-out-on
ni-ni kh'ang hai-ni-ni th'at-f'ang-ni-ni b'arai-ni kh'andai sing-na
animal-one by dropping dead-nearly-being old-woman's stool under
the-dang-man. Un-nu gi-na-ni embo-f'at-kh'at ni-khang-ni-ni, b'arai b'arai-a
staying-man. After all-even frogs-to listening, old-man old-woman
hi-ni-f'at n'at-bi and kh'andai di-khang-bi, bi th'at-bi-ni-ni
there-from getting-up-on and stool lifting-on, that dead-nearly-being
embo-kh'at ni-ni-ni, b'arai-a, 'b'arai! ni-ni embo th'at-bi, bi-th'at!
frog-to examining, old-man, 'old-woman! one frog remained-then, heat-bill!
bi-th'at? han-bi, n'at-bi, ni-dan-ni-ni, 'I'm hi, ang-kh'at di
heat-bill?' saying-on, frog-like spoke-strictly, 'My-father O, me-to not
bi-th'at! ang nang-ni hi-ni ni-ni-ni, kh'at ni-ni-ni, ni-ni gi-na-ni
heat-bill! I go-to plough driving, see digging, rice ploughing
hi-g'at. O'at-ni b'arai-a b'ong-naio, 'hihi-th'at embo-bongh-ti a hihi
give-will. Then old-man said, 'Depense-then food work
man-ni-ni hi-ni ni-dang hi? Nang hihi man-ni-ni hi-ni-ti a g'at!
doing giving man O? You work doing giving better!
Bi th'at-ni-ni gi-na-ni nang bi-kh'at-ni kh'it-h'ang, b'ong-bi,
heat-bill-become-to fearing you that-to-even saying-on, saying-on,
embo-bongh-ti a g'ham-ti kh'ian-hai-ni-kh'at, and n'at ni-ni-kh'at,
food well worship-continue-by-become, and said to-see-become,
b'arai b'arai-a ha-ni-ni hi-th'at-hi-ni ni-ni di-naio. O'at-ni
old-man old-woman gi-na-ni heat-bill-out-on-being know-to placed. Then
ni-ni th'at-ti kh'it-bi th'at-ti di-khang hihi-ni ni-ni
to-day also staying to-morrow-also staying under-completed women sitting-on
embo-bongh-ti a nang ni-ni-ni dubl-on hi-ni ni-ni th'ang-naio,
food plough being-day f'at-to plough drive-to even,
and bi nang nihi-ni gi-kh'at-ni-ni hi-ni ni-ni-th'at-bi hi-ni
and bi plough handle-on climbing plough drive-continue-staying-on him-of
dubl th'ang ni-ni ni-ni ni-ni hi-ni gi-na-ni hi-ni ni-ni
field direction some big man-out elephant driving coming arriving-on
embo-bongh-ti a ni-ni-ni-ni, 'Ho-hi, Ho-hi, nang man-ni ni-ni-ni hi?
food-like saying-shouted, 'O, O, you where-of man O?

Ấng-đi đĩ-fũ-khĩ gĩđĩđĩ khĩm-dang ! Hĩm-hĩ rĩm-tĩ, 'Ấng-khĩ
Be-đĩ đĩ-kĩ-kĩ *disturbed* *making-are !* *Hĩm-hĩ rĩm-tĩ,* 'Ấng-khĩ
 bĩ-bĩđĩ mĩ-mĩ-kĩ đĩ? hĩm-nĩ-nĩ, mĩmĩ-kĩ bĩ-bĩ, đĩđĩ đĩđĩ
that-way speaking into ? *saying,* *man-to speaking-on, and* *sing-on*
hĩđĩmĩ-nĩ-nĩ *thĩ-tĩ.* *Hĩ-nĩ-khĩ mĩmĩ-kĩ mĩ-nĩ hĩ-nĩ-khĩ rĩm-tĩ*
hĩđĩng *stops.* *That-đĩ-became* *man* *man-to* *able-not-became* *hĩđĩng*
 mĩmĩ-kĩ-nĩ hĩ-nĩ thĩ-nĩ-nĩ nĩ-bĩ-đĩđĩ hĩng-mĩmĩ. Ồn-nĩ bĩ-bĩ
could-to-own *take-to* *and-đĩng* *know-up-to* *bring-đĩđĩ.* *Then-own* *he too*
 kĩđĩ-thĩ kĩđĩ-thĩ thĩng-nĩ-nĩ gĩ-gĩ-mĩ nĩ nĩ-tĩ-an thĩđĩ đĩđĩ
looked *looked* *own-ing* *own-kind-đĩ* *know* *up-on* *looked* *sing-on*
 hĩđĩ-nĩ-nĩ thĩ-nĩ-nĩ rĩmĩ-kĩ bĩđĩ bĩđĩ bĩđĩ
except-thĩm-đĩng *stop-gĩđĩng* *sing-to* *hĩđĩ* *hĩđĩ* *(in various manner)*
 mĩ-bĩ-thĩ-nĩ-mĩmĩ. *Đĩđĩ-tĩ* *kĩ-bĩ* *khĩđĩ-nĩ-nĩ,* *mĩ-bĩ-bĩ*
say-continue-stop-very-own. *Sĩng* *him-to* *hear-đĩ,* *arranging-on-own*
 nĩ-nĩ-khĩ hĩđĩ-nĩ-nĩ gĩđĩ-khĩ-nĩ đĩđĩ-nĩ thĩ-nĩmĩ.
are-not-became *except-đĩng* *own-kind (know)-to-own* *pull-down-to* *order-đĩ.*
 Khĩm bĩ bĩ-nĩ-đĩ thĩng-khĩm-nĩ-nĩ mĩđĩ nĩ nĩ-tĩ thĩ-nĩ-nĩ
Đĩ *he there-of* *from* *go-secretly-ing* *pull* *know* *up-on* *stop-đĩng*
 đĩ mĩ-mĩmĩ. Đĩ-bĩđĩ đĩ gĩ-mĩ nĩ đĩđĩ-nĩ gĩđĩ-nĩ-nĩ-khĩ,
man speaking-own. *That-way-own* *all* *know* *draw-to* *secretly-become-đĩng-became*
 rĩm-tĩ mĩ-mĩ gĩ-nĩ-nĩ bĩ-khĩ gĩhĩm-tĩ sang-mĩ-mĩ, 'Đĩ-đĩ đĩ,
hĩđĩ *after* *know-ing* *him-to* *through-đĩ* *not-đĩ,* 'O *my-father,*
 sang-lĩ mĩđĩ nĩ mĩmĩ? Ấng sang-khĩ sang-bĩ khĩm-tĩ-kĩ' hĩm-bĩ,
you-own *god* *or* *man !* *I* *you-to* *anything* *did-not,* 'saying-on,
 bĩ hĩng-mĩmĩ, 'Ấng mĩđĩ sang-bĩ, mĩmĩ-nĩ, đĩđĩ sang đĩđĩ-nĩ mĩ-mĩ
he *said,* 'I *god* *am-not,* *man-very-đĩđĩđĩ.* *And* *you* *my-of* *not-to*
 hĩđĩ-nĩ-khĩ ấđĩ sang-khĩ mĩ-dang. đĩđĩ sang đĩ sang-nĩ
take-ing-became *I* *you-to* *speak-ing(own).* *And* *you* *own* *you-of*
 đĩ-nĩ-khĩ ấđĩ-sang hĩđĩ khĩm-nĩ-nĩ bĩ-gĩm hĩm-nĩ-nĩ đĩđĩ
daughter-to *me-not* *marriage* *making* *with-đĩng* *saying* *with*
 hĩ-bĩ-gĩ mĩđĩ, ấđĩ sang-khĩ bĩ-bĩđĩ-nĩ mĩ-nĩ-nĩ-nĩ mĩ-bĩ
take-of *đĩđĩ,* *I* *you-to* *that-way-own* *own-not-become-ing* *speak-continue*
 thĩ-gĩm, 'hĩm-bĩ, rĩm-tĩ đĩđĩ hĩ-gĩđĩng-mĩmĩ. Ồn-nĩ bĩ nĩ-nĩ-đĩ
say-not, 'saying-on, *hĩđĩ* *with* *take-not-became.* *Then* *he* *know-from*
 mĩđĩđĩ-mĩmĩ. Ồnđĩđĩ-bĩ rĩm-tĩ đĩđĩ hĩ-nĩ-khĩ, đĩđĩ mĩ-bĩ
emerge-đĩ. *Emerging-on* *hĩđĩ* *with* *take-ing-became,* *and* *some-not*
 mĩđĩ-fĩr mĩ-nĩ hĩ-gĩ sang-mĩ-nĩ, hĩđĩ khĩm-nĩ-nĩ hĩ-mĩmĩ, đĩđĩ
god *become-to* *say* *think-ing,* *marriage* *make-ing* *give-đĩđĩ,* *and*
 đĩđĩ, đĩđĩ, đĩđĩ, gĩđĩ-bĩ-bĩ-nĩ-nĩ' nĩ-bĩ-đĩđĩ bĩ-bĩ, đĩđĩ
patience, *eloquent,* *know* *marriage-secretly* *know-up-to* *saying-on,* *old-man*

' gĩhĩm + hĩ + bĩ
 đĩđĩ + gĩm + mĩmĩ } man-not-to-đĩđĩ.

lǎo-nǚ old-woman's	nǚ house	kháih near	mān-lái-hi, getting-waiting-on,	lǎo old-man	lǎo-nǚ old-woman	jiù-nǚ near-by
nǚ-ai-trai house-from	kháih-làng-dàng-nan. flow-continuous-were.		Hí-khò Him-to	ai-trai load	phai-lái-lái see-to	ai-trai-nǚ, waiting.
'Gí-nǚ 'Near-to	gùai-gùai must-not,	hàn-ai-nǚ, say-ing,	máinǚ main	hò-ai-nǚ avoid-ing	Hò-phén-ai-nǚ, take-back-did.	Chai-nǚ Then-see
lǎo old-man	lǎo old-woman	phai-lái see	ai-trai and	kháih-nǚ daughter-in-law	hò-hò they-see-(-all)	ai-trai-nǚ not-become-ing
vung pleased	ai-trai-nǚ become-naturally-ing	máinǚ see-to	lái-khò rice	kháih water	ai-trai-nǚ not-give-ing	hàng-gi-ing drink-give-ing
ai. were.	Hí-huít-nǚ Thái-say-see	ai-lái say-ing	dàng were,	ai-nǚ day-see	kháih-nǚ daughter-in-law	ai-trai-nǚ load-to
ai-lái see-to	hí-nǚ waiting	ai-trai load-to	kháih father	ai-trai ordered.	ai-trai-nǚ Toad-the	ai-trai-nǚ Toad-the
hàng-nǚ, said,	'Áng 'I	ai-trai childhood-from	ai-trai main-in-see	ai-trai say.	ai-trai waiting-on	ai-trai see-to
nǚ what	ai-trai happen-to	ai-trai Then-see	ai-trai wife	ai-trai said,	ai-trai 'You	ai-trai water
ai-trai the-ai-khò	ai-trai waiting-to	ai-trai I	ai-trai knowing-on.	ai-trai Bei	ai-trai you-if	ai-trai back-if
ai-trai-nǚ waiting-see	ai-trai I	ai-trai you-to	ai-trai bath-to	ai-trai washing-on,	ai-trai saying-on,	ai-trai load-the
máinǚ overriding	ai-trai. home.	ai-trai According-on	ai-trai water	ai-trai bathing	ai-trai heat-ing	ai-trai hand-to
ai-trai-nǚ, say-load-did.	'Máinǚ 'Quickly	ai-trai come	ai-trai you	ai-trai I	ai-trai bath-to	ai-trai said.
phai-nǚ see-ing	ai-trai, saying-on,	ai-trai 'you	ai-trai first	ai-trai water-in	ai-trai jump-in.	ai-trai I
ai-trai-nǚ strabbling	ai-trai, after-ai-trai,	ai-trai saying-on,	ai-trai he	ai-trai it-in	ai-trai jumping	ai-trai rolling-over-and-over
ai-trai-nǚ dy-ing	ai-trai-on. remained.	ai-trai Ended.				

FREE TRANSLATION OF THE FOREGOING.

There was once an old man and an old woman, who had nothing to eat or drink. So they set a fish-trap, and any fish they caught they exchanged for paddy and so got rice to eat. One night, instead of fish, the trap became full of toads, and the old man rose before cock-crow and, lifting it up, found it very heavy. Greatly pleased, he hoisted it on to his back and waddled home. Then he woke up his old

* I suppose the ai.

† ai-trai-nǚ = waiting on bath, bathing for hours.

woman and said to her, 'old woman, old woman, not up yet? The day has dawned. So the old woman came out and blew up the fire in the yard, and the two squatted over it together. The old man said, 'we are lucky to-day. The trap is bristled of fish,' and the old woman replied, 'bring it here, bring it here, and let us look at it.' When they looked at it by the light of the fire, they found it full of nothing but toads. Then said the old woman, 'we are lucky to-day. We shall get plenty of rice to eat to-day.' On this the old man shook out the toads and the old woman began killing them with a stick. But one half-dead toad crept with a broken leg beneath the old woman's stool, and when she had finished skinning the rest of the toads she lifted the stool and saw the survivor. But the toad cried shrilly, 'O Father, do not kill me. I will plough for you, and hoe for you, and plant paddy for you.' But the old man replied, 'who ever saw a toad doing any work? Your offer of work is likely to be a bitter business. You only make it because you fear to die.' But the toad begged so hard that the pair took pity on him and kept him in their home. Three passed and the season of the rains came on. The toad went out into the field to plough, and sitting on the plough-handle urged the oxen with his voice. Now, a certain Rajah, riding on an elephant, came that way, and the toad shouted at him, 'Hill! who are you that comes upsetting the balls of my paddy field?' But the Rajah flew into a rage and sent a man to fetch him. However, he hid under a clod, and the Rajah finding no one ordered the plough team to be driven to his palace. The toad following behind, climbed into the thatch of the cowshed, and, there hidden, in a loud voice cursed the king by all his gods. The king heard him, but was unable to find him, so in a rage he ordered the cowhouse to be pulled down. But the toad went and hid himself in the thatch of the greenhouse, so that it became necessary to pull that down, too, and so on with other houses. Finally the king addressed his unseen enemy, and asked him whether he was a god or a man. Said the toad, 'no god am I, but merely a man, and I came you because you carried off my cattle. But if you will take an oath to give me your daughter in marriage I will trouble you no more.' To this the king consented, and the toad jumped down; and, for his oath's sake, and lest the toad should be in some sort a god, the Rajah married his daughter to him, and sent the young pair home to the old man and the old woman, with a retinue and a palanquin and elephants and horses. When the old man and the old woman saw the carriage coming, they ran away in fright, but their son, the toad, pursued them and brought them back, and they all lived together.

One day the princess looking at her husband found him very ugly, and asked him to bathe himself, to which he replied that he had lived in water all his life, from childhood up. Then said the princess, 'I know very well that you live in cold water, but what I want to give you is a hot bath to take the waste off your back.' So she made some water boiling hot and bade her husband jump in. So he perished miserably, and that's all.

The last set of specimens provided by Mr. Andersen consists of a collection of Folk-songs and Nursery Rhymes in genuine agglutinative ShĀi.

[No. 6.]

SHĀI FOLK-SONGS AND NURSERY RHYMES.

TO A SPOILED CHILD.

Dāi lū, dāi lū, sū Pīnāi.
But build, but build, my father Pīnāi.
 Dāi nāng, fūi nāng, sū nāi-nāng.
Trouble legs, carry legs, my father help-meet.

TO A CONSCIENTIOUS CHILD.

Āng gīang, gīang, Dāi gīang.
I (am)-sing, (am)-sing, The-mother (is)-sing.
 Dāi kī-thā, kī-thā āng kī-thā.
But behind, behind of-me behind.

OF WOMEN.

Dāi-thap,¹ dāi-thap, dāi gōndi.
Wagtail, wagtail, bird with-pot.
 Hāi āng, hāi hāi āng, fū lū-thāi.
Work cannot, anything cannot, child bearing (on head).

A NURSERY RHYME.

Hōng-tāng dā, hōng-tāng dā, hōng-tāng āng-āng.
Tree school, tree leaf, tree (of) orange.
 Pī-sū-sū, fīng, lū-dāi.
Chirrup, chirrup, (chirrup) (bird), (give) eggs (lit. bird-water)
 sū-kāi-lū.
garden-fleece (i.e., five four = twenty).

WHAT WOMEN SING AT FEASTINGS.

Tā sū, sū, Gōng-lōng, sū sū, sū.
Beer pour, pour, Gōng-lōng, beer pour, pour.
 Dāng-sū, dāng-sū sū, dāng-sū, dāng-sū sū.
From-high, from-high pour, from-high, from-high pour.
 In other verses substitute other festive occupations as:—
 Gōi Khau, Khau, sūi kōi-sū.
 Tā Kī, Kī, pūi rōnd the bōi.
 Khau Kī sū, sū, sūi the plātē.

¹ *Minicla sū, dāi-thap = the streaked-tail bird.*

Gogotang is the traditional name for the bird or jester who plays the balloon at weddings.

A WOMAN TO HER LOVER.

Sá, náihai, áihai,
Come, my-lover, come-here,
Gungí náihí,
Near, fishermen,
Tshá-hai khoru man-á-há
Silver-of ear-rings get-not-if
Kung-há tshing-lí-á
I-too come-not

AN EXCHANGE OF COMPLIMENTS.

Girl sings:—

Háihai-kéi gíhí-áí.
Chínkínd-jóh lop-a.
Híndí hí-ní fái!
Daffodils drive-to come!

Boy answers:—

Há-ní níngí, ná-ní níngí.
Drive cannot, water cannot,
Kung-kho áh-ling, fái,
He-to don't-please, come,
Kung-kho ká-hí kágh-kágh,
Rice(?) brass-pot bubble-bubble,
Kung-ní fái-ao fái, fái
Heaf side-one trouble, trouble
Ká-hí ká-hí,
Hand áh,
Híndí ná-ní.
Fish eat-er.

WHAT WOMEN SING TO THE BRIDE WHEN SHE IS TAKEN AWAY.

Tá gáp-ao, ní, áh gáp-ao,
Don't sweep, dear, don't sweep.
Ká-hí hí líng-á
Black-for to (they) take-not
Hí-ní hí líng-á.
If-would-for to (they) take-not.
Kung-ní Hín-á-ní¹ líng-á.
Kung-ní Ká-hí-for take-not.

¹ Hín-á means, to be like a fish, one of China.

Thā, hā, hāi.
 Oh, so, so.

Lines 2, 3 and 4 may be varied at option.

A woman's lament over her dead son.

Thokan song song
 (Wā) crie in-grounds in-grounds
 Tōng-dang-man, āi hāi, sang-hāi.
 W'at-ai (hāi), so Sāi-hāi, hāi-ai.

For line 1, substitute—

Huāi hāi-hāi
 Sord flashing
 kha-khā dānā-dānā
 fā-hāi leaped-high

or Nang dang-hāi, cāi hāi-hāi sang ai-dang-man, etc.
 You being, pig flesh we eat-ing-were.

AN INVOCATION.

Ōi, Shikōn-ai-hāi, hāi-man-hāi,
 Oh, Chukhān-fāi, wānā-fāi.
 Nā gai-nāi hāi,
 Fāi catch-to come,
 Nā gai-nāi ring-āi-hāi,
 Fāi catch-to ah-ai-ai-ai-ing,
 Lāi-lāi ai-hāi hāi.
 W'āi don't-at-all come.

In other verses substitute { ringang hāi-nāi } or other occupations which
 { catch-to cut-to }
 man and maid can do together.

A LOVE-SONG.

Āi-hāi Bāngi,
 Sister wanderer,
 Āng-āi-hāi āi hāi,
 Me-to (to) not come,
 Sāi-hāi āi-nāi hāi-āi-hāi
 O'er occupy ah-ai-ai-ai-ing
 Āng-āi āi-fāi-gāi.
 I-too occupy-with (her)-will.

In the next verse, for the last two lines, put:

Ōi hāi-nāi hāi-āi-hāi, āng-hāi hāi-fāi-gāi,
 Water draw-to ah-ai-ai-ai-ing, I-too draw-will (her)-will,

and so on with other feminine occupations.

If a woman sings, the first line will be

Lāa Hāi-dāi,

Brother Mā-dāi,

and she will select men's work as *hāi-hāi-nāi*, to catch elephants, *āāi-nāi*, to plough, and *gāi-nāi*, to plant paddy.

MOTHER-IN-LAW TO DAUGHTER-IN-LAW.

Wāi hāi-nāi gāi-nāi,

Daadāi tōp-ōf bāi-fōf.

Hāi-dāi, hāi-dāi, hāi-dāi.

Flāi-fāi, flāi-fāi, flāi-fāi.

Bāi-hāi gāi-hāi nāi nāi-nāi-hāi,

Daughter-in-law pāi-pāi('s) hāi hāi-nāi-nāi-nāi,

Kāi-hāi-nāi nāi-dāi,

Water-shāi hāi-nāi,

or

Bāi-hāi gāi-hāi hāi nāi-nāi-hāi

Daughter-in-law pāi-pāi('s) nāi hāi-nāi

Sāi-hāi nāi-hāi nāi-dāi.

Rāi-hāi nāi-hāi hāi-nāi.

A WOMAN TO HER SISTER.

Hāi hāi-hāi-hāi-hāi-hāi.

Chāi nāi-nāi-nāi-nāi-nāi-nāi.

Hāi-nāi nāi-nāi,

Pāi-nāi nāi (hāi) nāi,

Māi hāi nāi nāi-nāi-hāi!

Hāi hāi hāi I ('nāi) got-thāi!

Nāi-nāi hāi-hāi!

Hāi-nāi hāi!

Hāi-nāi hāi-hāi.

Hāi-nāi hāi.

For the first two lines substitute—

Gāi-hāi hāi-hāi-hāi-hāi

Shoulder shāi

Gāi-nāi nāi-nāi

Hāi-nāi

or

Hāi hāi-hāi-hāi-hāi-hāi

Verban

Hāi-hāi-hāi nāi-nāi

Hāi-nāi

CONVERSATION.

Man says—

Ōi hia, ai * hia
Oh sister-in-law, oh sister-in-law
En hō-ninŋi hō.
Not spreading fire.

Woman answers—

Nang-ai khang-ai nang, hō,
That of wife-in-law am-not, ha,
En-ai hō-hai-ai.

Not-very spread-(continuous) fire.

Other occupations in other verses.

A man speaking to a woman says, Ōi.

A woman speaking says, hō.

A man speaking to a woman familiarly says, ai.

A says more ?!

Ōi lai-nai-ai aiŋ man?
Water draw tap who you.
Aiŋi kōnŋi aiŋi man.
Sister Son-in-law girl you.

Other occupations to be substituted, male or female, according to the singer is woman or man.

WOMAN'S WORK.

Dada-gur, dada-gur, mō-hi-ai?
Little drum, little-drum, what-is-it-ai?
Fai hō-nai-ai hō-hi-ai
Child bear-(or-birth)-ing-of fast-ai?

In other verses other work is substituted. The *dada-gur* is the little drum with a head tied to it, which is shaken from side to side so that the head beats it. *dada-gur*, *dada-gur*.

TO A WOMAN.

Ōiŋi, ŋiŋi, ai, ai,
Panderer, panderer, stay, stay.
Neng ng-khian ng-khā, ŋi-hā, ŋi-hā.
Vegetables rice cook-ing, piggery, piggery.
Hō ai-ai mō-hi-ai
Man one see-(verb)-ing
Ōiŋi gā-ai?
Today today

It is not necessary to give specimens of the Pŋh spoken in Kowkong and other districts south and east of Danyang. It is exactly the same as that which has been illustrated in the preceding pages.

* Same to the tone of 'three-ten phaler ha chōn ?' and is a singing game of the same sort.

* Ōi 'each related'

MES OR MECH.

The people who speak this dialect call themselves *Mes*, which is usually written 'Mech,' according to the spelling adopted when writing the name in the Annamese alphabet.

It is very doubtful whether *Mech* should be considered as a dialect of *Phine Kachiet*, or as identical with the standard of that form of speech. If we take the *Phine Kachiet* of *Darrang* as the standard, the differences between it and *Mech* are certainly very slight, and are principally matters of pronunciation; but there are also one or two points of difference in grammar, and hence I have followed the general custom, and treat *Mech* as a dialect very nearly related to the standard.

The *Meches* do not admit any relationship with the *Bode* of *Kamrup* and *Darrang*, but it is doubtful if they are really a distinct tribe. *Hodgson* in his *Treaty on the Kachet, Bodo, and Thindal tribes*, has given a *Bodo Grammar and Vocabulary*, and distinctly states that *Mech* and *Bode* are the same. He says, 'For *Méoch*, read *Bodo*, possible. *Méoch* is a name imposed by strangers. The people call themselves *Bode*, which, of course, is the proper designation.' As a matter of fact, the term *Mech* is, at the present day, confined to the speakers of *Phine Kachiet* or *High* who dwell west of the district of *Kamrup*. The head-quarters of the standard dialect are that district, *Darrang*, and *Neorgang*. In *Goalpara*, immediately to the west of *Kamrup* both terms are in use, for *Phine Kachiet* has been returned as the language of 8,369 people, and *Mech* as that of 68,800. Probably the smaller number represents the speakers who dwell near the *Kamrup* border, and whose language is not affected by what may be called the typical *Mech* peculiarities. The form of speech illustrated by *Hodgson* more nearly agrees with what I here give as *Mech* than with the standard dialect of *Darrang*, and I hence insert his name in the list of authorities on *Mech*, and not in that of authorities on standard *Phine Kachiet*.

Mech has been returned as spoken in the following districts:

In Assam	in Goalpara by	68,800
In Bengal	in Jalpaiguri by	81,211
"	in Cooh Behar by	2,702
	<hr/>	<hr/>
	Total	152,713

In *Goalpara* the speakers are scattered all over the District. There are large settlements of them in *Jalpaiguri*, while in *Cooh Behar* they are confined to the eastern and northern tracts of the State, comprised within the *Tetlingang Bah-Division*. As in all *Bodo* languages, words are freely borrowed from the neighbouring *Aryen* forms of speech, *Anamese* and *Bengali* respectively. As might be expected, in the case of *Mech* this tendency is not so marked in *Goalpara* as in *Jalpaiguri* and *Cooh Behar*.

Taking the *Goalpara* form of speech as the typical one, the following are main points of difference between it and the standard dialect of *Darrang* :—

Pronunciation.—It is difficult to say how much in the spokenness is made variety of spelling, and how much represents actual variety of pronunciation. In the *Goalpara* specimen the sound which in *Darrang* is written *a*, here regularly appears as *o*.

Thus Darning *deeg*, *is*, becomes *deeg*. Darning *i* also becomes *a*, as in *us*, the sign of the dative case. Darning *ai* becomes *ai*, pronounced as in 'oil,' as in *aiñai*, for *aiñiñi*, to be hungry. The very short vowels, which in the Darning dialect are represented by small letters above the line, usually altogether disappear in Gosalpur, to which facts they already show a tendency in the former dialect. Thus Darning *aiñi* or *aiñ*, male, becomes *jai* in Gosalpur. On the other hand Darning *f'ao* or *f'eo*, a child, is *jae* in that dialect. The Darning *a* is uniformly represented by *j* in all the Meek specimens. It is doubtful, however, whether this is not a mere matter of spelling. It may be noted that Hodgson invariably uses *j*. The word *aiñaiñai*, which means 'a man' in Darning, becomes *aiñaiñ* in the Gosalpur specimens.

As regards declension of nouns, after allowing for the changes of spelling indicated above, the only difference between the Darning and Gosalpur specimens is that in the latter the termination of the locative is *ai* and not *aiñ*. This again is almost nothing but a matter of spelling.

As regards pronouns, that of the third person singular has a nominative *aiñ*. The reflexive pronoun is *gaiñ*, self.

As regards verbs, we may note the use of the termination *ai* which is confined to the first person of the present tense. This also occurs in the standard dialect, but attention should be drawn to it here, as it indicates the commencement of a system of inflexion which is further developed in Jalsipuri.

The past tense is commonly formed by adding *aiñ* to the root. Before this a euphonic *i* is inserted when the root ends in a vowel. Examples are *kaup-aiñ*, he sold; *jaiñ-i-aiñ*, he became; *aiñaiñ-i-aiñ*, he desired.

The following instances occur of the use of a negative past. *aiñ-i-aiñ-aiñ*, did not give; *aiñ-iñ-i-aiñ-aiñ*, did not wish; *gaiñ-iñaiñ-i-aiñ*, disapproved not; *aiñ-i-aiñ*, gave not.

AUTHORITIES.—

The authorities on Meek will be found detailed after those on Bhal, Balé, or Bala Kachhi.

The first specimen is a translation of the Parable of the Prodigal Son from Gosalpur.

[No. 8.]

TIBETO-BURMAN FAMILY. BĀRĀ OR BODO GROUP.

BĀRĀ, BODO, OR PLAINS KACHĀRI.

MEN OR MAEN DIALECT.

(DISTRICT CHALPARRA.)

Bi-ni rān-thi nā-pōi kō-jā dōng-mōn. Hā-nō-ni gēj-āc
Parents-two man-(of) parents-two child-male were. Them-of among
 gōdai-thāi-ā gō-ni m-fā-khān bāng-dōi, 'ā-fā, bōir-bōthū-ni n
younger-ide his-mom his-father-to said, 'my-father, property-of' what
 mōng-lāng āng mōn-gōn, m-khān āng-nō hā. Bi-ā-nō m-ā m-ā-ni
where I will-go, that we-to place. There-on he them-of
 gēj-āc bōir-bōthū-khān rān-ni-ni hō-dōi. Hā-nō-ni nō-āc gōdai-thāi
among property having-divided gave. Days-flow-of after younger
 kō-jā-lā gōn-ho lōgōn kōlān-nā-ni gōjān dōn-ān kōhā-lāng-dōi.
child-male-the all together having-made distant country-to run-away (i.e., departed)
 āc hōn hōi m-khān kōlān-nā-nō gō-ni bōir-bōthū-khān
and there he returns distant-to his-mom property
 gō-jō-kōi Bi-ā gōn-ho Bi-jō-lā, m
gave-up-entirely (i.e., squandered). He the-whole having-uttered-entirely, that
 dōn-ān lōnōn kōlōngi jō-l-dōi, āc m-ā dōthā mōn-nō hōn-dōi.
land-in more faint became, and he trouble to-fod sought (i.e., began).
 Othā m-ā thāng-nā-ni hī dōn-ni nō-āc nōpōthā-ni gōn-ho-kōi
Then he having-gone that country-of parents-one children-of refuge
 hī-dōi. Bi mōn-thi m-khān gō-ni hō-āc nōn gōn-nō thāhōt-dōi.
took. That man him his-mom field-to enter feeding-for and.
 U-nō nōn-āc jī hīgō jō-gō-nōn, m-jōng hī nāi mōng-nō
Then voice-like what look where-were, then-by he belly filling-for
 lōn-lōi; mōn-thi nō-āc hī-nō hī-ā-khō-nō. U-nō, mōthā-ni-ni,
wished; but say-one him-to gave-not. Then, having-understood,
 hī-ā bāng-dōi, 'āng-ni ā-fā-ni kōh dōn-thi mōn-grā-lā gōlān-ni
he said, 'my my-father-of how-many women receivers around-of
 hāi jōn-thi mōn-ni thā-dōng, āc āng thā-āc
my-elf-mom food having-got remaining-are, and I here
 n-khō-ni-ni thā-dōng. āng kōh-lāng-ni-ni gō-ni
having-limpeded stay-am, I having-run-away (i.e., having gone-away) my-mom
 ā-fā-ni jōng-ho thāng-gōn, m-thāng-thān bāng-gōn, 'ā-fā, āng
my-father-of vicinity-in will-go, him-to will-ay, 'my-father, I

avergo-ni khohi are nang-thang-ni riging-ho fil khilim-deng; are
known-of against and there-of front-in sin doing-on (have-done); I
 are nang-thang-ni loi-hoi hon-ni-nai nien li-no hien-hai-i;
say-more thy child-mother having-been-called named to-hear fit-on-not;
 ang-khan nang-thang-ni shoh dovohi ja-grh golim-ni baidi rishi." "Under
me thy person-one wages enter arrival-of like keep." Then

hi-hi shih-ni-nai gin-ni hi-hi-ni khilim-to thang-doi. Minook hi-o golim-to
is having-arrived his-one father-of vicinity-in went. But is distance-in
 shi-hi-no hi-ni hi-hi-hi hi-khan an-no man-hoi, are shih-nai
remaining-one his his-father-like him to-one got (have-able), and distance
 hi-ni-nai, khilim-ni, thang-ni-nai, hi-ni golim have-ni-nai, khilim-nai.
having-been, having-arrived, having-gone, his neck having-coughed, fixed.

Phi-hi-hi hi-khan hang-hai, "A-hi, ang avergo-ni khohi are nang-thang-ni
 Child-mother-like him to said, 'my-father, I known-of against and there-of'
 riging-ho fil khilim-no han-deng; ang are nang-thang-ni shi-hi
front-in sin to-do taking-on (begin); I say-more thy child-mother

hon-ni-nai nien li-no hien-hai-i." Minook hi-hi gin-ni
having-been-called named to-hear fit-on-not." But the-father his-one
 golim-to-khan hang-hai, "shih-no mang-ni hi hi-hi-ni-nai hi-khan
arrange-to said, 'quickly most-beautiful robe having-through him

gin-ho; hi-ni khilim-ni khilim, are nothing-to jishi gin-ho; are
to-see-cause; his hand-on arising, and feet-on shoe to-see-cause; and
 jang-ho jishi-nai rang ji-ni; minook ang-ni shi shi-hi-hi.
we having-enter rejecting let-be, because up this child-mother-like

thai-ni-nai thang-deng-mo, thang-khang-hai; gonk-ni-nai thang-deng-mo,
having-died going-one, also-entirely-one; having-been-let going-one,
 mon-hi-hai." Under hien rang ji-no han-hai.
got-again-one." Then they rejecting to-do feet (begin).

Are hi-ni gili shi-hi-hi hi-to deng-mo. Hi-hi loi-ni-nai
And his big child-mother-like feet-in was. He having-cause
 nan-ni jang-to ji-hi mo-sh-nai are dan-nai khohi-no mo-hai.
known-of vicinity-in on-becoming dancing and music to-hear got.

Qah hi-hi shoh golim-khan jang-to lang-ni-nai ang-hoi, "sho-hi ni?"
Qah he person-one arrival vicinity-in having-called asked, "those what?"
 Then he person-one arrival vicinity-in having-called asked, "those what?"

Hi hi-no khohi-hi-hoi, "nang-ni hi-fang-i loi-hai; are nang-ni hi-hi-hi
 He him-to said, 'my brother-like come; and thy his-father-like'
 gili ji-ho-no khilim-no han-deng; minook hi-thang hi-khan mang khilim-in-no
good finding to-do begin; because he him good condition-in
 min-fang-deng." Minook hi hoi-hai, gah-in thang-no mang-i-hi-hoi.
see-got-hai." But he was-angry, with to-go asked-not.

Un-to hi-ni hi-hi-hi hai-to loi-ni-nai hi-khan hai-hi-ho-no
Then him-of his-father-like outside-to having-cause him to-concentrate

ham-bai. Mānān hi-o after khān-ai-nai ghā-ni hi-ā-kha bang-bai, 'ai, hā
 began. But he answer having-made his-own his/father-to said, 'look, as-much
 base ham-ai-nai āng nang-thāng-kha khān - hai-thā-dang ;
 poor having-father (i.e., during) I they-to service - am-doing ;
 nang-thāng-ai mānghe then-ai mālā-hāba gir-thā-ā-khai ; these nang-thāng
 thy say order our-own disobey-not ; nevertheless then
 mālā-hāba-o āng-o mālā bānā dā ham hi-ā-khai, jorān āng-ai
 our-own made criminal-one good young-one even great-not, that my
 khānā-for-kha hi-ai-nai nang ji-ai. Mānān nang-thāng-ai thā
 friends having-taken enjoying I-may-be. But thy this
 dā-hā, ji mālā-for-kha kōl nang-thāng-ai hāir-hānā ji-ai-nai
 child-made, who hāirā with thy properly having-own
 gir-jā-bai, hi-o jēthā hai-bai, thā nang-thāng-ā hi-o ligi ji-hā-o
 grow-up-entirely (i.e., wanted), he when came, then then him for fear
 khān-o ham-bai' Mānān hi-o hi-kha bang-bai, 'hā, nang jēthā-o
 to-make didst-began.' But he him-to said, 'child, then always-own
 āng-ai khālā-is dang, āo āng-ai ji ji-ā hābāthā nang-ni. Mānān
 me-of vicinity-in art. and mine what is all thing (is). But
 nang ji-ai-ā āo hābāthāyā gāhā jā-dang, jorā nang-ai thā
 enjoying becoming and being-merry good is, because thy this
 hi-fang-ā thā-ai-nai thāng-dang-mā, thāng-khāng-bai ; grand-ai-nai
 brother-the having-died going-on, alive-entirely-own ; having-been-foot
 thāng-dang-mā, mān-ān-bai'
 going-on, got-again-own.'

Two specimens are given from Jaipurgarī. The first is a version of the Parable. The second is a folk song.

The language of the *Bede* of Jaipurgarī closely resembles the *Mach* of Gwalpura. The following are the main points of difference.

We at once notice that the **vocabulary** is much more full of Bengali words. Here and there whole sentences are Bengali from beginning to end. The last two lines of the second specimen are even Bengali in *grammar*. The influence of Bengali is especially manifest in the spelling. The typical Bengali *sh* is very common, and the tendency to aspirate *tanam* is not observable. Thus, 'sin' is *pāp*, not *phāp*. There is great liberty in the use of the vowels. We may also note that the word for 'son' is not *śai-yā*, but *shā*.

The declension of **nouns** is in the main quite the same as in Gwalpura. The only exceptions worth noting are that in one instance *hāi-ai*, instead of *hāi-o*, is used for 'of the father,' and 'a house' is *ā*, and 'in a house', *āo* for *ā-o*. Here we see an attempt at inflection.

As regards **pronouns**, the suffix *ā* is used not only with *hi*, but also with *dāy* and *nang*. It is used with the nominative plural as well as with the nominative singular so that we have *jāng-ā*, we, and *hi-ān-ā*, they. The plural of the first person is *jāng*, not

jang, and similarly, 'then' is *jang*, not *song*. In the second specimen, *song-ai* means 'then.' In the first specimen, *ti-ai-ai* is twice used to mean 'of these.' Note *dhid*, this, which occurs also in Greek Sanskrit. In Goshpara Maah it is *dhid*.

In the conjugation of the verb there is a tendency to inflection in the present tense. The forms are as follows:—

Sing.	Plur.
<i>Jag ahi-ai</i> , I strike.	<i>Jang ahi-mi</i> , we strike.
<i>Yang ahi</i> , thou striketh.	<i>Yang-ort ahi</i> , you strike.
<i>Si ahi-d</i> , he striketh.	<i>Si-ort ahi-d</i> , they strike.

It may be noted that the root corresponds to the standard *ah*, is *paand*. In *Jaipagur* it is sometimes spelt *ah*, and sometimes *ahi*. Both spellings will be found in the list of words and sentences.

Other examples of this tense which occur in the specimens give yet other forms. Thus, *ah-d-jai-ai*, let us eat; *song-jai-jai-ai*, let us rejoice, the first person present indicative being used for the imperative. The termination *ai*, which in other places appears to correspond to the standard *ai* or *ai*, seems to be also used as a termination of the present. Thus, *ah-d-ai*, am dying, and *song-ai*, they are.

The future has several forms, none of them agreeing with the standard. These noted are, *dag-ahi-ai*, (I) shall strike; *dhag-ai*, will go; *ang-ang-ai-ai*, (I) will say. Different is *man-gai*, (I) will get.

For the past tense, we have the termination *ah*, as in Goshpara. There is also another very common one, *ah-ma*, as in *ah-d-ma*, struck; *ah-d-ma*, gave; *ah-ma-ah-ma*, sent. In two instances we find the termination *ai* or *ma* omitted, and only the *a* remaining. These are *ja-ai*, took place, and *ah-ma*, did. Other forms are *ah-ma*, he heard, and *man-d-ai*, (I) have worked. What seems to be a past subjunctive is *song-jai-jai-ai*, (I) might be mutually merry.

For the conjunctive participle we have the usual termination *ai-ai*, and also *ai* as in *ai-ai* and many others.

The following forms occur of the negative verb, *ang-d*, were not; *gi-d-dhi*, (I) did not disney; *song-d-ah-d-gai*, thou didst not give; *dhag-d-gi-ai*, he did not go; and, in the second specimen, *ah-ma-ah-ma-ah*, did not give. In the first specimen *ah-d-ma* is used to mean both 'gave' and 'did not give.' In the latter instance, there is probably some mistake in writing the Maah word.

1-fa-ni-to	thieng-nai	ir	hi-kha	hang-nai-da,	"i-fa,	ing
my-father-of-wards	will-go	and	his-to	will-say,	"my-father, I	
gung-ni-to	thieng-ni-to	ir	hi-kha,	hang-i	ing-i	wang-ni
king-of-us	God-of-us	and	his	did,	and I	thy
hi-hi	han-ni-nai	hang-da	thi-hi.	hang-kha	wang-ni	thi
was	having-called	to-say	fit-us-out.	Me	thy	was
will	ja-gru	chikou	khian."	Hi-ni	un-do	hi-i
was	enter	several	made."	That-of	after	he
hi-hi-ni-to	thieng-nai.	Jokha	hi-i	gibing	ga-hi-ni	dong-men,
his-father-of-wards	was.	When	he	very	for	was,
hi-ni	hi-fa	hi-kha	un-ni-nai,	ir	gich-do	wan-ni-nai,
his	his-father	him	having-own,	and	what-to	having-comparison,
ir	hach-hing-nai,	hi-ni	god-ni	god-do,	ir	hi-kha
and	running,	his	and	stayed,	and	him
ir	hi-i	hang-nai,	"i-fa,	ing-i	Thi-hi-ni	gung-i
did	he	said,	"my-father, I	God-of	against	and
pip	hi-hi-i,	ir	hang-i	wang-ni	hi-hi	han-ni-nai
in	did,	and	I	thy	was	having-called
hi-hi-ni-to	hi-i	hi-ni	chikou-fa-kha	hang-nai,	"hi-i-ni-to	
My-father-of-wards	(i.e., his)	his-father	his	several-to	said,	"if-thou
shoh-shin	putok	hi-do,	ir	hi-ni	gin-hi;	ir
good	elation	being,	and	him-to	come-to-us;	and
man-ni	chikou,	ir	chikou-to	jithi	gin-hi."	ir
thing-or	ring,	and	first-in	also	come-to-us."	did
"hi,	jung-o	chikou-hi-ni	ir	wang-j-i-hi-ni	ni-hi	ing-ni
"come,	(let-us	said	and	refuse;	because	my
hi-hi	hi-hi	thi-thi-hi-i-men,	da	thi-hi-hi-hi;	hi	gung-i-ni
this	was	did-hi-hi,	was	having-again-own;	ir	having-hi-hi-hi
thi-hi-men,	da	man-hi-hi."	ir	hi-ni-i	wang-j-i-ni	him-hi-hi.
stood,	was	found-again-own."	and	they	to-refuse	begin.
thi-hi	shony	hi-ni	gibi	hi-hi	father-to	dong-men.
That	time	his	elder	was	felt-to	was.
ni	khithi-to	hi-i-men,	hi-i	ni-pun	ir	hi-hi-hi
lose	violently-to	own,	he	was	and	dang
chikou-fa-ni	ga-hi-ni	chikou-hi-hi	ling-hi-hi	ir	shung-hi-hi,	"hi-fa-hi
several-of	among	person-own	called	and	asked,	"these
ni-hi"	Hi	hi-kha	hang-nai,	"wang-ni	lung-hi-i-i	hi-dong,
what?"	He	him-to	said,	"thy	brother-to	come-to,
wang-ni	hi-hi	hi-hi	hang-ni	hi-dong,	un-ni	hi-hi-hi
by	his-father	from	thi-hi-hi	gung-i,	because	he
man-hi-hi."	Man-hi-hi	hi	ni	jung-hi-hi,	ir	un
got-again."	did-hi-hi	ir	un	with-own,	and	house

thang-t-gô-thai.	Chhâ-khân	hi-ai	hi-fâ	hai-do	hai-thai,	âi	hî-khân
go-did-not.	Therefore	his	his-father	outside	came,	and	him.
hai-i-thai.	âi	hi-thai-thai	hang-thai.	'tâi	hai-thai	âng	hang-ai
acquired.	And	he	saying-back-again	with,	'so-many	years	I
hâi	manh-i,	âng	hang-ai	hai-thai	kân-din	giê-thai ;	thun-thai-thai
work	have-worked,	I	thy,	order	ang-day	disappeared-not ;	nevertheless
hang-thai	kân-din	âng-thai	hai-thai	hai-thai-thai	hai-thai,	ji	âng-thai
then	ang-day	ang-thai	mutual-not	past-present-not	present-not,	that	I
thai-thai	hang	hang-thai-thai ;	hai-thai-thai	hang-thai	ji	hai-thai	
friends	with	might-be-mutually-merry ;	that	thy	what	we	
hai-thai-thai	thang-thai	hai-thai	hai-thai-thai	hai-thai	ji	hai-thai-thai	
harmful-affection-in	property	disappeared	made,	âi	thai	hang-thai,	
thai	hang-thai	hai-thai	hai-thai	hang-thai,	'hai	thai,	
then	thai	a	past	past	thai,	'O	thai
hang-thai	hang	hang	âi	hang-thai	ji	hang	hai-thai-thai
then	always	we	with	and	thai	that	is
hang-thai	thai	hang	ji	hang-thai	hang-thai-thai-thai,	thai	
thai (are).	This	proper-(is)	that	we	should-be-mutually-merry,	become	
hang-thai	thai	hang-thai-thai	thai-thai-thai-thai,	thai	thai-thai-thai ;	âi	
thai	this	brother	dead-not,	thai	thai-thai-thai-thai ;	and	
gom-thai	thai-thai-thai,	thai	thai-thai-thai,				
hang-thai-thai	thai,	thai	get-again-not.				

[No. 8.]

TIBETO-BURMAN FAMILY. BĀĀ OR BODO GROUP.

RĀĀ, BODO, OR FLAINE KACHĀRI.

MEN OR MACH DIALECT. (DISTRICT JAMPAINTEL.)

(From *Ashutosh Mukherjee, 1895.*)

SPECIMEN II.

TRANSLITERATION OF SPECIMEN II AND INTERLINEAR
TRANSLATION.

- | | | | | | |
|----|---------------------|------------------------|-------------------------------------|---|----------------|
| 1. | Mai-ni | maidi | mai-ni. | | |
| | <i>The-paddy-of</i> | <i>among</i> | <i>(as-like)-mother-paddy-(is).</i> | | |
| 2. | Hajur, | uang-ro | jang-ni | hāh | hōak. |
| | <i>Lord,</i> | <i>you</i> | <i>of-us</i> | <i>(are)/father</i> | <i>mother.</i> |
| 3. | Prokhar, | ing-khar | jang | hat-nān. | |
| | <i>Lord,</i> | <i>me</i> | <i>forth</i> | <i>Assing-given,</i> | |
| 4. | Buñhi | ar | thun | han-ni-ko-shol. | |
| | <i>W'ladan</i> | <i>and</i> | <i>would</i> | <i>not-pare,</i> | |
| 5. | Jote | gōñ-ni | daup-ni | hāñh. | |
| | <i>At</i> | <i>the-milkmen-of</i> | <i>are</i> | <i>milk-pots.</i> | |
| 6. | Āng-ni | hopñhi | pañ-hat | hāñh. | |
| | <i>My</i> | <i>fat-(became-of)</i> | <i>(I) became</i> | <i>poor.</i> | |
| 7. | Dur | hāñ | āññhā | hāñ | hāñh. |
| | <i>Distance</i> | <i>from</i> | <i>seeing</i> | <i>is</i> | <i>good.</i> |
| 8. | Khōññi | pañ | āññhā | dñ-dāññh. | |
| | <i>Near</i> | <i>going</i> | <i>seeing</i> | <i>eye-and-beams (i.e., appears unusually).</i> | |

The last two lines are really pure Bengali.

Mach is also spoken in the eastern and northern parts of the Cochin Pagar State, comprised within the Telingana subdivision. Two specimens are given of this form of the dialect. It will be seen that it is even more corrupt than that of Jalpaiguri, and abounds in Bengaliisms. As special peculiarities, we may note the frequent use of *ho* instead of *hai* as the affix of the Locative-Dative (a mere matter of spelling), the curious form *hi-māñ*, *hām*, and the use of the plural *jang*, *wa*, in the sense of the singular. The word for 'this' is *hāñ* or *hāñh*. The verb which in the standard dialect is written *daup*, and is here written *daup*, is used to mean 'was.'

TIBETO-BURMAN FAMILY. BARA OR BODO GROUP.

BARA, BODO, OR PLAINS KACHARI.

BARA OR BODO DIALLECT. (STATE, COCHIN CHINA.)

SPECIMEN I.

Hôô shî-chî-nô gôthô shî-nô dangô. Gôthô nhôô hîh-kô khôô-dông.
Man person-one-of us person-two were. Son small his-father-to with.
 'Mî! jong-ni jô nhôô-môthô jô nhôô-gô hî-khô shî-nôô hô.'
 'my-father! my what property what get-with that dimming give.'
 Hî nhôô-môthô jô dangô, shî-nôô hî-ty khôô shî-nôô. Shî-nôô
He property what was, dividing give us person-two-to. Day-one
 shî-nôô-jông gôthô nhôô nhôô-môthô jamô khîm-nôô hî-dông gôthô
day-two-after us small property collection doing taking distant
 shôô thâng-bô; hî-nôô thâng-nôô jôthô nhôô-môthô fônhô
country-to was; there remaining all-(what) property with
 khîm-nôô hî-bô. Shôô khôôthô khîm-jô-bô shôô shôô shôô
doing with all express doing-giving that country-to much
 shôôthô jô-dông. shôô hî khôô shôôthô jô-bô-dô. Hî thâng-nôô hî
scarcely was, and he very hungry was. He giving that
 shôôthô shôô gôthô-môthô-nôô shôô shôô hî-dông; shôô hî-khô
country-to one children-with compassion look; he him
 dîh-yô shôô gam-nôô hî-dông. Jô shôôthô gôthô jô-dông hî hî nhôô
field-to voice keep-to give. What voice give etc that he belly
 hîng-thô jâm nhôô-dông-dô. Hî-nôô shî-bô hî-nôô. Shîr nhôô-môthô
giving to-ent wanted. Him-to anybody give-ent. Commencement getting
 nhôô khôô-dông. 'dông-nôô shî-nôô khôôthô dômôthô jô-nôô shîthô
he with, 'my my-father-of too-many voice eating around
 jô-nôô gôthô jô-bô nhôô, shôô shôô shî-bô hî shî-nôô shî-yô
to-ent scattering waiting get, and I there hungry-being remain.
 shôô nhôô nhôô shî-nôô thâng-nôô hî-khô khôôthô, "ô shî, shôô
I getting-up father-to with-go, him-to with-say, "O my-father, I
 nhôôthô nhôôthô shôô shôô shôô shôô shôô shôô shôô shôô shôô
God-of presence-in and your presence-in in here-done; I
 shôô shôô shôô shôô shôô shôô shôô shôô shôô shôô shôô
your are to-be worthy-am-not; no your voice giving to
 shîthô shîthô. "Th nhôô jôthô-môthô hî hî-nôô thâng-dông.
around keep." There upon getting-up he his-father-acc. with.
 Hî shôô gôthô shî-nôô hî shî-nôô shôô shôô shôô shôô shôô
Him distant remaining his-father was, compassionately ran,

Ni-ni gah-ko gah-nin, khuan dung. Nita hi-ni khui-dung. 'O nā,
 he and looking. his did. Son him-to said, 'O my-father,
 ang Modai-ni mōkhāng-ko kōi nang-ni mōkhāng-ko pāp khian-hai; ang
 I God-of presence-to and your presence-in me have-done; I
 nangui hiāi jā-nō sham-ā-yā.' Kōi Mā hi-ni mōkhāng-ko
 your are to-be worthy-am-not.' But father his account-may-be
 khui-dung, 'gah-ko hi mōkhāng kōi-niēi kōi-niēi gān; hi-ni mōkhāng
 said, 'son cloth good bringing this-one-to put-on; his finger-to
 kōi-niēi, kōi mōkhāng gān-niēi kōi; kōi gān gān-niēi mōi jā-niēi
 ring, and foot-to shoe having-put-on give; we eating laugh doing
 khui-ni; mōkhāng kōi-niēi gān-niēi kōi-niēi kōi-niēi kōi-niēi kōi-niēi
 remain; for this are dying want, in-life;
 gān-hai-mā, mō-niēi.' Tā hi-ni mōi jā-niēi kōi-niēi
 was-just, is-recovered.' Then they laugh joking remain.
 Ni-ni hiāi gān hi-ni hi-ni dung. Hi-ni mōkhāng kōi-niēi kōi-niēi
 He are older field-in was. He have-near coming say
 mōkhāng kōi-hai. Kōi-niēi hi-ni mōkhāng kōi-niēi kōi-niēi kōi-niēi
 more heard. Then he account permit-one-to near eating
 chung-kōi, 'kōi mā.' Hi hi-ni kōi-niēi kōi-niēi kōi-niēi kōi-niēi
 asked, 'this what?' He him-to said, 'your brother
 hi-ni, he nang-ni nang-niēi kōi kōi gān kōi-niēi kōi-niēi kōi-niēi
 come, and your your-father very fast large made; because he
 hi-ni gān-niēi kōi-niēi kōi-niēi kōi-niēi kōi-niēi kōi-niēi kōi-niēi
 him lastly body-in got.' He therefore one-empty; have-made go-to
 mōkhāng, said hi-ni hi-ni kōi-niēi kōi-niēi kōi-niēi kōi-niēi kōi-niēi
 wanted-out, then his his father outside coming-out him entered.
 Hi-ni hi-ni kōi-niēi kōi-niēi kōi-niēi kōi-niēi kōi-niēi kōi-niēi
 He his-father-to answered, 'in-may your remaining your served
 kōi mōkhāng; nang-ni ang kōi-niēi kōi-niēi kōi-niēi kōi-niēi kōi-niēi
 up-to-one did; your all words disappeared-out; are have
 kōi-niēi kōi-niēi kōi-niēi kōi-niēi kōi-niēi kōi-niēi kōi-niēi kōi-niēi
 goal-go-may-one are pure-not, I friends many taking
 nang-niēi kōi-niēi kōi-niēi kōi-niēi kōi-niēi kōi-niēi kōi-niēi kōi-niēi
 movement will-do; but your this are that your property
 hi-ni kōi-niēi kōi-niēi kōi-niēi kōi-niēi kōi-niēi kōi-niēi kōi-niēi
 woman with companion being desiring did, he now country his
 jōi-niēi nang-ni kōi gān kōi-niēi kōi-niēi kōi-niēi kōi-niēi kōi-niēi
 as-account you fast large made.' He him-to said, 'O
 gān, nang-ni kōi-niēi kōi-niēi kōi-niēi kōi-niēi kōi-niēi kōi-niēi kōi-niēi
 son, you with-me always remain, what water is that
 nang-ni-mā, kōi-niēi nang-ni-niēi kōi-niēi kōi-niēi kōi-niēi kōi-niēi
 your, Our merry-making should-remain; for that-remain this
 kōi-niēi kōi-niēi kōi-niēi kōi-niēi kōi-niēi kōi-niēi kōi-niēi kōi-niēi
 brother dying was, in-life was-just, is-recovered.'

[No. 10.]

TIBETO-BURMAN FAMILY. BÀSA OR BODO GROUP.

BÀSA, BODO, OR PLAINS KACHARÍ.

MIS SA MISO DIABOT.

(SAKPA, COCHIN CHINA.)

SPECIMEN II.

A COMPLAINT OF DESTRUCTION OF CROP BY BUFFALOES MADE BY A MICH TO THE MAGISTRATE.

Hajar! mabhai-der jongai mai-i-khá. jâkro-bâ-bai mabhai. Jongai
My-Lord! buffalo-men my paddy do-not-destroy buffalo, I've
 khâi-to kâi-i mai-gri-i, kâi-i-mâi kâ-yâ. Jongai mai-bet khâi-i-mâi
away drive-to wanted, drive-to can-not. I've what will-do?
 Deigâ gâder bâi-bâ-mâi kâ-yâ. Nâi bogtyâ ming bogtyâ, mâ
River large cross-to cannot Boat is-not even do-not, what
 khâi-i-mâi? Hâi mâi jâ-jâ-bâi; mâ jâ-nâi bâi-mâi? Bâi-mâi khâi-jâi
will-do? Paddy all ate-up; what leaving-remain will-remain? King-of remain
 mâ-khau ha-mâi? Hâi bâi mâ-bet fâi-mâi? Hâi-bâi jongai kâi
how give? I've said how support? This-kind we then
 bâi-mâi kâ-yâ. Hajar! mâi mâi-bet bâi-bâi khâi-i-bâi; mâi
do-remain can-not. My-Lord! Your-Honour boat boat do-not; they
 gâi mâigâ. Jong-khâ gâ-i. Bâi-mâi jong-mâi khâi-bâi-dâi châ-i
four do-not. Us four-not. They are word one-remain
 mâi-mâi. Mâ-bet khâi-i-mâi? Bâi-mâi jong mâi-bâi dâi-der châi
keep-not. What will-do? They we speaking will-(plural) are
 châ châ mâi kâ-nâi bâi-gâ. Jâi mâi-bâi bâi-bâi dâi-bâi kâ-nâi
are are two talking come. When speak then will talking
 chon-jâ-chon-jâ khâi-bâi. Lâ mâi-bâi mâi-bâi bâi-bâi-bâi kâ-bâi
companion will-do. Again night riding letting-leave give
 mabhai-khâ.
 buffalo.

Sufficient materials are not available for the compilation of a complete Liling grammar, but the following has been gathered from the specimens, and its correctness depends upon the accuracy with which they have been recorded.

The **Plural** is formed by adding *rau* or *pa* (compare Diminut *rau*). In the case of pronouns, the terminations *ai*, for the second person, *ai*, for the third person, and *khidi*, for all three persons are used. The last is evidently a corruption of the Amamese *khidi*, *some*.

The suffix of the **Accusative-Dative** is *ga* (probably pronounced *go*), as in *chider-ga* *chider-midi*, having called a servant; *chider-ga* *khay-ga*, he said to the servant. For the dative, *ai* is also used, as in *ji-ai*, to a father. Instead of *ai*, we sometimes have *i*, corresponding to the Diminut *hi*, as in *ji-ai-i*, to the field; *ji-rai*, to father. *ga* and *ai* correspond, respectively, to the Ekyé *hê* and *ai*. Like the Ekyé *ai*, *ai* is also the sign of the infinitive.

Examples of the **Instrumental** case are *chider*, by hands; and *mung-i-ai*, by axe. This termination looks as if it were borrowed from Amamese.

The termination of the **Genitive** is *ai*, as in *hi-ai*, of him; *me-ai*, of a house. As in the case of the dative, the initial is frequently dropped, and we find simply *i*. Thus *khidi-ga*, of a man; *hi-i*, of a lake. In *chi khidi-khidi-ai* *khay*, the age of this house, *hi-ai* (i.e., *hi-ai*) means, one individual, *chi* (or *ai*) being the numeral, and *hi* the generic prefix like *ai* in the Ekyé *ai-ai*. In Ekyé the sentence would run *hi gawai ai-ai-ai* *khay*, the age of that one-place house; similarly *hi khidi chi-ai-pai* *khay* *khay*, from whom did you buy that one thing?

For the **Ablative**, *pai* is added to the genitive, as in *chi-ai-pai*, from whom? *Pai* is the Amamese *pai*.

The **Personal Pronouns** are the following:—

Ng,	I,	ji-ga-rai,	chay,	chay-khidi,	we.
Ni,	thou,	ai-ai,	ai-ai-khidi,	ai-khidi,	you
Ni,	he,	hi-ai,	hi-khidi,	they.	

Ng-ai is 'my'; *chi-ai*, 'to me'; *ji-ga-ai*, our; *ai* is 'thy'; *ai-ai-ai*, your; *hi-ai*, 'his'; *hi-ai-ai*, their. Other forms noted are *hi*, that; *hi-ga* or *hi-ga-ai*, him, or to him; *hi-ai-ai*, this; *hi-ai-ai*, to them. *ai-ai* seems to mean 'own.' The Amamese relative pronoun is used. *Chi-ai* is 'who?', and *chi-ai*, whose? *ai-ai*, what? *chi-ai*, anyone.

As regards **Verbs** it is reported that Liling shows no distinction between present, past, and future time. This is partly borne out by the list of words and sentences received, in which the present is shown as identical with the past, but if it is a true statement, it would be a most extraordinary and unique condition of affairs. An examination, however, of the version of the Fable of the Prodigious Son shows that the statement is not correct, and that Liling has a complete array of tenses. The most that can be said is that, like the neighbouring tribes, the Lilingers use their tenses loosely.

The **Verb Substantive** is *da-ga*, am, is; and *chi-dag* or *da-ga-rai*, was. This is stated on the authority of the list of words, but *chi-dag* is, to judge from analogy, really a definite present, and means properly 'he is becoming.' Other words for 'is' are *da-ga*, and *da-ga*. This termination *ga*, which occurs several times above, is probably pronounced as *a*, the *y* in the Amamese character being probably merely a fulcrum for writing the *a*, much as *aiy* is used in Hindustani, so that *wa* is really a way of writing *wa*, which is less correct, but more convenient.

Two instances occur of the negative verb substantive, both in the phrases 'I am not worthy.' They are *ding-i-ding-hi* and *ding-i-din-mi*. These two forms are really identical, for, as will be seen in other cases, *ng* and *m* are freely interchanged.

The Finite Verb is conjugated as follows. The Present tense is formed by the suffix *ga* (ha), which after *a* becomes *o*. This suffix evidently corresponds to the High *ā*. Examples are *saung-pa* (I saung-a), (you) drink; *thāo*, (he) lives; *chāo*, (you) eat.

The Present Definite is formed by the suffix *daung*, as *thāi-daung*, is becoming; *thāi-daung*, am dying; *si-daung*, am doing. The final *ng* of *daung* is liable to be changed to *m*, as in *sa-m-daung*, are getting, and *thāi-daung* (a case of the present used for the past), he is, i.e., he was (in the field). Sometimes it is dropped entirely, as in *thāi-da*, thou art; *chāi-da*, is getting; *hā-da*, is coming; and *thāi-māi-da* (again one of those historical presents), he heard.

The termination of the Future is *ang*, as in *ba-thāi-ang*, will strike. After a vowel, the initial *h* appears to be elided, as in *ba-thāng*, will say; *si-ang*, will do, let me do.

The termination of the Past and also of the Perfect is *gang*, as in *ga-thāi-gang*, (I) walked; *pa-thāi-gang*, (I) struck; *si-gang*, (I) have done. The final *ng* is liable to be changed to *m*. It is frequently elided, as in *ba-thāi-ga*, struck; *saung-ga*, became; *ba-thāi-ga*, he said; *sa-ga*, he gave. Another form of the past appears in *thāi-pai-hā*, he wished.

An example of the Past Participle is *sa-a*, given. The Conjunctive Participle ends in *miit*, as in *thāi-miit*, having collected; *ma-miit*, having got. A kind of Gerund is *hā-ga-vā*, am going. *Chāi-vā*, for filling, represents an Infinitive.

Command verbs are formed as in High,—the verb *sa*, to give, being appended to the main verb. Thus, *gāi-sa*, cause to wear. This is also an example of the Imperative, which takes no suffix.

The following examples occur of the negative verb: *sa-thāi*, gave not; *thāi-thāi*, did not; *miit-thāi-thāi*, did not enter. Another system of conjugation is represented by *hā-dāng*, transgressed not, and *sa-dā-hā*, gave not. The change of *ga* and *gang* into *hā* and *gang* reminds one of the Rāthā and Gāro negative form with *hā*.

I am indebted to Mr. J. D. Anderson for the following note on the specimens:—

The specimens suffice to show that Laining like High has an agglutinate verb which is now conjugated in much the same way as the High verb. The verbal roots in both languages closely correspond, allowing for some phonetic changes. The following list gives the verbal roots found in the specimens which more or less coincide with High roots.

Laining.		High.	
<i>saungpa</i> ,	to	<i>saung</i> ,	eat.
<i>ba-thāi</i> ,	say	<i>thāi-thāi</i> ,	
<i>sa</i>	give	<i>hā</i>	
(cf. Laining <i>ma</i> , a deer, which in High is <i>mi</i> .)			
<i>hāi</i> ,	being	<i>hā</i>	
<i>thāi-māi-pai</i> ,	spread	<i>hā-pai</i> ,	
<i>saung</i> ,	to	= High <i>saung</i>	
<i>thāi</i> ,	stay	<i>thāi</i> ,	
<i>miit</i> ,	get	<i>ma-m</i> ,	
<i>thāi</i> ,	do	<i>thāi</i> ,	
<i>chāi-thāi</i>	write	<i>chāi-thāi</i> ,	
(cf. <i>thāi</i> (he) = High <i>thāi</i> (she).)			
<i>thāi</i> ,	do	<i>thāi</i> ,	
<i>ma</i> ,	see	<i>ma</i> ,	
<i>thāi</i> ,	bring	<i>thāi</i> ,	
<i>ma-m</i> ,	write	<i>ma-m</i> ,	
(cf. <i>sa</i> , do, in High <i>hā</i> .)			

Tahiti.		Maori.
ake,	not	at.
ai,	bring	at.
aihi,	put on	give.
aihihi,	how-then, then	thine.
aihihi,	how	g'wood.
aihi,	stay	stay.
ai,	come	ful.
aihihi,	how	thine.
aihi,	ask	hang.
ai,	darken	it's-fish.
aihihi,	upward	go (with successive g).
aihihi	kill	be-then

bé-né fā cəhək li-gā. Khəbīlāg chāh-né thāh-né-far bé-né fā bə-ga
his father near went. But distance-of on-being his father him
mā, mām-m-ə-gā. chāh-li-māi, bə-né kəhə rām-gā, chūmā chā-gā.
and, had-companion, having-rem, his next friend, like etc.
Hām-nā bé-né nā bə-né fā-nā kəh-gā, 'ā bā, Səngəz atkəm
Then his son his father-to said, 'O father, Heaven's order
Kham-iyən, bə-né-far nā-nā nā-māi āg fā rī-gang; nā nā mām-g-ə
(?)-did-not-do, and thy right I am did; thy son want
chāh-g-ə bə-khāmā kīng-i-ā-nā.' Bām-nā bə-nā ā chāh-g-ā kəh-gā
to-be-called worthy am-not. But his father wants-to said,
'māgā māgā kəh-né vā ā-māi bə-ga gā-nā; bə-né fā
'all them good robe having-brought-forth him-to answer-cause; his hand
jāhām, jāhām jāh nā; ān chāh chāhām rām rī-g.
ring, foot shoe put-on; and (in)-we eating movement make.
Mām-nā hāh āg nā thāyā-māi, ān thāng-gā; kāmā-māi-bā,
For this my son having-been-died, and wear-alice; having-been-lust
mā-gā.' Bām-nā bə-khāmā rām mām-g-ā.
marryed.' Then they rejoicing put (to, began).

Bə-né-far bə-né chāh-nā fāhār thāh-dām; ān bā ā-māi
at-that-time his sister-son felt was; and he having-came
mā cəhə mām-māi chāh-g-ā-nā-māi ān mākā-nā kāmā-dā. Bām-nā
have right having-put music-around and dancing-of heard. Then
bā kīhā chāh-g-ā chāh-māi mām-gā. 'thā khāh mī-nā?' Bām-nā
he our servant having-called asked, 'this word what?' Then
bə-nā chāh kəh-gā, 'nā gāh ā-gā, bām-nā nā fā ā-bā
his servant said, 'My brother come, and thy father in
dāh-māi-jāi mām-nā bāy-bāy phāh-gā.' Bām-nā bə rām-dā-māi
soft-and-mild covering-for great-food gave.' Then he happy-became
mā-māgā mām-mām-lām. Bām-nā bə-nā ā hāh ā-māi bə-ga
house-to would not-go, Then his father not having-come has
chāh-gā. Bām-nā bə bə-nā fā-nā nā rī-gā. 'thāh, āg mām-dā
entrusted. Then he his father-to answer made. 'So, I them-many-poor
nā ā n-dām, bə-khāh-bā nā khām fā-gāg, bām-nā
thy service on-dāg, over thy word transgressed-not, but
mā-g-ā hāg dāmāi khām āg kīhā bām-phāh mām-jā; mām-nā
friends with married make-to me-to one put-on present-not; but
nā hāh-nā nā dāmāi-māgā hāg nā thā-gā fāh-gā, bə ā-māi
thy this son, karate with thy property damaged, he having-come
bə-nā bāy-g nā bāy bāy khāh-gā.' Bām-nā bə-nā fā bə-nā nā-nā
him-of for thou good food present.' Then his father his son-to
kəh-gā. 'ā āg nā, nā mākā āgā hāg thāh-dā, ān āgā fā
said, 'O my son, thou say me with art, and mine what

ang-ya, mahlā behind mē; mēh at hāh gājā thī-māh,
 is all property thine; but thy wife brother's house-dard,
 too thung-thai-da; - ha-mai-māh mām-dang; ba-khāh ching mang
 and in-dia-again; house-house-land is-ye; therefore we married
 dikhāh sing.
 rejoicing should-make.

[No. 12.]

(DIVERSE NARRATIVE.)

SPECIMEN II.

QUESTION.

Nē mang 'mā-nā?
 Your name what?
 Nā na hāhā?
 Your house where?
 Nā mēh nī-māh chāh?
 You what doing eat?
 Nē khānā hāh khājāh
 Your circle how-much receive
 hang-ya?
 is?

Rajāt hāh hang-ya?
 Rajāt how-much are?

Nē na hāh hāh hang-ya?
 Your house how-much man are?
 Nē mā dāh hāh
 Your paddy rate-year how
 hang-da?
 price?

Hāh mā mām-gā?
 How-much paddy got?

Nā-rā hāh di hang-ya?
 You where/when water drink?

Nā-rā-nā na pāh hāh hāh
 Your house from take-of how-much
 chāhā?
 distance?

ANSWER.

Ang-ya mang Lārim.
 My name Lārim.
 Ang-yē na Bakhāhā.
 My house (at) Bakhāhā.
 Ang māhāh kām sing.
 I village-head-man were do.

Ghāl-nā mām hang-ya.
 Six-hundred about are.

Dang ipā hāhā mām
 More not three-hundred about
 hang-ya-hā.
 will-be.

Māghā mēhā dā-hā.
 H'ness man ten.

Kāh dā.
 Sufficient is.

Chāwā-tā jākā hang-ya.
 Eating-of for got.

Ching hāh di hang-ya.
 We take-of water drink.

Ching na hāh tēhā.
 Our house take-of near.

DĪMĀ-SĀ OR HILLS KACHĀRĪ.

This member of the Bodo group is only spoken in Cachar, and more especially in the hilly northern portion of that district. It is hence called by Europeans Hills Kachārī, to distinguish it from the Plains Kachārī or Bāpī spoken in Nongong, Nowgong, and Korum. The Kachāris of North Cachar do not call themselves by this name, but speak of themselves as Dīmā-ai, explained by some as "people of the great river, i.e., the Dihansiri," on which their ancient capital Dīmā-pur, or Dibrugarh, is situated. This appears to be an instance of folk-etymology, for, in the first place, 'Dīmā-pur' is probably a corruption of *Śiṣṭaka-pura*, *Śiṣṭaka* being the Sanskrit name of Cachar, and, in the second place, the Dihansiri is not at all a large river. It is just possible that the *Dīmā* in *Dīmā-ai* has nothing to do with the *Dīmā* of *Dīmā-pur*. If the former *Dīmā* is a corruption of *Śiṣṭaka*, we should have an Aryan word, *Dīmā*, compounded with a non-Aryan word, *ai*. In *Dīmā-pur* (supposing it to be a corruption of *Śiṣṭaka-pura*) both members of the compound are Aryan. It therefore Dīmā (in *Dīmā-ai*) does mean 'great river,' it is most probably the *Brahmaputra* which is referred to, and, in that case, the Dīmā-ais have descended to their present seats from the Assam valley.

There is no doubt that the speakers of Bāpī and of Dīmā-ai belong to a common stock, which became divided in comparatively recent times, and which, for convenience sake, we may call Kachārī. How these Kachārīs got their name, and how they migrated into Cachar has been described when dealing with the Bāpī language and need not be repeated here.

Dīmā-ai has hitherto been described as a dialect of Bāpī. The two languages, like the speakers of them, have certainly a common origin, but they differ so much that one cannot be called a dialect of the other. Both possess all the typical peculiarities which belong to languages of the Bodo group, but Dīmā-ai differs more from Bāpī than Dīmā-doo, and the latter, also belonging to the Bodo group, is universally considered as a separate language. I, therefore, class Dīmā-ai as a separate language also.

Dīmā-ai has at least one dialect, Hōjāl, which is spoken by 2,750 people in the south-west of the district of Nowgong, in the hills to the south-east of the area in which Lālong is spoken. Lālong might also be considered as a dialect of Dīmā-ai, but it differs much more from it than does Hōjāl. I have hence followed my predecessors in classing it as a separate language, a sort of border form of speech between Bāpī and Dīmā-ai, possessing points of resemblance with both.

According to some authorities, Hōjāl is only another name for Dīmā-ai, and both names represent identically the same language. A reference to the specimens will, however, show that this is hardly a correct description of the case.

The following are the figures showing the number of people who speak Dīmā-ai including Hōjāl:

Cachar Plains	2,750	
Cachar Hills	5,000	
		7,750
Nowgong (Hōjāl)		2,750
		10,500
Total		18,250

The following are the authorities, so far as I am aware of them, on Dima-ch and Haidim:

ACTIVITIES

- FRANK (Major Thomas).—*Words of Syllot, Kachin, and the adjacent Districts*. *Journal of the Asiatic Society of Bengal*, 18 (1868), pp. 508 and 9. On p. 508 there is a brief note on Hlín Kachin.
- FRANK, Captain J.—*A rough Comparative Vocabulary of some of the Kachin spoken in the "Naga Hills" District*. *Journal of the Asiatic Society of Bengal*, vol. 10 (1860), Pt. 1, Appendix. Vocabulary.
- GARLAND, H. H.—*Specimens of the Languages of India, including those of the Aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier*. Calcutta, 1874. Coshari Vocabulary on pp. 158 and 9, and Hlín Vocabulary on pp. 169 and 7.
- GARLAND, H. H.—*Notes on the Country and Population of the Tribes dwelling between the Arakanpore and Naga Hills*. *Journal of the Royal Asiatic Society*, Vol. xii (pp. 288 and 9). On p. 292, an account of the tribe, in which Hlín is identified with Hlín Kachin; on p. 294 a vocabulary.
- GOVERN, C. A.—*Outline Grammar of the Kachin (Hlín) Language as spoken in Suifu District, Assam*, by the Rev. R. S. Ball. Shillong, 1894. The Introduction gives a brief Grammar and Vocabulary of the Hlín Language by G. A. G.
- JOHN, J.—*On the Relationship of the Kachin and Sino Languages of Assam*. *Proceedings of the American Oriental Society for May 1897*, pp. 416 and 9, and p. 9, appended to Vol. xii (1898) of the *Journal of the Society*. Contains a short Grammar of both Hlín and Hlín Kachin.
- JOHN, H. A.—*Notes on the Culture of Assam for 1891*, p. 160.

The following imperfect sketch of Dinak-d grammar is based on the information provided by the specimens and the list of words. Here and there I have pointed out where my information differs from that given by Mr. Eells.

The specimens and list of words received from North Cachar have been carefully prepared, and there seems to be little doubt about the pronunciation of the various words. Perhaps the consonants need a little more time. This, however, is rather a matter of excellent type of pronunciation.

The plural is formed by the suffix *raa*, spelt also by *Ma*. This prefixless also mentions a plural suffix *nihi*, which does not appear in the specimens or list of words. We find, however, *ni* added to the positives of persons, to form a plural in *nihi*.

The suffix of the Accusative-Dative is *ni*. Mr. Radle's MSS. He also mentions a Dative suffix *ni* for which I have no authority. The Instrumental suffix is *jeung*, and that of the Genitive is *ni*. That of the Ablative is *ni-gwang*, which Mr. Radle writes *ni-gung*. The Locative suffix is *ni*. We thus get the following declension:—

	Eng.	Fr.
Nom.	<i>bagfa</i> , a father.	Nom. <i>bagfa-vax</i> , father.
Acc.	<i>bagfa-ha</i> , a father.	Acc. <i>bagfa-vax-ha</i> , father.
Inst.	<i>bagfa-jump</i> , by a father.	And so on.
Dat.	<i>bagfa-ha</i> , <i>bagfa-ne</i> , to a father.	
Abi.	<i>bagfa-ne-jump</i> , from a father.	
Gen.	<i>bagfa-ne</i> , of a father.	
Loc.	<i>bagfa-ha</i> , in a father.	

As in other Indo languages, generic prefixes are used with the numerals. For countable animate objects in general, and when the numerals are used alone in counting, the prefix is *nu-*. These include *nu-ah-lu*, one dog; *nu-ah-lu*, one. For human beings the prefix is *ah-*, as *ah-lu-ah-lu*, one man. For inanimate objects the most usual prefix is *gi-*, as *ah-gi-lu-ah-lu*, two humans, but for objects of the vegetable kingdom, *lu-* is used, as in *lu-gi-lu-gi-lu*, ten trees.

The forms given for the *Pronouns* by Mr. Ballie differ somewhat from those found in the specimens and list of words and agree better with Hojaji. I give the forms according to both authorities :—

	<i>Specimens.</i>	<i>Mr. Ballie.</i>
I,	<i>Aug.</i>	<i>Aug.</i>
He,	<i>Aug-hi.</i>	
My,	<i>Am.</i>	
We,	<i>Am-ras.</i>	<i>Jang, Jang.</i>
Us,	<i>Am-ras-hi.</i>	
Our,	<i>Am-ras-at.</i>	
Thou,	<i>Ning.</i>	<i>Nu, nang.</i>
Them,	<i>Nang-hi.</i>	
Thy,	<i>Nih.</i>	
You,	<i>Nih-ras.</i>	<i>Nu-nhi, ni-nhi.</i>
He,	<i>Na.</i>	<i>Na.</i>
Him,	<i>Na-hi.</i>	
His,	<i>Na-at.</i>	
They,	<i>Na-ras, Nih-ras.</i>	<i>Nu-nih.</i>
This,	<i>Na.</i>	<i>Na.</i>
Who?	<i>Shud.</i>	<i>Shu.</i>
What?	<i>Shas.</i>	

Note here, in the case of pronouns, the plural suffix is usually tacitly on to the positive. This does not occur in the case of nouns.

There appear to be personal prefixes in use. No. 122 of the list of words and sentences gives *ai-at nafo*, your father. No doubt the *na* in *nafo*, a father, originally meant 'his,' and the word meant 'his father,' but the special meaning of 'his' has been lost, and the word now means 'a father,' generally. This tendency to generalize the personal prefix of the third person is very common in languages which use this method of prefixing pronouns to words of relationship. As an example, the Bura-shahi of the North-Western frontier of India may be quoted.

The Verb Substantive is *ding* or *daa*, to *ding-hi* or *ding-ha*, was.

The verb is conjugated as follows :—

Present.	<i>Aug ahi-ra</i> , I strike.
Present Definite.	<i>Aug shi-shi</i> , I am striking.
Future.	<i>Aug shi-ma</i> , I shall strike.
Future Definite.	<i>Aug shi-mang</i> , I shall be striking.
Past.	<i>Aug shi-hi</i> , I struck, I was striking.
Past Definite.	<i>Aug shi-sha</i> , I have struck, I did strike.
Imperative.	<i>Shi</i> , strike.
Infinitive.	<i>Shi-ma</i> , to strike.
Conjunctive Participle.	<i>Shi-dada</i> , <i>shi-ha</i> , having struck.
Gerund.	<i>Shi-ma-at</i> , on striking (properly the positive of the infinitive).

Compound verbs are formed, as in Hindi, by adding the root meaning 'to give,' in *Dana-na-ri*, to the main verb. Thus, *ji-ri-ma*, to give to eat, from *ji-ma*, to eat.

A negative sentence is formed in two ways.—Either *gari* is added. Thus, *si-ka*, gave; *si-ka gari*, gave not. Or else a negative conjugation is used, of which the typical sign is the letter *a*. Examples are :—

Nag siya-a, you are not able to call.

Kai-i-ka, did not wish.

In the following we have a double negative :—

Kinai-i-ka gari, did not not hear, did not refuse to hear, did not disobey.

TIBETO-BURMAN FAMILY. BABA OR BODO GROUP.

DINĀ-SĀ OR HILLS KACHĀRI.

(DISTRICT NORTH CACHAR.)

Bāhāng shāu-dāi bō-nī bāhī-mo shāu-gīnāi dōng-bā. Kīshī-bā bō-nī bāhī
Then person-one him-of now persons-two there-were. The-latter his father
 jang nang-bā, t-lai tī-bā, 'ch bāhā, dāng-bā nīng ang-kō nī-nī bāhīn-nī
to went, He-his said, 'O father, afterwards you me-to your property-of
 gājē nī-tung dāhā nī-mā hān-tung.' Bō-nī-fāngng bāhī bō-nī bāhīn
the-self will-give now again will-be-good.' That-upon the-father his goods
 wāh-bā bāhī kīshī-bā-kī gājē nī-bī. Bāhīn kīp-jang hāngng-bāhī
divided me the-latter-to half gave. The-goods all-with having-collected
 mōh kīshī-bā dāhī gīlān-bā gāhng jāhī tūng-bā. Bāng kīp
the-child lower place different-to very far went. Money all
 jān-bā sārī hānī-a jā-bā. Bī-pān-nī bō gāhng dāhī
suspended fumes had because. On-account-of this he great suffering
 mōh-bā, hē bō bō dāhī-nī shīhāng jang jīh dōng-bā. Bō shīhāng
obtained, and he that place-of a-man with living remained. That man
 bō-nī hān-mōh-bā hō-hā hāhīn-bā rōhī-mā nī-bāhā. Hān-mō jājā
his pipe him the-folds-in is-kind was. The-pipe hands
 jī-dāhā nāi-dāhā bō jī-nā hō-bā nī-mā jī-mā gāhng māng-bā, dāhī
having-eaten having-meat he his-one half-is to-give to-not very-much wished, but
 hō-bā shāh nī-bā gūhī. Bō-nī-fāngng, hō kīshī gūhī jī-bā
to-him eat-one gave never. That-upon, he a-little who became
 mōh-bā, 'hōi bāhī-nī dāngjā-rāo hō shōhī hīshī dōng, dāhī ang
understood, 'my father-of the-accents holding fold how-many there-are, but I
 māhīn-māhīn jang nī-mā hāi jī-dā. Ang bāhā jang tūng-dāhā t-lai
derivation from to-die like am. I father to having-gone like-like
 tī-tung, 'ch bāhā, Mōhī āngng-bā nī-nī āngng-bā hōi dāhī gāhng
will-say, 'O father, God-of front-is you-of front-is my sin very-great
 jī-bā; dāhī tūng ang hōi tī-phā-a, dāhī nīng ang-kō nī-nī
has-fine; now you a-man like to-call-are-not-able, but you me you-of
 dāngjā-rāo hāi dōng.' Bō-nī-fāngng, hāi-bāhā, hō bō-nī bāhī jang
the-accents like keep.' That-upon, having-arrived, he his father to
 tūng-mā hāhī-bā, bāhā jang tī-bā. Kīshī jāhī-nī-fāngng hāi-dāhā
to-go prepared, the-father to went. A-little distance-from having-gone
 bāhī hō-bā māhā, bāhā dī hō jī-bā, hāi-bā, hō-bā rānāi kādāmā,
father him was, leave water like because, (he)-was, him crying embraced.
 Mōh hō-mā bāhī-bā nāi-mān tī-bā; 'ch bāhā, Mōhī āngng-bā nī-nī
The-one him-of the-father saying said; 'O father, God front-is you-of

siang-há kái gáung dǎh jǐ-há; dǎh ang níel hachá-há gǔi.
front-in my great etc has-here; now I give-of the-son-like am-not.
 Thāi-ai-thang bǎn hǐ-ai dǎngji-ang nǎi-dǎh, tǐ-há; 'ai hǎn-há
This-upon the-father kin-of the-servants having-son, said; 'rather good
 hǎn; hǐ-ai yǎn-há yǎn-shǎn gǔi-ai, ai hǐ-ai yǎn-há jǐd
bring; kin-of the-hand-as ring placing-give, and kin-of the-leg-as boots
 gǔi-ai. An-mo jǐ-mǎi gáung hǎi-ang. Thāi shǎng nǎi hǎn
dressing-give. We's finding very will-be-very. This was me-of the-son
 mǎng-há tǐ-há, dǎh kái tang-fǎ-há; gǐmá-há, mǎi-fǎ-há.
formerly was-dead, now again has-revived-again; was-not, is-found-again.'
 E jǐdǎi hǐ-mo hǎi-mǎ hǎn-há.
This on-account-of they to-be-very prepared.

Hǐ-ai hǎn hǎn-há dǎng-há; hǎn-ai-thang nǎi
Here-of the-older-brother the-field-to was; the-field-from the-house
 dǎng-há shǎi-dǎh hǐ dǎn shǎi-ai ai hǎi-há kǐn-mǎ
near having-arrived to the-music beating and dancing as-hearing,
 dǎngji-ang-há shǎng shǎi jǐ-há ai hǐ-há dǎng-há. 'Thāi hǎn
the-servant a-man one called and him asked. 'This like-what
 jǐ-há?' E shǎi-há, 'ai-ai hǎng shǎi-dǎh tǐ-há;
happened? He replied, 'of-you the-younger-brother having-arrived has-son,
 ai-ai bǎn hǎn jǐ-há.' Thāi-thang hǐ gáung tǎn-há
of-you the-father front has-given-to-son.' This-upon he very-much angry
 tǎng-há ai nǎi hǎng-há tang-mǎ hǐ-há; dǎh hǐ-ai bǎn
became and the-son inside to-go did-not-wish; but kin-of the-father
 hǎi tǐ-há hǎi-há. Bǎn-há hǐ shǎi-há, 'jǎm, hǎn mǎn
outside coming pleased. The-father-to he replied, 'behold, how-many years
 jǎng ang nǎi-nǎi ai-ai hǎn dǎng-há; ang ai-ai shǎi-há kǐn-há
from I always of-you the-work have-done; I of-you the-words not-heard
 gǔi; hǎn mǎn jǎng shǎng-shǎi hǎn-há kái hǎng jǎng hǎn
near; for-so-many years from a-while-time a-while me-of the-friends with front
 jǐ-mo ang-há nǎng ai-há gǔi. Thāi shǎng, ai-ai hǎn gǐdǎi
to-call-give made you have-given near. This man, your son invite
 jǎng ai-ai bǎn dǎng-há-há, ai dǎh nǎng hǎn hǎn jǐ-tǐ-há.
with your goods has-thrown-away, and now you kin a-front give-to-son.'
 Bǎn thāi-thang tǐ-há, 'hǎn, nǎng nǎi-nǎi kái lǎng dǎng-há,
father this-upon said, 'son, you always me-of with were,
 hǎn kái dǎng-há hǎn ai-ai. Thāi shǎng ai-ai hǎng
has-much me-of there was so-much you-of. This was your younger-brother
 tǐ-há, dǎh tang-fǎ-há; gǐmá-há, mǎi-fǎ-há; tǐ-jǐdǎi
was-dead, now has-become-alive-again; was-not, is-found-again; for-this-reason
 kái-mo gáung hǎn dǎng-há dǎng-mǎ.
we very pleased having-become-proper will-be.'

HOJAI.

This dialect of Dimut-ai is spoken by 2,700 people in the north-west of Nongcong District, between the area in which Liding is spoken, and North Chachar (the house of Dimut-ai).

According to Mr. Gait,¹ Hojai is a local name applied to the Kacharis in that part of Nongcong which was formerly under the rule of Talichan Srimphai, who made himself independent of the Chachar Kings of Khaspur on the death of Krishna-Ghandan. His sovereignty of the country north of the Bimal range was recognised by us in 1880, and he continued in enjoyment of it until his death in 1894, when it was annexed and amalgamated with the Nongcong District.

The name Hojai is said to mean 'hill-moss,' connected with the Bodo word *Ajya*, a hill. The home of the talis is mountainous. The language is clearly a dialect of Dimut-ai. Mr. Dumas, indeed, says that it is the purest form of the language, a statement which may be said to be borne out by the fact that one of the terminations used for forming the plural, *-dra*, seems to be the original from which the standard Dimut-ai plural termination *-ra*, and the Liding *-ra* or *-sa*, have been derived.

The authorities on Hojai have been dealt with in the introduction to Dimut-ai.

The following imperfect account of the grammar of the dialect is based on the specimens and list of words, and depends on the correctness with which they have been recorded.

There is a regular tendency to aspirate terminus. Thus, the Dimut-ai *hi*, *dia*, becomes Hojai *thi*. So the Dimut-ai *hi* (sign of the accusative) becomes *thi*.

The Pronoun of the third person is used as a definite article, as in the phrase—
pa jhu-kha pa-ai pishu-hi ei, put the saddle on his back.

The plural is formed by the suffixes *-pa*, *-dra*, or *-dra*. The standard Dimut-ai *-ra* also appears as *-ra*. *-dra* is evidently a fuller form of *-ra*.

The suffixes forming cases will be seen from the following declension—

Eng. <i>Father</i> .	<i>Pa</i> , <i>Pa</i> , a father.
Acc.	<i>Pa-thi-kha</i> , <i>-kha</i> , or <i>-ya</i> , a father.
Inst.	<i>Pa-thi-jdag</i> , by a father.
Del.	<i>Pa-thi-ai-pishu-hi</i> , <i>pa-thi-ai</i> , to a father.
Abi.	<i>Pa-thi-ai-jring</i> , from a father.
Gen.	<i>Pa-thi-ai</i> , of a father.
Loc.	<i>Pa-thi-hi</i> , on a father.

Plur. Nom. *Pa-thi-pa*, *-dra*, or *-dra*.

Acc. *Pa-thi-pa-thi-kha*, etc.

And so on.

Numerals, as usual, take generic prefixes. For human beings, both *shi* and *nei* are used. *Shi* is also used in counting and for animals generally. I have no information regarding inanimate objects.

¹ Report on the Census of Assam, 1891, p. 272.

The following are the principal Pronominal forms:—

I,	<i>Ng.</i>
My,	<i>Aai.</i>
We,	<i>Jang.</i>
Our,	<i>Sin, jang-ai.</i>
Thou,	<i>Nang.</i>
Thy,	<i>Sin, nang-ai (or, contracted, au-ai).</i>
You,	<i>Ni-ai, nang-ai-ai.</i>
Yours,	<i>Ni-ai-ai, nang-ai-ai-ai.</i>
He, that,	<i>Pu.</i>
His,	<i>Pu-ai.</i>
They,	<i>Pu-ai, pu-ai-ai.</i>
Their,	<i>Pu-ai-ai, pu-ai-ai-ai.</i>
This,	<i>Ita.</i>
Who?	<i>Siaai.</i>
Whom?	<i>Siaai-ai.</i>
What,	<i>Shiang, shiang.</i>

The Relative is the *Assonant* *ja*. The word for 'self' is *ajjai* (*gon, ajjai-ai, oon*), which is corrupted from *Assonant*.

Note how the plural terminations can be added to the positive singular, instead of to the noun. The positive termination *ai*, followed by *ai*, is probably the cause for Mr. Bode giving *ai-ai* as a termination of the plural in *Di-ai-ai*.

Pronominal prefixes occur in *ai-ji*, your father; *au-fuang*, your younger brother. So *pa-ji* is, properly, 'his father,' and *pa-fuang*, 'his brother.' See the remarks on this point under the head of *Di-ai-ai*. Judging from three examples it would appear as if the vowel of the prefix was determined by that of the first syllable of the main word.

The list of words received from Nongong gave no verbal forms. It is, however, easy to supply most of them from the specimens, and I have inserted such, in the printed list in *Italics*. Taking the specimens as our guide we find the following system of conjugation.

The verb substantive is *iang*, am, is, are. *Dia* is also used, as in *jae dia*, he tells. It makes a present definite, *iang-ai*, is. The past is *iang-ai*, was. The negative form is *ai-ai-ai-ai*, am, is, are, not. In the particle there is an isolated occurrence of *au-ai* (for *nang-ai*)-*iang*, is *itina*. As in other connected dialects, the root *ja* means 'become.'

The following suffixes are used by the finite verb:—

Present—*ai*, as in *mai-ai*, goes.

Present definite—*dia*, as in *jae-dia*, is coming.

Future—*iang*, as in *shai-iang*, will say.

Past { —*ai*, as in *shai-ai*, said.

Part { —*ai*, as in *au-ai-ai*, wished.

Imperative—no form, as in *ai*, give.

Indicative (verbal noun)—*ai*, as in *jae-ai*, to become. Its positive is used as a kind of gerund; as in *jae-ai-ai*, of being.

Infinitive (of purpose)—*ai-ai*, as in *shai-ai-ai*, (did not wish) to go.

Conjunctive Participles—*ai*, as in *rai-ai*, having divided.

Causal verbs, as usual, are formed by adding the root "to give," as in *ji-ri*, to give to eat; *lang-ri*, to cause to wean.

Inceptive verbs are formed with the root *fat*, come, as in *ji-fat-i-tid*, began to be.

The following are examples of negative verbs, &c.

ti-tet-i-a, (I) did not transgress.

ti-a, (then) grieve not.

ti-ri-i-tid, did not give to eat.

ti-a-tid, am not.

ti-fang-i-i-tid, did not wish.

Although all these forms do not readily lend themselves to analysis, it is perfectly plain that the negating syllable is *i*.

[No. 14.]

TIBETO-BURMAN FAMILY. BARA OR BODO GROUP.

DIMA-SI OR HILLS KACHARI.

HIMALI DIALECT.

(DIRECT NORTHERN.)

SPECIMEN I.

Shih-ha	shé-si-ni	piák	má-gai	lang-tá.	Fu-ni	kháidáiyákhá
<i>Man</i>	<i>person-one-of</i>	<i>one</i>	<i>individual-two</i>	<i>were</i> .	<i>He</i>	<i>younger</i>
pa-fá-khá	thá-khá,	'A	háhá,	níni	mákháin	ja
<i>his-father-to</i>	<i>said,</i>	'O	<i>father,</i>	<i>your</i>	<i>prods</i>	<i>that</i>
kháid-sá	pa-khá	ang	shí-pákhá	si'	Fákhá	pa-fá
<i>father's</i>	<i>that</i>	<i>two</i>	<i>made</i>	<i>give."</i>	<i>Then</i>	<i>his-father</i>
pa-aháin-pákhá	an-hi	ri-khá.	Fu-ni	kháid-pákháng-khá	pa	kháidhi
<i>then-to</i>	<i>having-divided</i>	<i>gave.</i>	<i>That-of</i>	<i>little-after</i>	<i>that</i>	<i>younger</i>
piák	shí-si-ni	kháirip	ang	mákháin-hi	kháing	ná-já-há
<i>one</i>	<i>he</i>	<i>all</i>	<i>money</i>	<i>gathering</i>	<i>for</i>	<i>country</i>
kháid	kháid-hi	kháirip-khá-há	shí-há-hi	sháipin-khá.	Fu-ni	kháirip
<i>work</i>	<i>doing</i>	<i>all-one</i>	<i>having-wanted</i>	<i>gained.</i>	<i>He</i>	<i>all</i>
ja-ni	pa	ná-já-há	kháid	shí-há	ja-khá :	piák
<i>having-spent</i>	<i>that</i>	<i>country-in</i>	<i>mighty</i>	<i>founder</i>	<i>arose :</i>	<i>then</i>
ja-fá-khá.	iyákháng-khá	pa	pa	ná-já-ni	ma-shí-há	kháing
<i>begin-to-do.</i>	<i>Afterwards</i>	<i>he</i>	<i>that</i>	<i>country-of</i>	<i>offense-with</i>	<i>shelter</i>
háná	nákhá-pákhá	pa	shí-há	shí-si-ni	kháid-há	kháid-khá.
<i>man</i>	<i>to-ford</i>	<i>that</i>	<i>man</i>	<i>he</i>	<i>field-in</i>	<i>said.</i>
háná	jiá-há	ná-já-jáng	pa	shí-si-ni	há	kháid-pákhá
<i>man</i>	<i>did-not</i>	<i>have-with</i>	<i>he</i>	<i>he</i>	<i>belly</i>	<i>to-ill</i>
shí-si-há	manákhá	ji-rá-khá.	iyákháng-khá	shí	ma-hi	ma-hi
<i>person-one-two</i>	<i>angrily</i>	<i>to-put-gone-wel.</i>	<i>After</i>	<i>times</i>	<i>having</i>	<i>got</i>
pa	thá-khá.	'shí	pa-fá-ni	shí-há	jiákhákhá	háná
<i>he</i>	<i>said,</i>	'my	<i>father's</i>	<i>severe</i>	<i>visible</i>	<i>things</i>
háná	ma-hi,	shí-há	ang	kháidkháing	shí-si-ni-há.	kháing
<i>man</i>	<i>have,</i>	<i>that</i>	<i>I</i>	<i>with-hunger</i>	<i>perish.</i>	<i>I</i>
kháid-sá	shí	shíng-hi	shí	kháid	thá-sing	"A
<i>father-to</i>	<i>near</i>	<i>going</i>	<i>this</i>	<i>word</i>	<i>will-say</i>	"O
hánáiyákhá	shí	ang	nákháing	páp	kháid-khá.	Níni
<i>against</i>	<i>and</i>	<i>there</i>	<i>sight-in</i>	<i>an</i>	<i>said.</i>	<i>They</i>
pa-náing-jáing	má-já-má-ni	shí	jáing	shí-khá :	níni	shíng-lákhá
<i>man-by</i>	<i>called-being-of</i>	<i>any-more</i>	<i>werily</i>	<i>not-an ;</i>	<i>thy</i>	<i>money-father</i>

a-kar-lai ang-kha khôl." "Tsyhang-hô pu pa-jî-hi pûh-ss rangng-ha
 earnest-as me make." "After he having-earnest father-in me
 tsing-khâ. Adhâ hojenghâ-ting-hâhêng pafi pu-kha ss-hi,
 want. But great-way-of hisfather him having-earn,
 khôl-hô-hi, khâ-hi, pu-ai hân-hâ shô-hi khôdun-khâ. Pûh
 having-compassion, having-earn, his next-on having-earnst kind. Then
 pûhâ pu-kha thâi-khâ, 'A bôh, Seng-ai hânyai-pûhâ ss rang ngôh-hêng
 see like-to said, 'O father, Heaven-of against and thy sight-in
 ang pûp khôl-hâ; nîm pûhâ pûmîng-jîng mû-jh-mô-ai ss jaggs
 I do did; thy see some-ty called being-of say-were worthy
 mû-khâ.' Adhâ pûhâ a-kar-rôhâ thâi-khâ, 'hôtap-thâhâ hânyai-pûhâ ss
 not-am.' But his-father earnest-to said, 'all-thus best robe
 khâ-hâ, thâ-khâ kîng-ai; pu-ai tsâ-hâ tsâ-sôhâ, châ-hâ pûjîr
 bring-forth, this-(one)-to come-to-earn; his hand-on ring, feet-on shoe
 rî-hâ; ss jang jî-hi lung-hi khâjîkhâ-sêng; shêngng-ai
 put-on; and (let)-as having-earnst having-dress be-merry; for
 thâ ai pûhâ thâ-nîng-hâ, ss tsing-jî-hi tsing-khâ; ss
 this my see although-was-dead, and alive-being-become revived; and
 kîng-nîng-hâ, mû-khâ.' Pûhâ pu-ai khâjîkhâ-mû-jî-khâ.
 although-was-not, is-found.' Then they 'to-be-merry-become.

Pu-ai shêngng-hâ pu-ai pûhâ tsânyâhâ tsing-hâ dang-hâ; tsyhang-hâ pu
 This-of time-of his see older field-in was; afterwards he
 tsâ-hi ss rangng-hâ shâ-tsâ-hi tsâ-hâ ss pûhâ-ai shâhâ khâhâ-khâ.
 having-come home nigh having-approached music and dancing-of sound heard.
 Pûhâ pu a-kar shâ-ai-khâ, jûw-hi sang-khâ, 'Thâ khâ-ai kîm
 Then he earnest person-one having-called asked, 'this word-of reason
 shêngng.' Pûhâ a-kar thâi-khâ, 'sang-ai pûmîng tsâ-khâ; ss nîm
 what?' Then earnest said, 'thy prumper-brother to-come; and thy
 pûhâ pu-kha shâ-hân-hi mû-hân jî-ai-khâ lung-ai-khâ.'
 father him safe-and sound receiving-on-account-of both-given-to-not hatî-given-to-drink.'
 Pûhâ pu thâshâi-pûng-hi ts-sêng-hâ tsing-gûhâ mûjung-ai-khâ; ss-hân
 Then he having-become-angry leave-in-to to-go would-not; therefore
 pûhâ pûjî-hâ pûng-hi pu-kha tsâ-khâ. Pûhâ pu pûjî-ss
 father not having-come him-to extorted. And he his-father-to
 thâi-khâ, 'mî, ang tsâ-dîn nîm shâhâkî khâ-hi-hi,
 said, 'he, I three-many-days (the)-of stretch having-dance,
 mûngshâhâ nîm bakun shâhâ-ai; khâjîyangghâ-shâ-ai lûg
 ever-earn thy commandment transgressed; friends will
 mûhâ-gûhâ tsâ-pûhâ tsâ-pûhâ mû-ai-hâ tsâ; mûhâ mû
 to-make-merry me-to great-pump-one animal-one-earn parent-not; but thy
 shâ pûhâ tsâjî-ai lûg nîm tsing shâhâ-hâhâ-khâ tsâ tsâ-tsâhâng.
 this see karate with thy money deserved he now-come,

pa-si-pla-thá	ung	khob	jí-rí-khá	lung si-khá.	Páid	pa	thá-khá,
him-for	there	well	parent-to-see	parent-to-drink	Afterwards	he	said,
'A	hai	pákh,	ung	ai-phá-tan-ha	hai	lu-gu-mung	hang, lu
'O	my	son,	then	son-son	me-of	with	art, and
já-já	ding,	khóh-ha	mai-mang;	akha	niál	lu	su-hang
what-ever	is,	old-son	is-thine;	but	thy	thú	thy younger-brother
thai-níng-ha,	are	thing-já-khá;	khóh-níng-ha,	mai-khá;	lu-khá		
although-you-died,	and	thing-son's;	although-you-late,	is-found;	therefore		
jang	khá-já-já-lai	máing-rá.					
we	happy	should-make.					

[No. 15.]

TIBETO-BURMAN FAMILY. BAGA OR BODO GROUP.

DIMI-SÁ OR HILLS KACHARI.

BAGA DIALECT.

(DICTATED NEWSON.)

SPECIMEN II.

QUESTION.	ANSWER.
Nini paming shungang?	Hai paming lairim.
Your name what?	My name lairim.
Nini na phri-ká?	Hai na Rangkháng Mami.
Your house where?	My house (in)-Rangkháng Mami.
Mung shimang khálai-lá j-rá?	Ang Maqhal khóh dang-rá.
You what doing eat?	I village-head-men work eat.
Nini khám-há thálai Majun j-rá?	Phya ráj-thái j-rá.
Your circle-in how-much money is?	About 600 are.
Báyat thálai dang?	Uchikoty ráj-thái-lá j-thá-rá.
Eighty how-much are?	Mang-ant 600-about mang-ha.
Nini na-há shíen thálai dang?	Mijang máinajung j.
Your house-in now how-much are?	Now women ten.
Nini liglái mai pákh j-khá?	Khob him-khá.
Your this-moment paddy how green?	Few good-are.
Thálai mai rap-khá?	Ji-mi-ni jakháng mai-khá.
How-much paddy got?	To-ut-of enough got.
Nini ph di lung-rá?	Jang há-ni di lung-rá.
You where-from water drink?	We take-of water drink.
Nini-ni na-ni-fring há-há thálai	Hai na há rangung-thá.
Your house-from lake-to how	Our house lake (in) near.
jang-há?	
far?	

GĀRŌ OR MĀNDĒ KUSĪK.

The Gārō call themselves 'Māndā,' which is the word in their vernacular for 'man'.

Gārō is spoken principally by the inhabitants of the Garo Hills, and also in the plains at their feet, viz., the Districts of Kamrup, Goalpara, the State of Cooch Behar, the Districts of Jalpaiguri, Mymensingh, and Dacca. It is, moreover, spoken by small numbers of people in Shillong, Darang, Nongong, the Khasi and Jaintia Hills (where it is called 'Dyke'), and Sylhet.

Besides the standard dialect, and forms of speech returned simply as 'Gārō,' without any dialectic designation, the following names have been returned as those of dialects of this language. In order to complete the subject particulars are given for the standard and unspecified dialects also.

Dialect.		Where spoken.		Number of speakers.	
Standard or Lachit		Garo Hills	20,000		
		Goalpara	11,700		
		Kamrup	2,100		
(Under name of 'Māndā')		Mymensingh	2,000		35,800
Ālong		Garo Hills	20,000		
		Mymensingh	4,000		24,000
Ālong, Ālong, or Kachā		Garo Hills	15,000		
		Mymensingh	1,000		16,000
Āwi		Garo Hills		10,000	
Chāchā		Garo Hills		1,100	
Dāla		Garo Hills		300	
Dyāli		Garo Hills		500	
Die so-called 'Khasi' dialects		Dacca	4,000		
		Garo Hills	2,000		
		Goalpara	100		6,100
Unspecified		Shillong	400		
		Darang	600		
		Nongong	1,000		
		Dyāli	100		
		Khasi and Jaintia Hills	570		
		Cooch Behar	1,000		
		Jalpaiguri	4,115		
		Dacca	500		
					9,600
Grand Total					150,000

It will be understood that most of these figures are merely rough approximations. No attempt was made at the last census to separate out the different dialects. It is to be regretted that I have not succeeded in obtaining any specimens of several of those mentioned above.

The Gārō call their language 'Māndā Kusik,' i.e., the language of the men, or 'Āchik Kusik,' i.e., the language of the hill men. All the dialects bear a strong mutual likeness to each other, though to a foreigner, learning to converse with the natives, the differences are striking enough. The Ālong or Kachā dialect presents the greatest

variation. Girls from other parts of the Guro Hills can make themselves fairly well understood wherever they go, except in the Ålong country. Ålong is the dialect of the western half of the Guro Hills, Åchik of the eastern, Ånd of the north-east, and Ålong of the Lower Sumawari Valley in the south-east of the Guro Hills, and the north-east of the District of Myrsanagh. Chibok and Rugh are spoken only in a few small villages at the head-waters of the Nihal River, and Dala at the village of that name on the Nopal. Åladd is said to be a corruption of *malai di*, child of Mān. The Gāda, like all the natives of the Assam Valley, call the Burmese Mān, and according to their tradition they came from the home of the Mān.

Chit and Righ or Phala Kachari are by far the two most important members of the Bodo group. Between them, their speakers number more than 420,000 souls. In the introduction to the Bodo group, I have quoted Mr. Gail's account of the main features of the Righ language, and I cannot do better than here quote the passage on page 161 of the Census Report of Assam for 1891, in which he compares it with Chit —

"The Chit language is spoken by the Chit tribes, which live in the hills to which it has given its name. The very close affinity to Kachari both in its vocabulary, and grammatical structure, is clearly seen from the vocabularies, forms of declension, and sentences given by Mr. Butler in the note prefixed to his Kachari grammar. A few further points of resemblance are noted briefly below. Adjectives in Chit, as in Kachari, generally follow the nouns they qualify, the case nothing being in that case attached to the adjective and not to the noun. They undergo no change to make them agree with singular and number of the noun. Comparatives are expressed by the dative case of the noun, to which is added some word meaning 'than.' The superlative degree is formed by the use of a word signifying 'all' and the word 'than' affixed to the adjective. The numerals differ from Kachari in being arranged on a decimal system, but, so far as the Kachari numerals go, the words and are generally identical. There is this further similarity, that the Chit numerals, like the Kachari, take varying forms according to the class of objects to which they are applied. When human beings are referred to, *ai* (Kachari *ai*) is prefixed, for locusts and insects the corresponding prefix is *aiay* (Kachari *ai*), and for inanimate objects *ai* (Kachari, *aiay* or *ai*). The conjugation of the verb is similar in Kachari, but the particles used are different. The potential mood, as in Kachari, is expressed by words signifying ability, etc., added to the infinitive of the main verb. Except in the imperative, where *ai* precedes the verb, as in Kachari, the negative is expressed by the addition of the word *ai* (Kachari *ai*) after the verb, and the main particle is also used to make adjectives express a negative quality. The interrogative particle *ai* (Kachari *ai*) is usually placed, as in Kachari, at the end of the sentence."

Chit has no written character of its own. The local missionaries write it in both the Bengali and the Roman character. The Bible has been translated into Åchik by them, in which dialect altogether about a hundred thousand copies of books have been printed (including a dictionary, school books, religious works, and a monthly periodical which is now in the twentieth year of its existence).

Although Chit possesses no aspirated consonants, we find, when it is written in the Bengali character, letters like *ç* (*ch*), *ç* (*ch*), and *ç* (*ch*). These aspirations merely represent the greater stress which is laid on a consonant when it is at the commencement of a syllable, just as, in English, the *p* in 'pile' is more strongly pronounced than the *p* in 'comp.' This false aspiration is not shown in writing Chit in the Roman character, these letters being represented by *ha*, *ta*, and *pa*, respectively. Chit has only one affricant, — a dental *s*. Its pronunciation, however, fluctuates. Some Gāda use a sound approaching *sh* as well as *s*, but there is no uniformity in their practice, and none of them ever pronounce it quite like the *sh* in 'should,' but always through the front teeth. I have hence written only *s* throughout.

* There are, however, considerable *v* and *ç*, the Chit *ai*, signifying the present definite corresponds to the Kachari *aiay* and *ai*, and *ai*, the sign of the future, in the Kachari *ai*.

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CHILD NUTRITION STANDARDS

2. **PROUNCIATION.**—The alphabet is *A, B, C, D, E, F, G, H, I, J, K, L, M, N, O, P, Q, R, S, T, U, V, W, X, Y, Z*. These are sounded as in German, except that *h* has the sound of *h* in "sing." The letter *z* has the sound of *z* in "zebra." The letter *u* has the sound of *u* in "full." *u* is never pronounced long, as in "rule." The letter *o* is pronounced as in "son." *ai* is pronounced in the middle or at the end of a word indicates a jury, attorney, attorney-at-law, professor, etc. *io* indicates a judge, and the pronunciation of *o* is *oi*.

11. **WOUNDING.**—There is no grammatical gender. But is indicated by special words in the case of human beings, and by adding words like "male" and "female" to the name of the lower animals. Plurality is indicated by adding a, none of which is, usually, easily seen. Indication is by suffixes, which are added to the base without changing any syllabic change. When one of two is before a noun, the suffixation added is *li*, and not *li* by the noun. Thus:—

	Engl.	Flam.	Remarks
Nom.	camp, a village.	camp-village.	
Det.	camp-det.	camp-village-det.	
Lat.	camp-vill.	camp-village-vill.	
Dist.	camp-dist.	camp-village-dist.	
Adj.	{ camp-village-adj. camp-village-dist-adj.	{ camp-village-adj. camp-village-dist-adj.	
Gen.	camp-vill.	camp-village-vill.	
Int.	{ camp-vill. camp-village-vill. camp-village-vill. camp-village-vill.	{ camp-village-vill. camp-village-vill. camp-village-vill. camp-village-vill.	
Tit.	a camp.	a camp-village.	

[illegible]

17. **WHILEN.**—*Verbs Substantive.* These are *Jeep* and *gudey* which mean to 'wait' and 'ang', to be in company. The latter if may also be used as a copula. *Thimachin-d*, it is good; *mek*, a letter; *so-d* it is a house. The principle used in the last, quoted as if it were a verbal root.

Since verbs do not change for person or gender, both of which are indicated by the subject. There is, however, only one form for all members and genders of each tense. The various forms assumed by nouns and pronouns are indicated by suffixes as in the following examples of the verb, *to be*.

1. **Introduction**
 2. **Methodology**
 3. **Results**
 4. **Discussion**
 5. **Conclusion**
 6. **References**
 7. **Appendix**
 8. **Index**
 9. **Table of Contents**
 10. **Figure 1**
 11. **Figure 2**
 12. **Figure 3**
 13. **Figure 4**
 14. **Figure 5**
 15. **Figure 6**
 16. **Figure 7**
 17. **Figure 8**
 18. **Figure 9**
 19. **Figure 10**
 20. **Figure 11**
 21. **Figure 12**
 22. **Figure 13**
 23. **Figure 14**
 24. **Figure 15**
 25. **Figure 16**
 26. **Figure 17**
 27. **Figure 18**
 28. **Figure 19**
 29. **Figure 20**
 30. **Figure 21**
 31. **Figure 22**
 32. **Figure 23**
 33. **Figure 24**
 34. **Figure 25**
 35. **Figure 26**
 36. **Figure 27**
 37. **Figure 28**
 38. **Figure 29**
 39. **Figure 30**
 40. **Figure 31**
 41. **Figure 32**
 42. **Figure 33**
 43. **Figure 34**
 44. **Figure 35**
 45. **Figure 36**
 46. **Figure 37**
 47. **Figure 38**
 48. **Figure 39**
 49. **Figure 40**
 50. **Figure 41**
 51. **Figure 42**
 52. **Figure 43**
 53. **Figure 44**
 54. **Figure 45**
 55. **Figure 46**
 56. **Figure 47**
 57. **Figure 48**
 58. **Figure 49**
 59. **Figure 50**
 60. **Figure 51**
 61. **Figure 52**
 62. **Figure 53**
 63. **Figure 54**
 64. **Figure 55**
 65. **Figure 56**
 66. **Figure 57**
 67. **Figure 58**
 68. **Figure 59**
 69. **Figure 60**
 70. **Figure 61**
 71. **Figure 62**
 72. **Figure 63**
 73. **Figure 64**
 74. **Figure 65**
 75. **Figure 66**
 76. **Figure 67**
 77. **Figure 68**
 78. **Figure 69**
 79. **Figure 70**
 80. **Figure 71**
 81. **Figure 72**
 82. **Figure 73**
 83. **Figure 74**
 84. **Figure 75**
 85. **Figure 76**
 86. **Figure 77**
 87. **Figure 78**
 88. **Figure 79**
 89. **Figure 80**
 90. **Figure 81**
 91. **Figure 82**
 92. **Figure 83**
 93. **Figure 84**
 94. **Figure 85**
 95. **Figure 86**
 96. **Figure 87**
 97. **Figure 88**
 98. **Figure 89**
 99. **Figure 90**
 100. **Figure 91**
 101. **Figure 92**
 102. **Figure 93**
 103. **Figure 94**
 104. **Figure 95**
 105. **Figure 96**
 106. **Figure 97**
 107. **Figure 98**
 108. **Figure 99**
 109. **Figure 100**
 110. **Figure 101**
 111. **Figure 102**
 112. **Figure 103**
 113. **Figure 104**
 114. **Figure 105**
 115. **Figure 106**
 116. **Figure 107**
 117. **Figure 108**
 118. **Figure 109**
 119. **Figure 110**
 120. **Figure 111**
 121. **Figure 112**
 122. **Figure 113**
 123. **Figure 114**
 124. **Figure 115**
 125. **Figure 116**
 126. **Figure 117**
 127. **Figure 118**
 128. **Figure 119**
 129. **Figure 120**
 130. **Figure 121**
 131. **Figure 122**
 132. **Figure 123**
 133. **Figure 124**
 134. **Figure 125**
 135. **Figure 126**
 136. **Figure 127**
 137. **Figure 128**
 138. **Figure 129**
 139. **Figure 130**
 140. **Figure 131**
 141. **Figure 132**
 142. **Figure 133**
 143. **Figure 134**
 144. **Figure 135**
 145. **Figure 136**
 146. **Figure 137**
 147. **Figure 138**
 148. **Figure 139**
 149. **Figure 140**
 150. **Figure 141**
 151. **Figure 142**
 152. **Figure 143**
 153. **Figure 144**
 154. **Figure 145**
 155. **Figure 146**
 156. **Figure 147**
 157. **Figure 148**
 158. **Figure 149**
 159. **Figure 150**
 160. **Figure 151**
 161. **Figure 152**
 162. **Figure 153**
 163. **Figure 154**
 164. **Figure 155**
 165. **Figure 156**
 166. **Figure 157**
 167. **Figure 158**
 168. **Figure 159**
 169. **Figure 160**
 170. **Figure 161**
 171. **Figure 162**
 172. **Figure 163**
 173. **Figure 164**
 174. **Figure 165**
 175. **Figure 166**
 176. **Figure 167**
 177. **Figure 168**
 178. **Figure 169**
 179. **Figure 170**
 180. **Figure 171**
 181. **Figure 172**
 182. **Figure 173**
 183. **Figure 174**
 184. **Figure 175**
 185. **Figure 176**
 186. **Figure 177**
 187. **Figure 178**
 188. **Figure 179**
 189. **Figure 180**
 190. **Figure 181**
 191. **Figure 182**
 192. **Figure 183**
 193. **Figure 184**
 194. **Figure 185**
 195. **Figure 186**
 196. **Figure 187**
 197. **Figure 188**
 198. **Figure 189**
 199. **Figure 190**
 200. **Figure 191**
 201. **Figure 192**
 202. **Figure 193**
 203. **Figure 194**
 204. **Figure 195**
 205. **Figure 196**
 206. **Figure 197**
 207. **Figure 198**
 208. **Figure 199**
 209. **Figure 200**
 210. **Figure 201**
 211. **Figure 202**
 212. **Figure 203**
 213. **Figure 204**
 214. **Figure 205**
 215. **Figure 206**
 216. **Figure 207**
 217. **Figure 208**

From *Trichostema*: *Trichostema* *trichostema*, *Trichostema* *trichostema*, *Trichostema* *trichostema*

Name: [REDACTED] **Address:** [REDACTED] **City:** [REDACTED] **State:** [REDACTED] **Zip:** [REDACTED]

Note. *Sagitt* *sai-d-ai*, *Sagitt* *sai-tai*, *Sagitt* *sai-t-sai*, *Sagitt* *sai-t-sai* (*Sagitt* *sai-t-sai*). *Sai-t-sai* is also used as a suffix.

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Abstract: The purpose of this study was to determine if there were differences in the prevalence of risk factors for coronary artery disease between two groups of men who had been exposed to asbestos. One group consisted of men who had worked in an asbestos-related occupation and the other group consisted of men who had never worked in such an occupation. The results showed that the prevalence of risk factors for coronary artery disease was significantly higher in the group of men who had worked in an asbestos-related occupation than in the group of men who had never worked in such an occupation.

1999/2000, 2000/2001, 2001/2002, 2002/2003, 2003/2004, 2004/2005, 2005/2006, 2006/2007, 2007/2008, 2008/2009, 2009/2010, 2010/2011, 2011/2012, 2012/2013, 2013/2014, 2014/2015, 2015/2016, 2016/2017, 2017/2018, 2018/2019, 2019/2020, 2020/2021, 2021/2022, 2022/2023, 2023/2024, 2024/2025, 2025/2026, 2026/2027, 2027/2028, 2028/2029, 2029/2030, 2030/2031, 2031/2032, 2032/2033, 2033/2034, 2034/2035, 2035/2036, 2036/2037, 2037/2038, 2038/2039, 2039/2040, 2040/2041, 2041/2042, 2042/2043, 2043/2044, 2044/2045, 2045/2046, 2046/2047, 2047/2048, 2048/2049, 2049/2050, 2050/2051, 2051/2052, 2052/2053, 2053/2054, 2054/2055, 2055/2056, 2056/2057, 2057/2058, 2058/2059, 2059/2060, 2060/2061, 2061/2062, 2062/2063, 2063/2064, 2064/2065, 2065/2066, 2066/2067, 2067/2068, 2068/2069, 2069/2070, 2070/2071, 2071/2072, 2072/2073, 2073/2074, 2074/2075, 2075/2076, 2076/2077, 2077/2078, 2078/2079, 2079/2080, 2080/2081, 2081/2082, 2082/2083, 2083/2084, 2084/2085, 2085/2086, 2086/2087, 2087/2088, 2088/2089, 2089/2090, 2090/2091, 2091/2092, 2092/2093, 2093/2094, 2094/2095, 2095/2096, 2096/2097, 2097/2098, 2098/2099, 2099/2100, 2100/2101, 2101/2102, 2102/2103, 2103/2104, 2104/2105, 2105/2106, 2106/2107, 2107/2108, 2108/2109, 2109/2110, 2110/2111, 2111/2112, 2112/2113, 2113/2114, 2114/2115, 2115/2116, 2116/2117, 2117/2118, 2118/2119, 2119/2120, 2120/2121, 2121/2122, 2122/2123, 2123/2124, 2124/2125, 2125/2126, 2126/2127, 2127/2128, 2128/2129, 2129/2130, 2130/2131, 2131/2132, 2132/2133, 2133/2134, 2134/2135, 2135/2136, 2136/2137, 2137/2138, 2138/2139, 2139/2140, 2140/2141, 2141/2142, 2142/2143, 2143/2144, 2144/2145, 2145/2146, 2146/2147, 2147/2148, 2148/2149, 2149/2150, 2150/2151, 2151/2152, 2152/2153, 2153/2154, 2154/2155, 2155/2156, 2156/2157, 2157/2158, 2158/2159, 2159/2160, 2160/2161, 2161/2162, 2162/2163, 2163/2164, 2164/2165, 2165/2166, 2166/2167, 2167/2168, 2168/2169, 2169/2170, 2170/2171, 2171/2172, 2172/2173, 2173/2174, 2174/2175, 2175/2176, 2176/2177, 2177/2178, 2178/2179, 2179/2180, 2180/2181, 2181/2182, 2182/2183, 2183/2184, 2184/2185, 2185/2186, 2186/2187, 2187/2188, 2188/2189, 2189/2190, 2190/2191, 2191/2192, 2192/2193, 2193/2194, 2194/2195, 2195/2196, 2196/2197, 2197/2198, 2198/2199, 2199/2200, 2200/2201, 2201/2202, 2202/2203, 2203/2204, 2204/2205, 2205/2206, 2206/2207, 2207/2208, 2208/2209, 2209/2210, 2210/2211, 2211/2212, 2212/2213, 2213/2214, 2214/2215, 2215/2216, 2216/2217, 2217/2218, 2218/2219, 2219/2220, 2220/2221, 2221/2222, 2222/2223, 2223/2224, 2224/2225, 2225/2226, 2226/2227, 2227/2228, 2228/2229, 2229/2230, 2230/2231, 2231/2232, 2232/2233, 2233/2234, 2234/2235, 2235/2236, 2236/2237, 2237/2238, 2238/2239, 2239/2240, 2240/2241, 2241/2242, 2242/2243, 2243/2244, 2244/2245, 2245/2246, 2246/2247, 2247/2248, 2248/2249, 2249/2250, 2250/2251, 2251/2252, 2252/2253, 2253/2254, 2254/2255, 2255/2256, 2256/2257, 2257/2258, 2258/2259, 2259/2260, 2260/2261, 2261/2262, 2262/2263, 2263/2264, 2264/2265, 2265/2266, 2266/2267, 2267/2268, 2268/2269, 2269/2270, 2270/2271, 2271/2272, 2272/2273, 2273/2274, 2274/2275, 2275/2276, 2276/2277, 2277/2278, 2278/2279, 2279/2280, 2280/2281, 2281/2282, 2282/2283, 2283/2284, 2284/2285, 2285/2286, 2286/2287, 2287/2288, 2288/2289, 2289/2290, 2290/2291, 2291/2292, 2292/2293, 2293/2294, 2294/2295, 2295/2296, 2296/2297, 2297/2298, 2298/2299, 2299/2300, 2300/2301, 2301/2302, 2302/2303, 2303/2304, 2304/2305, 2305/2306, 2306/2307, 2307/2308, 2308/2309, 2309/2310, 2310/2311, 2311/2312, 2312/2313, 2313/2314, 2314/2315, 2315/2316, 2316/2317, 2317/2318, 2318/2319, 2319/2320, 2320/2321, 2321/2322, 2322/2323, 2323/2324, 2324/2325, 2325/2326, 2326/2327, 2327/2328, 2328/2329, 2329/2330, 2330/2331, 2331/2332, 2332/2333, 2333/2334, 2334/2335, 2335/2336, 2336/2337, 2337/2338, 2338/2339, 2339/2340, 2340/2341, 2341/2342, 2342/2343, 2343/2344, 2344/2345, 2345/2346, 2346/2347, 2347/2348, 2348/2349, 2349/2350, 2350/2351, 2351/2352, 2352/2353, 2353/2354, 2354/2355, 2355/2356, 2356/2357, 2357/2358, 2358/2359, 2359/2360, 2360/2361, 2361/2362, 2362/2363, 2363/2364, 2364/2365, 2365/2366, 2366/2367, 2367/2368, 2368/2369, 2369/2370, 2370/2371, 23

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Figure 1 consists of two bar charts, (a) and (b), showing the percentage of respondents for different levels of agreement with the statement 'The government should do more to protect the environment'.

Chart (a) shows the percentage of respondents for different levels of agreement (Strongly agree, Agree, Disagree, Strongly disagree) across four groups: Total, Male, Female, and Age 18-24. The y-axis represents the percentage from 0 to 100. The x-axis represents the level of agreement. The legend indicates that the bars represent the percentage of respondents for each level of agreement.

Level of Agreement	Total	Male	Female	Age 18-24
Strongly agree	65	68	62	72
Agree	28	25	32	25
Disagree	5	5	5	3
Strongly disagree	2	2	2	0

Chart (b) shows the percentage of respondents for different levels of agreement (Strongly agree, Agree, Disagree, Strongly disagree) across four groups: Total, Male, Female, and Age 18-24. The y-axis represents the percentage from 0 to 100. The x-axis represents the level of agreement. The legend indicates that the bars represent the percentage of respondents for each level of agreement.

Level of Agreement	Total	Male	Female	Age 18-24
Strongly agree	65	68	62	72
Agree	28	25	32	25
Disagree	5	5	5	3
Strongly disagree	2	2	2	0

Abstract

1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 26

1. **Preparation:** Wash hands thoroughly with soap and water. Wear gloves and a lab coat.

1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 2680, 26

English version:
 Justice, delivered, has other looks. This motto is also used with success, much like the Hindustani motto

Worms, shell-animals, beetles, etc. found in the same place, as collections, about which is built

Mr. (James) Smith is known for smiling and for the fact, as stated previously, I mean to look

... *Black and white* by the way, as I said, it's not a new thing, it's a new thing.

The Positive Year: — — — — — 1997 was the best year in my life. I have still been
 the same person, but I have still been...

46. *How does the world* — *fit to the work we find ourselves doing?* The future—

The following table shows the results of the regression analysis for the dependent variable "Number of children in the household" (N = 1,000). The independent variables are "Age of the head of household" and "Gender of the head of household". The results are presented in the following table:

The *Trachymedusa* particles and a smaller one at the end of the sequence, are small to mid. Both small, the first is

With regard to the preceding skeleton grammar, the following additional remarks, which are mainly based on information kindly supplied by the Reverend M. C. Mason, will be found of use.

The slanted pronunciation of a vowel, which is indicated by an apostrophe, is what in more Eastern Indo-Chinese languages is called a 'tone.' In them it is known as the 'shrill tone.'

It is to be noted that Gĩnó words and modifications are freely built up by, or contracted from, other Gĩnó forms. For example take the case-endings; *ə* is the sign of the Locative, *ə* of the genitive, and *ə* of the accusative; *ə*-*ə*, of *ə*, becomes 'from'; again, *ə*-*ə*-*ə* is 'from,' but always implies separation by some force, so that the action causing the separation terminates, as it were, upon an object which is indicated by *ə*. Similarly, nouns in any case can be treated as verbs, as *ə*'*ə*, in a field; *ə*'*ə*-*ə*-*ə* (he) was in the field. As an example of contraction we may take *ə*'*ə*-*ə*-*ə*, meaning, which is formed from *ə*'*ə*-*ə*, *ə*-*ə*, and *ə*'*ə*, is. This is plain in *Áshung*, where the form is *ə*'*ə*-*ə*-*ə*. In the first the initial *ə* of *ə*'*ə* has been elided, and, in the second, the final *ə* of *ə*'*ə*.

In regard to pronouns, *ə*'*ə*-*ə*-*ə*, we (including the person addressed), is contracted from *ə*'*ə*, thou, and *ə*-*ə*-*ə*, we. A form *ə*'*ə*-*ə*-*ə* is still in use. In *Kaxurap* we have *ə*'*ə*-*ə*-*ə*. *Áshung-ə*-*ə*, means 'it was I.'

The three auxiliary verbs *ə*-*ə*, *ə*'*ə*, and *ə*-*ə* (or in *Kaxurap* *ə*-*ə*) differ slightly in meaning. *ə*'*ə* is the copula, 'is.' *ə*-*ə* means 'there is' or 'is there?' *ə*-*ə* is a stronger form than *ə*-*ə*, and is probably a contraction of *ə*-*ə* *ə*'*ə*, is being placed (see above for the contraction), by dropping the *ə*.

In verbs, the present definite is a contracted form, as explained above. In the past tenses the termination *ə*-*ə* is a simple indefinite past, while *ə*-*ə* is a definite past and is added to other tenses, as in *ə*-*ə*-*ə*, *ə*-*ə*-*ə*-*ə*, *ə*-*ə*-*ə*-*ə*. With the future it implies a past condition contrary to reality. In *Áshung-ə*-*ə* becomes *ə*-*ə*, and in *Kaxurap* *ə*-*ə*. *Á*-*ə* and *ə*-*ə* are often used interchangeably, especially by careless speakers, but, properly, *ə*-*ə* gives more the force of the perfect. Thus, *ə*-*ə*, (he) saw, but *ə*-*ə*, (he) has seen. There is, really, no form for a pluperfect ('I had beaten'). A past tense must be used, and the meaning judged from the context.

There are several future endings with various shades of meaning. Thus *ə*-*ə*-*ə*-*ə*, (he) will go; *ə*-*ə*-*ə*-*ə*-*ə* (implying a completed determination), (he) has decided to go; *ə*-*ə*-*ə*-*ə*-*ə* (contracted from *ə*-*ə*-*ə*-*ə*-*ə*), (he) wishes to go; *ə*-*ə* (contracted from *ə*-*ə*), of the will implies a certain future, as *ə*-*ə*-*ə*-*ə*-*ə* *ə*-*ə*, we are men who are destined to die.

There is a difference in meaning between the verbs *ə*'*ə* and *ə*'*ə*-*ə*. The first implies merely volitional motion (*Hindī* *chāh'ā*), and the second that motion is away from (*Hindī*, *chāl'ā*), or continued (to go along).

An almost limitless number of particles may be used to express manner, degree, or character of the action, actor, or object acted upon, by placing the particle after the verbal root. Thus *ə* (derived from *ə*'*ə*, go, compare the *Kaxurap* form) in *ə*-*ə*-*ə*, for *ə*-*ə*-*ə*-*ə*-*ə*, (he) went and now; *ə*-*ə*-*ə*-*ə*, (he) was intensely; *ə*-*ə*-*ə*-*ə*, (he) was all, or all over, according to the context.

Á-*ə*, the usual word for 'and,' is of course borrowed from Bengali. The past

GĪTĪ inflex is to use the particle *sa*, *saḡ* or *saḡ*, meaning 'with,' according to dialect or locality. Thus, *John-sa James-sa* *Jāhō ṛḡḡḡ* *sihiḡ*, John and James went and saw.

The letter *n* is used to express emphasis or definiteness, and may be used at the end of any word, or any part of a word, according to conception. Thus *saḡ*, that; *sihiḡ*, that one; *ḡḡḡ*, my; *ḡḡḡ*, mine; *sa-s*, in that one; *sa-s-s*, at that (time) (here the *n* is added twice). If the final letter of the principal word is a consonant, a vowel is inserted, as in *sihiḡ-si*, all.

ĀCHIK, OR STANDARD DIALECT.

This dialect was returned from the Goro Hills District under the name of *Mā-chik*. It is the form of the GĪTĪ language which is used by the local authorities for literary purposes, and is fast superseding the other dialects. It is the speech illustrated in the preceding grammatical sketch. It is spoken in its purity in the centre of the Goro Hills, but also appears, with slight variations in Goolpore, Kacrap, and Mysenmangh. In the last-named district it is called *Māndi*, which is the GĪTĪ word for 'man.'

The number of its speakers is as follows:—

Goro Hills	20,000
Goolpore	11,700
Kacrap	5,100
Mysenmangh	2,000
Total	40,800

These figures are only approximate estimates, as no attempt has been made in the census of 1881 to classify the GĪTĪ dialects.

The following version of the Parable of the Prodigal Son is the *Āchik* dialect is taken from the existing translation of the gospel of St. Luke by the Reverend M. C. Mason of Tura. I seize this opportunity of expressing my obligations to that gentleman for much valuable information regarding the GĪTĪ language generally, and also for the kindness with which he has prepared the list of words in the Bengali dialect.

The version is first given in the Bengali character, to show how GĪTĪ is written in that alphabet, and subsequently in the usual method in the Roman character with interlinear translation.

[No. 18.]

TIBETO-BURMAN FAMILY. BARÀ OR BODO GROUP.

GÀRÒ.

AGRIC. OR STANDARD, DUALITY.

(GARO HILLS.)

(The Rev. M. G. Mason.)

Bàdihà mādō-ōl dī-phāh āh-gāi gāng-chin. U-māng'-ōn-ol
A-certain man's son person-two were. Then-from
 āghā pā-gipā-hō in-ā-hā, 'ō ā-pā, gām-tōt ang-na
the younger him-who-was-the-father-to said, 'O my-father property-from me to
 pā-khānā pū-hā āng-na m'-hā'. U-mān nā u-māng'-nā jang-gāng-ā-hā
about-to-fall share me-to give.' Then he then-to the-manner-of-having
 mād-jāh. U-jā-mānā dāhā āl ang'-ōl nā dī-āghā phāh gām-hā
divided. Of-that after some day having-been that son-person-at all property
 rī-āh-māng-ā ang dāhā-āh m'-āng-jāh, āh nāh mām-gāh dāhā-n
collecting country distant-to went-away, and there good-not doing-only
 gām-tāng-hā mād-ā-hā. Āh u-nā pāh-kā-a khōmāh k'ānā-āh nā
property-own wanted. And he all-manner expenditure having-been made that
 ang-ō hōngā kārāp ang'-hā-ā-hā. U-mān nā chā'hāh-ang-jāh.
country-to excessive famine was-carry. Then he was-beginsing-with-carefully-to-eat.
 Āh nā m'-āng-ō nā ang-nā āh-ō-ā dāng-āp-jāh; mād nā u-hā
And he going-away that country-of person-one-on stay-entered; and he him
 wāh nāh-āh-āh ā'āng ā'hā-ō-nā wāh-ā-hā. Āh nā wāh-nā āh'-āh
was watching for his-own field-to eat. And he was's eating-of
 hāhāp-rāng-āh āh gāhā-nā āh-hā-ā-hā; mād-hā pāh-hā u-nā
good-by-manner-of belly filling-to wished-very-much; but every-one him-to
 m'-jā-jāh. Mād-hā nā gāhā m'-pā-ā in-jāh, 'āghāh m'-gāh ā-pā-nā
gone-not. But he mind fasting-again said, 'money take my-father's
 mād-hā mād-hā-rāng chā'h-āh-āh āghā mād'-ang-ā, mād-hā āghā āh-ā
how-much someone find in-cave are-getting, but I have
 dāhā-ā dāhā-ang-ā. Āghā chāhā-ā ā'āng pā-ā-nā m'-ang-ā u-nā
begin-hungry are-about-to-do. I arising my-own father-to going-away him-to
 in-gā, 'ō ā-pā, āghā āghā-nā āh mām'-nā mām-ā pāp-hā dāh-ā-hā;
said-ang, 'O my-father, I hear-to and thy sight-to ate eat;
 āghā-nā dī-phāh 'āh mām-hā-āh mād-jāh; āghā-nā āghāh m'-gāh
thy son saying said-still-in-for worthy-not; thy money take
 mād-hā mād-āh gāh āghā-hā dāh-ā-hā." U-nā khāh nā chāhā-ā ā'āng
normal person-one like me make." That-of after he arising he-own
 pā-ā-nā m'-hā-jāh. U-mān chāh-āghāhāhā u-nā pā-ā u-hā mām-ā
father-to come. Then far-away-get-having his father him seeing-before

k'á-má-há-jók, áet dā-māng-á u-hó g'pá-h-á k'u-dim-ho-i-há. Uen uá
 pulled, and raising him embracing kind-very-much. Then that
 da-phuot u-hó in-i-há, 'á k'pá, áng' ní-gi-ná áet níng'-ní ná-h-á
 am him-to said, 'O my father, I know-to and thy sight-to
 p'áp-há dák-i-há; níng'-ní da-phuot in-á níng'pá-ná ná-h-já.' Indhá
 in did; thy am saying call-able-to worthy-not.' But
 p'á-g'pá, á-māng ní-hó-ríng-kó áng-i-há, 'jál'jál á-há
 he who-was-the father his-own servants-to said, 'immediately (s)-not
 á-há-há-há ná-h-á u-hó g'pá-h-á, áet u-ná j'á-h-á ná j'á-há áet j'á-h-á ná
 (the)-not bringing him other, and his hand-on (s)-ring and foot-on
 j'á-há on'-hó; á-māng á-h-á k'á-há-ná. Mát-ná áng-ní á da-phuot
 would give: (let)-us calling refuse. For my this am
 á-ná-há-chim, indhá áng'pá-h-á; áet g'pá-h-á-chim, indhá
 had-died, but has-come-back-to-life; and had-been-lod, but
 ná-p'á-há.' Uen uá-níng' k'á-há-ná á-māng-jók.
 has-been-found-again.' Then they refuse-to begin.

Áet u-ná da-phuot dák'há-g'pá k'á-h-á-chim. U-ná há-há ná
 And he am he who-was-the biggest field-in-man. That-of after he
 ré-há-h-á u-hó-ná áng'pá-h-á g'pá-g'pá á-há-h-á k'á-h-á. Uen á-māng-jók-á-ná
 coming know-to having-came 'grip-grip' dancing loud, Then (the)-servant-from
 ná-h-á-há á-há-h-á, 'á-ríng má áng'á' in-á áng'-á-há. Uen ná u-ná
 person-one calling, 'come what are?' saying asked. Then he him-to
 áng-i-há, 'níng'-ní j'áng-g'pá ré-há-há' áet níng'-ní p'á-h-á
 said, 'thy he who-is-the younger-brother come, and thy father
 u-há á-māng-á mán'-á-h-á k'á-h-á-há dák-i-há.' Uen ná k'á-māng-á
 him well getting-beforehand-for a-foot made.' Then he being-angry
 níng'-ní ná-p'áng-ná á-h-á-jók. Uen u-ná p'á-h-á áng'k'á-h-á u-há ná-má-jók
 will-to enter-to wished-not. Then his father coming-out him brought.
 Indhá ná á-há-há-há p'á-g'pá-há in-á-há, 'á-há, indhá k'á-há áng'
 But he answering he who-was-the father-to said, 'behold, so-many year I
 níng'-ná g'pá-h-á, áng'-á-há níng'-ná g'pá-h-á á-há-há-há, indhá
 they-for would, over-own thy command resisted-put-not, but
 rí-p'áng-ká-ríng k'á-há k'á-há-ná mán'-ná g'pá ná á-há áng'-á-há áng'-ná
 follow-friends with refuse-to put-to like flow over-own me-to
 dá-há k'á-há áng'-á-há on'-á-há; indhá j'á-há-há níng'-ní á
 good young-one animal-one parent-put-not; but when thy this
 da-phuot, áet-ríng k'á-há níng'-ní j'áng-g'pá-h-á-há mán'-g'pá,
 am, leads with thy manner-of-hiring the-one-that-continued-up,
 ré-há-há, uen ná-há k'á-há-há dák-i-há.' Uen ná u-ná in-á-há, 'dák,
 come, then then a-foot made.' Then he him-to said, 'don't-own,
 ná-há p'á-g'pá áng' k'á-há g'pá, áet áng'-ní p'á-há níng'-ní-ná.
 then always me with existed, and mine all three-own.

ts'atsh	ts'ching	h'atsh'atsh	ts'at	h'atsh'atsh	ts'ing-t	ts'atsh	ts'ing'at	ts'at
But	we	rejoice-in	and	be-glad-in	ought,	for	thy	thou
	ts'ing-g'atsh		ts'at-sh'atsh	ts'atsh		ts'ing'atsh'atsh		ts'at
he-said-to-the-passenger-brother			had-said,	but		has-come-back-to-life;		and
gim'atsh'atsh	ts'atsh		ts'atsh'atsh'atsh.					
had-been-told,	but		has-been-found-again."					

The *Chin* spoken in Kansu differs slightly from the standard, though not sufficiently to constitute an independent dialect.

The following peculiarities may be noted:—

The suffix of the objective is *ts'atsh*, not *ts'atsh*. Thus, *ts'atsh'atsh*, from a shop-keeper.

The first person plural, including the person addressed, is *ts'atsh'atsh*, not *ts'atsh'atsh*. The usual termination of the past tense is *ts'at*. The termination *ts'at* is also sometimes heard, but it is an importation from the Szechuan.

The termination of the future is *ts'at*, not *ts'at*. *ts'at* is also used in the north-west of the Szechuan.

The negative imperative is not *ts'atsh'atsh*, but *ts'atsh'atsh*, which in other dialects has an intensive force, 'do not strike at all.'

The initial consonant of the verbs *ts'at* and *ts'atsh'atsh*, to go, is dropped, so that we have *ts'at* and *ts'atsh'atsh*. These words are often rounded *ts'at* and *ts'atsh'atsh*, the aspirate being said to be due to the effort to emphasize the staccato sound of the *ts'at*. Or it may be due to Szechuan influence: compare the list of words on page 4.

TIBETO-BURMAN FAMILY. BARÀ OR BODO GROUP.

GÀRÒ.

STANDARD DIALECT OF KAMET.

(DISTRICT KAMET.)

(The Rev. C. E. Burdett, 1890.)

TRANSLITERATION OF TRANSLATION OF PARABLE OF THE
PRODIGAL SON INTO GARO.

Indiá	mindet	déphet	sik-grí	gungchín.	Uning'tet'
<i>A-certain</i>	<i>man's</i>	<i>son</i>	<i>person-two</i>	<i>were.</i>	<i>Them,from</i>
ekpít	páipáiké	ítem,	'O ípí,	gámet	ingú
<i>land-here (páiké)</i>	<i>the-one-also-to-father-to</i>	<i>and,</i>	<i>'O father,</i>	<i>walk,from</i>	<i>me-to</i>
g'ekgrí	páiké	ingú	on'ta'	Ungá	ú
<i>deduced-to fall</i>	<i>short</i>	<i>me-to</i>	<i>gives.</i>	<i>Then</i>	<i>he</i>
<i>deduced.</i>	<i>Then</i>	<i>he</i>	<i>then-to</i>	<i>the-manner-of-being</i>	<i>living</i>
ekpít.	Ungá'ngú	hánggik	ú	h'ingá	ú
<i>deduced.</i>	<i>Then</i>	<i>after</i>	<i>many-not</i>	<i>day</i>	<i>being-gone</i>
g'ekgrí	ek'ek'ngú	ong	chí'két	h'ingá,	ú
<i>the-wealth</i>	<i>collecting</i>	<i>country</i>	<i>a-distant to</i>	<i>went,</i>	<i>and</i>
dikín	gimíngkí	gimín.	író	ú	páikín
<i>being-to</i>	<i>merely</i>	<i>(he)-own-wealth</i>	<i>destroyed,</i>	<i>and</i>	<i>his</i>
h'eké	h'eké	ú	ongá	h'ing	ong'átem.
<i>expensive</i>	<i>being-made</i>	<i>that</i>	<i>country-man</i>	<i>famine</i>	<i>was-intensely.</i>
ú	ch'ek'ek'ng.	író	ú	h'ingá	ú
<i>he</i>	<i>was-becoming-deductive.</i>	<i>and</i>	<i>he</i>	<i>going</i>	<i>that</i>
dungátem;	író	ú	ú	h'ingá	ú
<i>land-refuge;</i>	<i>and</i>	<i>he</i>	<i>him</i>	<i>ruins</i>	<i>land-for-to</i>
ú	ú	ú	ch'ek'ek'	h'ingá	ú
<i>sent-(assumed-to-leave).</i>	<i>and</i>	<i>he</i>	<i>ruins's</i>	<i>food</i>	<i>land-to</i>
g'ekgrí	h'eké	ú	h'ingá	ú	h'ingá
<i>fall-to</i>	<i>wealth-intensely;</i>	<i>and</i>	<i>own-all</i>	<i>him-to</i>	<i>gone-not.</i>
g'ek	h'eké	ú	h'ingá	ú	h'ingá
<i>across</i>	<i>taking-back</i>	<i>and,</i>	<i>'Many</i>	<i>one-also-revived</i>	<i>father's</i>
h'eké	ch'ek'ek'	ch'ek'ek'	h'eké	h'ingá	h'ingá
<i>maintaining</i>	<i>land</i>	<i>refusing</i>	<i>and</i>	<i>acceding</i>	<i>are-getting;</i>
h'eké	h'eké	h'eké	h'eké	h'ingá	h'ingá
<i>I</i>	<i>longering</i>	<i>am-being-about-to die,</i>	<i>I</i>	<i>rising</i>	<i>(ng)-own</i>
h'eké	h'eké	h'eké	h'eké	h'ingá	h'ingá
<i>going</i>	<i>him-to</i>	<i>will-say,</i>	<i>'O father,</i>	<i>I</i>	<i>Heaven-against</i>

* 'He' is an absolute son.

mik'hang	páp	kám ;	shag'ni	depiat	'ah	ming'kam
pretence-is	sin	have-done ;	thy	am	saying	will-still-to
at'ah ;	ming'ni	thang	at'gip	noh	at'ah	gih
fit-(am)-not ;	thy	money	take	alone	person-one	like
at'ah. " "	Un'kam	ah	chik'ah	an'ting	phat	he'biem.
make. " "	Afterwards	to	arising	(his)-am	father-to	come.
Ind'ah	not	taken	ch'á-d-longphit	not	ph	also
But	his	very	be-lying-still-distant	his	father	him saying-before-hand
kh'achikam ;	not	chik'ang	ah	gip'at	khachikam.	Then
polled ;	and	running	him	embracing	stayed.	the
depiat	like	him,	'á	ip,	ang	ah'gih
am	him-to	will,	'ó	father,	I	Heaven-against
ming'ni	niko	páp	kám ;	shag'ni	depiat	has
thy	night-to	sin	have-done ;	thy	am	saying
ming'kam	at'ah.	Ind'ah	páp'ip	an'ting	noh'ing'at	staying-to
will-still-to	fit-(am)-not.	But	he-who-is-father	(his)-am	staying-to	staying-to
gih'am,	'Chah	achik'at	at'ah,	ah	gih'at	at
said,	'Chah	(he-best	bringing	him	came-to-put-on ;	and
phat	phatam,	at	ph'at	ph'at	at'ah ;	he
the-hand-on-to	a-ring,	and	the-foot-on-to	and	ph	and
ah's	kh'achik.	Mah	ang	li	depiat	staying.
saying	to-refuse (for Para. Japan).	For	my	this	am	had-said.
Ind'ah	thang'gih'am ;	he	gih'achikam,	Ind'ah	ah'ph'am.	
but	has-come-back-to-life ;	and	had-been-let,	but	has-(been)-got-back.	
Un'ah	ming'ni	kh'achik	ah'chik'am.			
Then	they	refused-to	begin.			
ah	not	depiat	ah'hang'yo'	ah'achikam.		
And	his	am	the-one-who-am-prot	in-the-field-am.		
Un'ah	ah	ah'ah	achik	ah'hang'at	hang	
Afterwards	he	coming	the-house-to	being-come-ear	phat	
ah'ah	not	gip'ip	ch'ah'ah	khachik.	Un'ah	
the-blessing	and	the-who-company-together	the-clothing	ah'ah.	Then	
noh'ing'at	ah'ah	ah'ah,	'ah'ing	ah	ang'ah'p'	has
the-slave-from	person-one-to	saying,	'ah'ah	ah	are / "	saying
ang'am.	Un'ah	ah	ah'ah,	'ah'ing'ni	hang'ip	
said.	Then	he	said,	'ah'ing	one-who-is-a-poorer-brother	
he'biem ;	he	ming'ni	ph	ah	ah'hang	min'ah'ah.
has-come ;	and	thy	father	him	will	getting-before-hand-for
ah	ah'ah.	Un'ah	ah	ah'hang	ah'ah	ah'hang
first	has-made.	Then	he	being-angry	the-while-to	go-to-to

" First here " must be replaced by the word depiat = dephat ah'ah.

nájám. Úta tət pú ong'áibhís wó wəf'wəfən.
 wísh-ət. Then He father coming-and him entrained.
 I-áibh wí áibh-áibh púgúh ím, 'wíh, ím
 But he answering him-who-to-father-to said, 'look, so-many
 bíd káp náng'wí gúwá, áibh-áibh náng'wí gú'wíh
 poor I then-for labourer, even-also thy even-much-as
 áibh-áibh-áibh;
 here-then-gathered-pat-and; I-ət friends wíh wíh-áibh mán'wí;
 gúh wíh áibh-áibh káp áibh b'wí náng-áibh wíh-áibh;
 so-at then even-also me-to good young her-thing-also last-given-pat-and;
 I-áibh jəwá náng'wí í áibh-áibh, áibh-áibh káp náng'wí
 but at-what-time thy this one, her-also wíh thy
 jəwá-áibh-áibh náng-áibh b'wíh, wíh wíh wíh áibh-áibh
 means-of-thing one-who-even-also her-also, him-for then a-also her-also
 Úta wí wíh ím, 'áibh, wíh púgúh íng káp gów.
 Then he him-to said, 'also, then always me with wíh,
 íh káp púh-áibh náng'wí, I-áibh íh-áibh káp áibh-áibh íh
 and wí wíh ím, But me wíh-áibh and
 k'wíh náng-áibh;
 wíh-áibh wíh-áibh;
 wíh-áibh, I-áibh náng-áibh;
 káp-áibh, but her-also-also-to-also; and káp-also-also, but
 wíh-áibh.
 káp-áibh-pat-back.

ĀBENG.

The Ābeng dialect of Gǎo is spoken in the western half of the Gao Hills, and in the neighbouring part of Myinsungah, by about 30,000 people.

This dialect differs but slightly from the standard. In the pronouns, the Kachari form *si* is used to mean 'he' or 'she.' It is applied only to human beings. We notice the use of pronominal prefixes, in forms like *si-gai* or *si-pai*, for *si-gai pai*, my father.

In verbs, the future termination is added, which corresponds to the negative future termination *jiad*, found in Kachik. In the past tense *siag* is substituted for *chik*.

TIBETO-BURMAN FAMILY. BAḢĀ OR BODŌ GROUP.

GĀRŌ.

ANŌN DIALECT.

(The Rev. J. Edmon.)

(Diction. Gārō Hills.)

Ak-ai	uakhalai	diphalā	ak-gai	dauphing.	Boongai	jangchāp
Foram-one	man's	son	person-see	were.	Then-of	(the) midst-in
jonggipā	pāpākhā	āpājak.	'o āpā	jē	ghā	waga
(the)-possessor-brother	(the)-father-da	said.	'O father,	what	property	I
manarā, uka	āpā	rauhā.	Uka	āpā	hāl	ghāka
get will,	that	one-to	give.	Then	(the)-father	his
rauhā.	ākhā	aihai	jākhā	dā-ai-hā	diakhā	
gone.	(d)-into	day-of	after-in	(the)-child-in-own	all	
ghāka	ālmangā	wag	chākhā	u'hāpā,	wag	uho
(the)-property	collecting	(a)-country	far-in	most-away,	and	there
nāngjā	wandā	gā	dā	ān'āngā	ghāka	hākhājak.
(s)-had	man	into	day	his-own	property	turned to-act.
ghā	hākhā,	ai	wagā	nākhā	ākhā	hāngjak,
property	when-acted,	that	country-in	existence	scarcely	was,
ākhā	mākhājak.	Uka	hā	u'hāpā	ai	wagā
distress	pot-armedly,	Then	is	going	that	country's
donghā	chā'jak ;	hā	hā	wākhā	ākhā	hākhā
abiding	one ;	he	him	water-had (of)	follow	(the)-flood-to
Hinihā	hā	ākhā	chā'hai	chā'chā	chā'ā	hākhā,
Then	is	water's	coming-of	hākhā	act-to	roughly-although-(of).
dākhā	hā	wākhā.	hākhā	hā	ghāka	chākhā
all	him-to	gone-act.	Afterwards	(the)-act-in	is	acted-in
ākhājak,	'āpā	āpā	hākhā	dāpā	u'ghā	uakhalāng
with,	'my	father's	how-much	labour	take-who	arrange
uho	chā'hai	mākhā,	tegetā	hā	chā	dāpā,
one	act-to	getting-are,	I-only	have	hanging	dying-am.
u'ghāpā	āpākhā,	'o āpā,	u'ghā	wag	nākhāghā,	
going-back	say-will,	'O father,	however's	both	good-seeing-act	(for display-are),
u'ghā	wag	nākhāghā	hākhā,	pāpā	diphalā	māpā
your	and	good seeing-act	how-down,	your	am	seeing
āpā	nākhā,	dāpā	u'ghā	uho	hākhā	āpā
I	fit-not-am ;	labour	take-who	arrange	one-who	me
jākhā	hā	chākhā	āpā	mākhāghā	u'ghājak.	Uka
afterwards	is	arising	father's	face-into	was.	Then

‘t’ān-tāi-tāi-tāi k’ōn k’ōn wū-tāi-tāi dān-tāi.’ T’ān pāi-pāi āi-āi-tāi,
evening-time-in Ahn-for (the)-young fat-very killed. T’ān (the)-father said.

‘āng-tāi-tāi, nāi pāi-pāi-tāi āng-tāi-tāi dāng, mung tōng-tōng-tāi
my-child-darling, you always me-with along remain, and my all
 gōn-tāi-tāi. Indāi nāi-tāi-tāi āng-tāi-tāi dāng-tāi-tāi nāi-tāi, mung
property (it)-more. But we happy-being dance-fast-to night, for
 āng-tāi-tāi nāi-tāi-tāi jōng-tāi-tāi-tāi, āng-tāi-tāi-tāi-tāi; mung
for that younger-brother dead-although, come-to-leave-back-her; and
 gōn-tāi-tāi, nāi-tāi-tāi-tāi.
fat-although, get-back-her.’

ĀTONG, KUCHU, OR ĀTING.

This dialect is spoken by some ten thousand people in the lower Sonawari Valley in the south-east of the Garo Hills, where it is known as Ālong or Kuchu, and by some five thousand in the neighbouring portion of the district of Mymensingh, where it is said to be called Āting. It presents some points of resemblance to that current in Cooch Behar and Jalpaiguri, but, on the whole, is much more near to the Standard. The following are the principal points of difference between it and the latter.

Instead of the termination *gāi*, which we meet in the standard dialect, and which is equivalent to the Hindi *wāli*, we find *pāi*. This is of very frequent occurrence, and is often the equivalent of the English definite article. 'Wan, wā' *pāi*, the father.

The termination of the accusative is *ō*; that of the genitive is *uō*; that of the locative is *ōi*; and that of the ablative, *uāi*, or *uāpāi*. The sign of the plural is *ding* or *ding*. In the case of pronouns the plural sign is *fin*. In Āo Nigā the plural sign is *tan* and in Mikhā *tan*.

Āpāi is 'I.' The other forms of this pronoun are *uāg*, *uāpāi*, *uā'āpāi*, we; *uāp-ut*, our; *uāp-ō*, me.

Nāg or *uāg'ān*, thou; *uāg'ōi*, thy; *uā'ān*, you; *uāg'ōi*, your.

Uā, *uā*, or *uā*, he; *u-ōi*, or *u-uāg*, his; *u-ō*, him; *u-ōi*, they; *u-ōi*, theirs.

'Who?' is *uāg*, and 'where?' *uāg'ōi*. 'What?' is *uāg*.

The verb substantive is *ding'āi*, *gāg* or *gāgāg*, is; *ōi*, was. The termination of the past is *ō* as *tō-ō*, struck. Examples of a negative past are *hā'ōi-ō-ōi*, did not give; *gāg'ō-ōi*, was not willing. The Past Participle ends in *ōi*, as in *ding'ōi*, having been, or in *u-ōi* (see meaning 'with'), as in *u'ōi*, having taken.

In this dialect *ā* becomes *ē*, as in *tēi*, to heat, and *tēi*, to do.

ninkohé mih mih'gahé mih'm p'ih-a tokoh.' Ushien ut m-eh kilek,
 then you the-far one young distant. Then he him-to said,
 'eh. mih pingmin ing-ma gliding, and he-mi gonukin nung-mi,
 'child, you always me-with are, and my everything power (is).
 Utukohihé mih'ning nimeuk-mi umu kuu dong'eh nagh; kengrah is
 But we rejoice-to and happy he-is again; for this
 nung-mi jong kengit'chim, utukohihé kengitrah; umu mih'kengit'chim, utukohihé
 poor brother died, he; free-again; and last-one, but
 mha'plach,'
 put-again.'

Gôô is also spoken in the State of Cooch Behar, and in the District of Jalpaiguri. In the former, the number of speakers is estimated at 1,000, and in the latter at 4,013. Those of Jalpaiguri are immigrants who have scattered over the district. In Cooch Behar they are settled principally in the Eastern and North-Eastern portions of the State, comprised within the Tulligram Subdivision. The language of these people is much mixed with Bengali. It will be sufficient to give a review of the Parables of the Prodigal Son, and another specimen received from Cooch Behar, together with a list of words from Jalpaiguri.

The Gôô language of these two districts differs widely from that of Kamrup and the Goss Hills. Putting the numerous importations of Bengali to one side the vocabulary has many points of variance, and the differences of grammar are as great as almost to entitle this form of speech to be called a separate language. It is, however, rather a corrupt jargon than a true dialect, and its corruptions are apparently due for the most part to the influence of the other surrounding Non-Aryan languages. It is not worth while making a full list of all its peculiarities, nor, indeed, could such a list be made in any satisfactory way from the specimens and the list of words which follow. It will be sufficient here to give the following main points of divergence from the standard type and to point out that in many respects it agrees with the Aomg dialect.

NOUNS.—The standard terminations of the genitive and dative, *ai* and *ai*, are freely used. We have also the following. The termination *ai* is commonly used in Jalpaiguri for the dative and the accusative. The termination of the oblique is *ai-pai* in the same district. There seems to be a locative in *ai* in words like *chôô-ai*, on the hand, and *dôô-ai*, to the field. Another form of the locative takes the prefix *ai*, as in *ai-côô*, in a country.

The plural is formed by adding *ôô* or *ôô*.

PRONOUNS.—*First person.*—We have *ai*, I; *ai-pai* and *ai-ai*, me, to me; *ai-ai*, of me, my; *ai-ai*, we; *ai-ai*, of us, our.

Second person.—We have *ai-ai*, thou; *ai-ai*, thee; *ai-ai*, thy; *ai-ai-ai*, you; *ai-ai-ai*, amongst, amid, your. The plural is commonly used for the singular.

Third person.—*a*, she, he; *ai*, him; *ai-ai*, to her, to him; *ai-ai-ai*, for him; Cooch, *ai-ai*, they. In the second specimen from Cooch Behar, *ai-ai* is translated 'she' and 'he.'

The Bengali relative pronoun *ai* is of very frequent occurrence. 'Who?' is *ai-ai* with a genitive *ai-ai*. 'What?' is *ai* or *ai-ai*.

VERBS.—*Doô* or *ôô* is 'is,' and *ôô* or *ôô-ôô*, 'was.' There are, however, several other forms. Thus, *ai-ai-ai*, and *ai-ai*, was. The negative verb substantive is *ai-ai-ai* or *ai-ai-ai*, is not.

The *Future* tense seems to show signs of inflection. We have—

Imp.	Fin.
1. <i>ai-ai-ai</i> , I will say.	<i>ai-ai-ai</i> .
2. <i>ai</i> .	<i>ai</i> .
3. <i>ai</i> .	<i>ai</i> .

The following is an example of the *Imperfect*,—*ai-ai-ai*, (They) were laughing. Compare *ai-ai-ai* and *ai-ai-ai*, above.

Examples of the *Future* are *ai-ai*, I will say, and *ai-ai*, we will laugh. In the list of words from Jalpaiguri the termination is spelt *ai-ai*.

The usual termination of the Past tense is *aa*. Of this there are numerous examples, of which it will be sufficient to cite *de-aa*, he gave; *uñh-aa*, he saw. In *deh-aa*, he said, a *t* seems to have been prefixed to the termination. Another common termination is *ihā*, as in *deh-ihā*, he gave; *feh-ihā*, he came, and others. From *dehāgird* we have *deh-ah-ahā*, he struck, and *deh-ihā*, he went. Examples of a negative past are *deh-ehā*, gave not, and *deh-ehā*, entered not.

The Past Participle ends in *ah-aa*, as in *deh-ah-aa*, having done.

[No. 20.]

TIBETO-BURMAN FAMILY. BÀRÀ OR BOOQ GROUP.

GĀRÓ (or COCH BIRAR).

(BIRAR, COCH BIRAR.)

SPECIMEN I.

Mākyp mē-mē-nī mī mē mēng-mēng tū. Sā pōmōr tōm
Man person-one-of male child person-two were. Child younger son
 tū bēlōn, 'lōn, pō mēlōmā tōi āng pō bēlōn mōn
father-to son, 'father, what property is I what share got
 tō tōi tū.' Ū-māi tōi mēpō-ōp pō tū pō tōng-ōh
that me-to give' The-man them-of among what is what is-not
 it-pōn bāngō pōmōm-mōn lō-m. Dā tōm lō-m mē pōmōr
everything portion doing gave. Days few went child young
 it-pōn rāngmōn-lō bāng pījāng lō-m. Ū-tī tōi-mōn
everything gathering to-country distant went. There remaining
 mōn mēhō gōm-mōn mēhōppō mōpōmōl it-pōn dō-pōlō-m
this-mōn well doing completely property-of everything spent-did.
 It-pōn kōmōk gōm-mōn ū bāng kōmōk mōng mō-m. Ūi
Everything spent doing that is-country great scarcely was. His
 kōmōk dōh-tū m-tū. Ū-māi-mōi mōi lō-mōn mōmōi mōi mōi
much distant was. That-man then going town-of was one
 mōi lō-m. Tō hōi mōmōk dōh-lōg dōmō-mō-m. Hōi
comparatively took. His voice to-keep field-to was. Since
 tōi pō jūhōi mōi tōi lō-mōn mōi dōmōi mōi. Kōmōk
many what stuff out that-mōn thereby fully to-fill wanted. But
 mōmōi tōi lō-mōn. Jūhōi tōi mōi mōi, Gōn hōi-m, 'dōi
anybody him-to gave-not. When his construction was, he said, 'my
 mōi-mōi hōi mōmōi mōi mōmōi tōi; mōi bāhōi-mōn
father-of how-much pay selling servants are; they wanting
 pōmōm-mōn mōi; tōi āng mōi-mōi mōi hōi. āng dōpōi-mōn
spending out; and I hangar-with die surely. I getting-up
 mōi kōmōk mōi ū-mōi hōi-m, "Ū hōi, āng Hōi mōmōi
father-of near will-go hōi-to shall-say, "O father, I Qd before
 tōi mōmōi mōmōi pōi gōmōi; mōmōi mōi-mōi mōi āng dōmōi
and your before me did; your me worthily I am-
 dōi. kōmōk tōmōi mōi gōmōi mōi dōpōi. Ū-mōi dōpōi-mōn
not. He pay selling like around keep." He getting-up
 hōi-mōi mōmōi lō-m. Jūhōi tōi pījāng tōi-mōi tōi hōi mōi-mōi
father-of near went. When is distant was his father was;

Akah-kh' ghu-men' t'ing-nag-u, dai' tak' hui-men' k'hu-men. Sā-i
 composition doing ran, his work failing. Amel. Son
 Avā' hō-tou, 'ā' kōk, āng' Hui' māng-gi' ā' nōngi
 father-to said, 'O father, I Oai before and your (you)
 māng-gi' pā' ghu-tāi; māng-gi' ai-tāi' t'ing āng' āng' chā'
 before the did; your and worth I am not.
 K'ituk' Avā' ch'kōr' t'ā' hō-tou, 'ā' k'ā' p'ō-tou' hō-tou' tōi
 But father across many-to said, 'what good bringing his
 dā-kā; dai' ch'kōng' ch'kōng' dā-kā, ā' ch'kōng' yā' dā-kā.
 put-on; his hand-in ring put-on, and first-in also put-on.
 Nī' ai-men' gū-tāng' mōnā. Hui' ai-tāi' ch'āi-men, k'ing-u;
 We doing will-sport will-sport. My am dying, in-also;
 māyāi-men, men-u.' Aakān' g'ōi' tō' mī' tō.
 last-being, is-recovered.' They sporting were laughing were (remained).

Ūi' ai-tāi' g'ōi' d'ōi-yōn' t'ōy-tō. Jāy' tō' hui-u' nōngi
 He am older said was. When is come last-of
 k'ōng-gi' ch'ōi-u' hōi' ā' ch'āi-gō' nā. Ūi' ch'āi-gō' nā
 near arrived home and song heard. He across one
 k'āi-gō' ch'ōi-men, 'ā' āng' t'ōy?' Ūi' hōi-u, 'ā' āng'
 called called, asking, 'this what?' He said, 'your brother
 hui-tāi' Pāi' p'ō-tou' hui-tāi. Ūi-men' nī' Avā' k'ōi' hōi-tāi.
 come. Well well come. Therefore your father first given-to.
 Ūi' hōi-u, māng-gi' āng' chā. Ūi-men' ūi' Avā'
 He become-angry, lower-into entered not. Therefore his father
 p'ōi-u, ūi' māng-māng' g'ōi-u. Ūi' ūi' Avā' jō' hōi-u,
 and-also, him out-out did. He his father across gave,
 'hī' k'ōi' āng' māng-gi' k'āi' tōi-u, k'ōi' tōi' māng-gi' hōi-u
 'so-many gave I your service did, any time your word
 hōi-gō' chā. Nāng' k'ōi' tōi' Avā' p'ōi-u' māng-gi' chā, āng'
 disobeyed not. You any time me put-child gave not, I
 hōi' hōi-men' māi-tō' g'ōi-tō. K'ituk' māng-gi' ā'
 friend-many doing laughing-also sporting-also. But your this
 ai-tāi' māi' tōi' hōi-men' jō' māng-gi' māi-u, māi' jō'
 am woman karol taking also property jump-away, ā' māi'
 hui-tāi' māng-men' māng' māi' hōi-u.' Ūi' tōi' hōi-u, 'āng' māi'
 come him-for you first gave.' He the said, 'you always
 āng' māi' tōi-tō; dai' jō' tōi' jō' māng-gi' tōi' māi' māi'
 me with were; my what is what is not that all gave.
 Nāng' māng-gi' māi' māi' māi'. Māi' māi' māng-gi' māi-men, māng-u;
 Our sport laugh ought-to-be. This your brother dying, is-also;
 māyāi-men, men-u.'
 last-being, is-recovered.'

[No. 21.]

TIBETO-BURMAN FAMILY. BÀÑÀ OR BOPO GROUP.

GÀRÔ (OF COCHIN CHINA).

(STATE, COCHIN CHINA.)

SPECIMEN II.

The description of an imaginary bride given by a Gârô (Fahla) to his family.

Pisám	báchung,	marja	báiling-báila-báila.	Marja	bák;	háar
Well	good,	she	fair.	She	white-fair;	hair
khopá	ta,	háar	haa	piha	báchung.	Marja
big?	is,	hair	big	long	good.	Her
Úai	hai.	háay	áirah,	háarja	áma.	Kaiaa
Her	father	mother	had,	she-pl-i	good.	Girl
Cháiling-dé	ahók,	cháikim-dé	ahók;	"	khaib-ah	pá-j-má
Arms	handsome,	feet	handsome;		hair-that	beautiful
Háitung	pihá	káa,	aká	tháa	káa,	má
Throat	to-open	can,	clear	to-much	can,	also
kimbé	káa,	á-pa	káa	ááringi.	Úai	háay
to-much	can,	all-over	can	work.	Her	mother
há,	úai	há	há,	úai	há	há,
is,	her	older-brother	is,	her	younger-brother	too
úai	há	há,	úai	há	há	há,
her	mother's-sister	is,	her	father's-older-brother's-wife	is,	her
má	há,	úai	há	há	há	há
mother's-brother's-wife	is,	her	há	há	há	há
káa-thá-bá	táa-ah;	Náa-wai	am-pá	táa-ah,	máa-máa	há
anything	to-not;	House-in	property	to-not,	cattle	(one)-that
ang-ah,	aká	há-bá	máa-ah,	ahá-bá	máa-ah.	há-bá
are-not,	clear	to-see	has-not-not,	to-weep-with	has-not-not.	disappe
máa,	máa	háa	máa-ah.	Tháa-há,	háa-há	háa-há
hungry,	rice	to-eat	has-not-not.	If-not-má,	háa-(or)	háa-not?
háa	háa-há	háa	háa	háa	háa	háa
girl	will	take	to-máa	take-to-máa	not?	I

The following dialects are reported to exist in the Caro Hills:—

Chibok spoken by	1,200
Dala	500
Raga	800

Chibok and Raga are spoken only in a few small villages at the head-waters of the Ntali River, and Dala at the village of that name on the Raga. I have not succeeded in obtaining specimens of Chibok and Dala, but, through the kindness of the Rev. M. C. Mason, I am enabled to give a set of standard words and sentences in the Raga dialect (vide pp. 126 and B.). It will be seen that Raga differs considerably from Gilo, but there are not sufficient materials available to give a complete account of its various grammatical forms.

The suffixes of declensions are,—*gin, et, old; dal, et; and abl. old*. The suffix of the plural is *idid*, *rang* being also used.

The pronouns are—

	First Person.		Second Person.		Third Person.	
	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
Man.	<i>dag</i> .	<i>ning, niny.</i>	<i>ndip</i> .	<i>ndiny, ndiny.</i>	<i>ndi, ndi,</i> <i>ndip, ndip.</i>	<i>ndiny.</i>
Gen.	<i>dal</i> .	<i>ndid, ndinyndi.</i>	<i>ndid</i> .	<i>ndinyndi.</i>		<i>ndinyndi.</i>

In Verbs, the suffix of the present is *da* of the past *ndid* and *jd*, and of the future *ndi* (*jd*). The root meaning 'beat' is *id*, not *dal*, and 'to go' *id*, not *nd*.

KÖCH DIALECTS.

The name 'Köch' looms large in the history of Northern Bengal and Assam. A Köch dynasty, whose original home seems to have been Cooch, i.e., Köch, Baku, and which first became prominent in the early part of the sixteenth century was master of nearly the whole of the lower Assam Valley and of Northern Bengal as far west as the present District of Furren. There are various traditions as to the origin of this line of kings, and, according to Mr. Gait, it is most probable that it has descended from a Meoh ancestor, by two Köch mothers.¹

The people called Köch spread all over Northern Bengal and Assam, and have now everywhere become completely Hinduised. In Bengal they have intermingled with the surrounding aboriginal tribes and have acquired a cast of feature which is partly Dravidian, while in Assam they have preserved their original Mongolian type.² In both tracts they have abandoned their own language and speak the Bengali or Assamese of their Aryan neighbours. Hodgson has been able to give a vocabulary of the words used by them, which is nearly all Bengali, and regarding their grammar says that it is wholly a corrupt form of that language. This is equally true at the present day. Specimens of the corrupt Bengali spoken by Köches and Rajbang's³ will be found on pages 133 and 163 of the Bengali section of this survey.

I think that there can be little doubt that the original Köches were the same as the Bodos. 'Köch,' 'Meoh,' and 'Mäy' or 'Boda,' all connected the same tribe, or, at most, different sects of the same tribe. This is well shown by the traditional origin of the Köch Kings from a Meoh father and Köch mothers. In Assam the name 'Köch' is no longer that of a tribe, but rather that of a Hindu caste, into which all converts from the different tribes,—Kachet, Goro, Lohang, Miri, etc.,—are admitted on conversion. The case is very much the same in Bengal.

The name 'Köch,' in fact, everywhere connotes a Hinduised Bodo who has abandoned his ancestral religion for Hinduism and the ancestral Bodo language for Bengali or Assamese.

There is, however, in Thura, the Goro Hills, and Goalpara a small body of people who are known as Köch or Pini Köch, and who still speak a language belonging to the Bodo group, and are either animistic or nominal Hindus. Six sections of them have been recorded in the Goro Hills, viz., Haidigayh, Seigayh, Dasgayh or Bana, Chapoh, Waring, and Tintakiyh. The last are also found at the base of the Hills in the District of Goalpara. The first five are said to be named after the places where they formerly resided, and the Tintakiyh from the dress of their women, who wear one cloth round the waist, another over the body, and a third on the head. These six sections used to be considered to be the only pure Köches in existence, but it is now believed to be much more likely that they are not Köches at all, but are Gāris who have never got beyond an imperfect stage of conversion to Hinduism, involving merely the abstinence from beef. It has been conjectured with some probability that they assumed their present

¹ *The Köch Kings of Kachar*. J. A. S. B. 1851, Pt. 2, 1852, p. 284.

² *Report on the Census of Assam for 1881*, p. 819.

³ Haidigayh are the Hinduised Köches of Haidigayh and Goalpara. The name means 'of royal descent' and evidently refers to the fact that the people who bear the name are of the same tribe as the BODAS of Cooch Behar and Bhagatid. The word Köch is said to be derived from the Sanskrit *Kachina*, which names the Eastern Hinnayana.

name of *Phai Kach*, which means 'small,' or 'inferior Kach,' by way of propitiating the thoroughly Hinduised Kach power which was predominant on their borders. Their language, so far as I can judge from the specimens which I have seen, is a mingled of Garo and Bengali or Assamese.

In the Garo Hills it is stated that each section of the so-called Kachian speaks a different dialect, but no specimens of any of these forms of speech could be obtained. I am hence obliged to content myself with the specimen received from Dacons which illustrates the dialect of the extreme south, and with that received from Goulpers received from the extreme north. The latter is called *Thatchik*. The only other specimen of the language that is available is the Vocabulary of the 'Kach' dialect of the Garo Hills drawn up by Lieutenant Williamson, and referred to below in the list of authorities. This I reprint in the list of words for purposes of comparison. The dialect differs from both of those of which I give specimens, but is evidently based on Garo.

This so-called Kach dialect is spoken by the following number of people :—

BENGAL—		
Dacons	4,400	
Total for Bengal		4,400
ASSAM—		
Garo Hills—		
Barapeta	3,100	
Shapeta	1,300	
Daupet or Daai	1,100	
Waring	1,300	
Thatchik	1,100	
Total		8,000
Goulpers—		
Thatchik	100	
Total for Assam		8,100
GRAND TOTAL—		12,500

It is hardly necessary to point out that, in the case of the Garo Hills, the figures are only rough estimates.

The following are the authorities on the Kach language, viz., both those which deal with the language spoken at the present day by Kachian, and also the corrupt Garo or Kach spoken by the Phai Kachian.

AUTHORITIES—

- BRUNSON, R. L.—*Essay on the Kach, Mith, and Mithail Tribes*. Calcutta, 1827. Reprinted in Vol. I of *Miscellaneous Essays relating to Indian Subjects*, pp. 1—148. London, 1880. Contains a Kach vocabulary. Hodgkin states that the Kach grammar is nearly corrupt Bengali.
- BRUNN, W. W.—*A Comparative Dictionary of the Languages of India and Neigh. Asia*. London, 1880. The Kach words are taken from Hodgkin.
- WHITMAN, W. J.—*A Vocabulary of the Garo and Kach Dialects*. *Journal of the Asiatic Society of Bengal*, xxcvii (1898), Pt. I, pp. 14 and E. This vocabulary is nearly identical, so far as the English goes, with the Standard list of Words and Sentences used in this Survey.
- DAVIES, E. T.—*Descriptive Ethnology of Bengal*. Calcutta, 1879. *Phai-Kach or Kach Vocabulary*, pp. 20 and C.
- SMITH, J.—*On some Kach Words in Mr. Davison's Account on the Falls of Dinajpur*. *Indian Antiquary*, I (1872), p. 379.

- CARRERA, DR. G.,—*Specimens of the Language of India, including those of the Aborigines of India of Bengal, the Central Provinces, and Eastern Frontier.* Calcutta, 1874. Vocabulary on p. 154.
- DUNN, G. H.,—*Notes on the Country and Population of the Border District Between the Buckingham and Singur Rivers.* *Journal of the Royal Asiatic Society*, Vol. XIII (1895), pp. 335 and 364. Vocabulary.
- SMITH, E.,—*Report on the Census of Assam for 1891.* Note on the title by E. S. on pp. 73 and 8. Calcutta, 1893.
- SMITH, E. S.,—*Report on the Census for Assam, 1891.* Shillong, 1892. Para. 157, p. 161, account of KĪch with vocabulary. Account of the KĪch Tribes on p. 311.

The following is a brief account of the main peculiarities of this KĪch dialect. Throughout, pronounce the vowel *e* as in 'song':—

The suffix of the plural is *-āng*.

The case suffixes are:—

- Acc. -Dat. *-ā*.
Inst. *-ā*.
Dat. *-ā* *āng*-*ā*.
Adv. *-ā* *āng*-*ā*, *-ā* *āng*, *-āng*-*ā*.
Gen. *-ā*.
Loc. *-ā*.

The following are the principal pronominal forms:—

I, <i>Āngā</i> .	We, <i>Āngāng</i> .
Me, <i>Āng-ā</i> .	Us, <i>Āng-ā</i> .
My, <i>Āng-ā</i> .	Ours, <i>Āng-ā</i> .
Thou, <i>Nā</i> .	You, <i>Nāng-ā</i> .
Thee, <i>Nā-ā</i> .	You, <i>Nāng-ā</i> .
Thy, <i>Nā-ā</i> .	Your, <i>Nāng-ā</i> .
He, <i>Hā</i> , <i>Ū</i> .	They, <i>Ū-āng</i> .
Him, <i>Ū-ā</i> .	Them, <i>Ū-āng-ā</i> .
His, <i>Ū-ā</i> .	Their, <i>Ū-āng-ā</i> .
This, <i>Jā</i> .	
Who? <i>Jā-ā</i> .	Whose? <i>Jā-ā</i> .
	What? <i>Nā-ā</i> .

The following are verbal suffixes:—

- Present, *-ā*.
Present Definite, *-ā* *āng*-*ā*.
Imperfect, *-ā* *āng*-*āng*.
Past, *-āng*, *-ā*, *-ā*.
Future, *-āng*.
Conjunctive Participle, *-ā*.

The final *ng* of *-āng*, is sometimes dropped, as in *āng-ā*, were. The negative particle is *jā*, as in *āng-jā*, am not; *āng-jā*, did not give. The verb substantive is usually *āng*, but sometimes *āng* is used.

The causal verb is formed by suffixing the root *āng*, give, to the conjunctive participle, as in *āng-āng*, cause to wear, put on.

[No. 22.]

TIBETO-BURMAN FAMILY. BARA OR BODO GROUP.

KÖCH.

(DIVERSE DIALECT.)

Qatshä mändäi-nä däl-jen dai dang-al. U-täng-nä mäji-to bähk-doi
Our person's two sons were. Then-of among young-men
 Äpänä fä-ko Äpän-jök, 'bähk, ingh mäl-nä jö bäh-ko män-gin
his-own father-to said, 'father, I property-of what share shall-get
 u-ko ing-nä ten.' U-täng-nä mäji-ko u-i mäl-ko bäh-nä koo-jök.
that me-to give. Then-of among he property dividing gave.
 Chöshä ün pät bähk-doi bähk-ko ö-khloo bäh-nä shäh-nä
A few days after (the)-young-men all in-one-place making distant
 däh-nä hün-jök, är ei Äpän-nä u-i bäh-bähk khorok-kur-nä
country-to went, and that place-at he simultaneously spending
 bähk-ko shäi-hon-jök; u-i bähk-ko khorok-kur-nä-jök pät, ei däh-ko
all went; he all had-expanded after, that country-to
 hopy bähk hong-jök, ö u-i hopy khorok män-jök. Tokhon u-i hing-al
great famine became, and he great misery got. Then he going
 ei däh-nä gähk shäi-bähk mändäi-nä among häh. Öi mändäi
that country-of one city-dwelling man-of shelter took. That man
 u-ko Äpän chäh-chä äk mäh-nä hün-mä-i-jök. Äk jö
him his-own field-to water leading-for went. (The) water what
 shähkai-to chähg-ang, u-i u-ko hün-al shäko häh-nä man-kur-jök
made at, he that giving (the) belly fill-up-to mind-made,
 kintu koi-ün u-nä han-u-jä. U-i chähk mäh-nä Äpän-jök, 'ang-nä
but say-one him-to did-not-give. He answer getting said, 'my
 fä-nä kott mähk-mä-täi chähk bähk chäh-nä män-d.
father's how-much wealth-(money)-receiving answer shall eating-for get,
 u-nä-tö hing-bähk män-d, är ingh i-chäg chähkai shi-nä-hai-d.
that-there more got, and I here (of)-longer am-dying.
 Ängk chähk-doi Äpänä fä-nä bähk-nä hün-gin; u-ko Äpän-gin, 'h.
I rising my father's vicinity-to will-go; to-him will-say, 'father,
 Ängk chöng-nä bähk-doi ö all-nä mähk-mä-täi pät koi-jök. Ängk
I heaven's answer and your presence-to ate did. I
 är all-nä dai Äpän-al mähk-dä-gä-nä jaggö hong-jö; Ängk-ko all-nä
say-much your son saying being-heaven-of at am-eat; me your
 gähk mähk-nä chähk päh mähk." Pät u-i chähk-doi Äpänä
one misery-of answer him say. Afterwards he rising to

fi-né hieñ-né hin-jek. Kien chieñ-deng-ten u-né fi u-ho
father's minority-to went. But a-distance-from his father him
 nek-jek, sheng miyá hóng-ai, dae-píet hin-jek, góh-ho rim-jek,
was, and stay taking, running went, not-on caught,
 khodun-jek. Del u-ko ipha-jek, 'fi, . kagh sheng-né hieñ-né
heard. (The)son him-to said, 'father, I know against
 ó n-é nék-kim-ho pip kwi-jek; kagh íe n-é del ipha-né
and (he)-over presence-in also did; I say-more your son saying
 mi-thit-dí-gí-né jogyo hong-jí.' Kien fi ipha chik-ho-shing-ho
to-be-known worthy son-not.' But (the)-father his servant-to
 ipha-jek, 'n-é-píet jat-kwi sheng-né sheng-ho hieñ-né u-né hi; i-né
said, 'you son-doing good cloth bringing him put-on; his
 jik-ho khang-i, ó dsheng-ho jai-ha fíai-hen; sheng shing shai
hand-on ring, and foot-on shoe put-on; and we sitting
 kando-kíe-i; kien sheng-né ei del shí-né-i, shing-i; gen-né-i, nín-né-i.'
make-merry; for my this son was-dead, is-alive; married, is-found.'
 Fót u-shing kando-kíe-né hai-i.
Then they movement-making-for began.

TINTEKIYĀ OF GOALPARA.

The Tintekiṅ Kīches of Goalpara are, as above stated, settled at the foot of the Garo Hills. Their language is a corrupt form of Gīch, largely mixed with Bengali words. I am able to give a version of the Parable in this dialect, transcribed into the Roman character, from a copy received in the Bengali character from that district. No interlinear translation was given, and I do not venture to supply one.

The Gīch portion of the specimen agrees in many respects with Ārong, and with the form of Gīch spoken in Jalpaiguri and Cooch Behar. The following are the chief features of its grammar:—

The suffix of the plural is *cong*. That of the accusative-dative is *ad*, and of the genitive is *ed*. *Sed* corresponds to the Gīch *gīd*. The pronouns are:—

ang, I; plural (including the person addressed) *adag*; *a-ed*, to me; *a-an*, of me; *ang-cong*, with me; *adag*, then; *adai*, thy; *a*, he.

The verb substantive is *āi* or *ang*, is; the past is *āi* (compare Cooch Behar) or *ang āi*. The suffix of the present is *-āi*; that of the past, *-āi* or *-āi*, and of the future *-āi* (compare Ārong *āi*, Cooch Behar *āi*).

Examples of negative verbs are *āi-āi-āi*, or *āi-āi āi*, did not give; *āi-āi-āi*, did not go; *āi-āi-āi*, did not refuse.

RĀBHĀ.

This is a language which is fast dying out, and regarding which it has been very difficult to obtain any information. It certainly belongs to the Bodo group. Two dialects of it have been reported, viz. :—

Name of tribes.	Where spoken.	Number of speakers.
Bongkhait	Gonpara	50,000
	Kamrup	500
	Chau Hills	1,000
Mokkoi or Kairat	Chau Hills	50,000
		1,000
Total		50,000

The above figures are estimates. Gonpara and Kamrup do not report the name of the dialect, but the specimens received from the former district is Bongkhait, and I have hence provisionally entered the Rābhā of both districts under that dialect.

Regarding the Rābhā and their language, Mr. Gait speaks as follows in his Census Report :—

"The Rābhā, who are also known as Tiddimā, Dityāi Kachāri, are found chiefly in Gonpara, Kamrup, Dimaas, and the Chau Hills. There seems to be a great deal of uncertainty as to who these people really are. In Lower Assam it is asserted that they are an offshoot of the Gāris, while in Kamrup and Dimaas it is thought that they are Kachāris on the road to Hindustan. That they belong to the great Bodo family is certain, but it is not equally clear that the Rābhā are more closely allied to any one tribe of that group than to another. They have their own language (which is fast dying out), and it is not necessary that Kachāri or Gāris may have become a Rābhā on his way to Hindustan. On the whole, therefore, although some Kachāris and Gāris may have become Rābhā just as others have become Kōchis, it seems probable that the Rābhā are in reality a distinct tribe.

"In the Chau Hills there are said to be five sections of Rābhā, viz. Bongkhait, Pāi, Mokkoi, Dityāi, and Kachāri. These Rābhā of the Chau Hills are said to differ very slightly from the Kōchis of the same district.

"In Kamrup and Dimaas the above-mentioned subdivisions tend to disappear, the Bongkhait and Pāi sections alone being reported.

"The Rābhā consider themselves superior to the Kachāris, and have, as a rule, abandoned their tribal dialect in favour of Assamese."

According to Mr. Darnant the Pāi Rābhā have become to a great extent Hinduised, and have abandoned their own language for Assamese; the remainder still preserve their own customs and language to a greater or less extent. He considered the Mokkoi Rābhā to be most probably the purest specimens of the race; they bear a close resemblance both to the Gāris and Pāi Kōch, both in their dialect and in their manners and customs. They are a scattered and broken race, having few, if any, villages of their own, but living in small hamlets along with the Mōch and Kōch.

AUTHORITIES.—

Darnant, G. H.,—Notes on the Locality and Population of the Tribes dwelling between the Indus-system and Nagañdi Nāga. *Journal of the Royal Asiatic Society*, vii, 1895, pp. 148 and 5. Account of Language on p. 155. Vocabulary of 25 Mōch Rābhā words on p. 154.

Gait, B. A.,—Report on the Census of Assam for 1891, pp. 142 and 172. Shillong, 1892.

I am indebted to the Reverend A. F. Stephen for the following version of the Parable of the Prodigal Son in the Bongkhait dialect. It has authentically been most carefully transliterated from a copy in the Bengali character, and the rules of pronunciation are those for pronouncing that language. Thus, every *a* should be pronounced as

the *a* in 'hot'. The only exception is the diphthong *ai*, which should be pronounced, as in Hindi, like the word 'L'. It will be observed that this system of writing differs slightly from that adopted for the other languages of the Indo group, in which I have represented the sound of *a* in 'hot' by *o*. The pronunciation of the letter *a* is probably like *ah* as in Bengali. In addition to this specimen, I have also received an incomplete list of words from the Deputy Commissioner of Goalpara. This I do not publish, but it is cited below.

The following sketch of the main points of Xangliani is based on all the materials available. It will be observed that in many cases it shows points of resemblance with the living dialect of Garo, with the Glos of Cooh Behar and Jalpaiguri, and with the Titchikya Kish of Goalpara.

NOUNS.—The plural suffix is *ding*, as in *hah-ding*, swine; *haher-ding*, servants. In the pronoun *rong* is used, and this also appears in *malid-rong*, harkits.

The suffix of the possessive-dative is *i*, as in *jidai-i*, money; *haher-i*, to the father. The suffix *ai* is also common for these cases, as in *hahai-ai*, to the hand.

The suffix of the genitive is *ai*, as in *hah-ai*, of a man. After *ay* the *a* of the suffix is dropped, as in *ronghahay-i*, of heaven; *haher-ay-i*, of servants.

The suffix of the locative is *i*, as in *malid-i*, among; *hahai-i*, in a place; *rong-i*, in a village.

An ablative is formed by adding *pa* to the genitive, as in *jidahai-ai-pai*, from a distance.

These suffixes are capable of combination. Common is *i-ai*, in to, hence, towards, as in *rong-i-ai*, towards a village, hence, as a native of, nation, to a village. Similarly, we have *rong-i-ai*, of in a village, i.e., an inhabitant of a village.

The suffix *lai* corresponds to the Garo *pipi*, as in *hah-lai*, the father, equivalent to the Garo *pi-pipi*.

ADJECTIVES.—Gender is denoted by the words *malid*, male, and *malai*, female, when there are no special words like *haher*, father, *ayai*, mother; *hahai*, elder brother, *hahai*, elder sister; *hah*, man, *malidai*, woman; *malid-malid*, son, *malid-malai*, daughter.

The numerals are *ai* or *ai-ai*, one; *rong* or *ai*, two; *hahai*, three. The others are borrowed from Bengali. As in other Indo languages, numerals take generic prefixes. Thus:—

For human beings, *mal-ai* or *mal-ai-ai*, one; *hah-rong* or *hah-ai*, two; *hah-hahai*, three.

For irrational animals, *rong-ai-ai*, one; *malidai*, two; *rong-hahai*, three.

For clothes, *hah-ai*, one; *hah-rong*, two; *hah-hahai*, three.

For coins, *ai-ai-ai*, one.

It will be observed that these prefixes are liable to changes according to the numeral to which they are prefixed.

PRONOUNS.—The following forms of the personal pronouns have been noted:—

Ay, I; *Ay-i*, me; *Ay-i*, my; *Ay-ai-malid*, for me; *ai-ai*, we.

Rong, thou; *rong-ai*, or *rong-i*, thy; *ai-rong*, you.

ai, he; *i-ai*, of him; *i-ai*, him; *i-rong*, they; *i-rong-i*, theirs.

[No. 24.]

TIBETO-BURMAN FAMILY. BĀgh or BŌŌ Group.

BĀRĀ

Burmese Dialect.

(Dialect of Gangaika.)

(The Rev. A. F. Stephen, 1906.)

Bā-ah	kai-ai	khai	ahai-muut	te-ja	O-may-i	mai-jai
Father-one	man-of	too	child-one	was	Then-of	among

In-jang-hai. i-ai hāi-i kiai-ja. 'hāi. i mēi-māi kag mēi-māi
 the-youngest his father-to said, 'father, what property. I with-
 i-nā ri-khā.' kō ē o-may-i mai-jai mēi-māi ren-ja. Kō-dā chāi-kāi
 that give, and he them-of among property divided. Few-days after
 In-jang-hai dī-māi re-hang-o jang-i tang-i-nā ren-ja. ē hāi-i ē
 youngest all following distant village-towards went, that place-in he
 ren-chāi kō-kāi kō-i . ē-ai (hāi-ē dō-ja. kō ē dī-māi
 good-not work doing his rapid (i.e., away) finished. And he all
 kō-dā kōi-dang-to ē mang-i ren-pyān kōi chāi-ja, kō ē
 expenditure man-dāi that village-in great family became, and he
 ren-pyān dāi kōi chāi-ja. I jō-i ē ē mang-i
 great district to-put began. This time-ai he that village-in-of
 ai-kā kōi kōi-i-nā ren-o ē-ai pā-o tang-ja, kō ē ē-ai
 person-one man near-towards going him-of with remained, and he him
 ē-ai pāi-i-nā kōi chāi-nā ren-ja. ē kōi-tang-ai ē-ai chāi-kāi
 his field-towards went to-land and. He went-of outside back
 pā-o ē-ai hōi-pang-o ren-ja; and-kāi ai-kā ē ē-ai ai-kā-chāi
 with his belly to-fill wished: kōi person-one-man him-to give-not.
 ē mō-i gū-o kōi-ja, 'kō-i hāi-ai nā-i pōchōk kōi ren,
 he mind-in thinking said, 'my father-of house-in how-many several are,
 ē-may ren-pyān mō ai-kā mō-kā, kōi ē hāi-i hōi-mōi
 they much rice to-eat are-getting, and this place-in longer-locus-of
 kag ē-ai. kag māng-o kō-i hāi kōi-i-nā ren-o kōi-māi,
 I am-dying. I arising my father near-towards going will-ay.
 "hāi, māng-i dī-kāi nō mang-ai mō-i ren-chāi kōi-i
 "father, house-of before and thy sight-in good-not work
 kōi-ja; kō-ē māng-i ai-kā hōi-nā ren-chāi; kō-ē māng-i ai-ai
 did; me thy child to-call (to-visit); me thy person-one
 kōi glōi mōi." Chāi-ai ē māng-o ē-ai hāi kōi-i-nā
 several like keep." After he arising his father near-towards

riti-ja. Andangthā jāghai-ni pāi 5-ni hāiē 5-ni nāi-nā mīn-e
came. But distance-of from his father him to-see getting
 nānpiya nāi-ja, āē jūnag-e 5-ni hāiēng-ō 5-ni 5-ni khāiē-ja.
much loved, and running his much holding him loved.
 Hāiē 5-ni kīn-ja, 'hāiē, āy rāghāiēng-i dīhāy āē nāng-i nāhāi-ō
 Child him-to said, 'father, I house-of before and the night-in
 nān-chāi khāiē-ō khāi-ja; āē nāng-i nāi-ō kīn-ō nān-chāi.
 good-not work did; and the child to-see (let)-good-not.'
 Andangthā hāiē khāi-āng-ō kīn-ja, 'nānpiya nāng-i nān-ō nāi-ō
 But father servants-to said, 'very good cloth bringing
 5-ni kīn-ō rākhā; āē tākha-nāi chāiēkhāiē, āē tākha-nāi jōi
 his body-to give; and finger-to ring, and foot-on-to shoe
 rākhā; thāy mī āē khāi chāng-ja, 5-ni hāiēng, āng-i
 give; we rise calling happy house (i.e., well-house), this-of for, my
 nāi-ō 5-ni, andangthā fāiē khāng-ja; 5 nāi-ja, andangthā fāiē
 child was-dead, but again loved; he was-lost, but again
 mīn-ja.' āē 5-nāg khāi khāi-ō chāng-ja.
 was-found. And they happiness to-make began.

I jōyāi 5-ni dīhāiē pāiēiē to-ja. Ō nāi hāiēng-ō-nā riti-ō
 This time-of his eldest field-in was. He house near-towards coming
 riti-ō khāi tām-e kīn nā-ō Pāi-ō nāiē-ja. Ō khāi-āng-i
 coming down looking bamboo playing dancing loved. He servants-of
 nāi-ō nāi-ō fāiē 5-ni, 'hāiē khāi-āi' dāghāi-ja, āē 5
 among person-one calling him-to, 'what was-doing?' asked, and he
 5-ni kīn-ja, 'nāng-i fāiēng-ō nāi-ja, āē nāng-i hāiē tōfāiē gāiē
 him-to said, 'thy younger came, and thy father marriage like
 mī kh'āiē nāi-ja, 5-ni hāiēng 5-ni nān mīn-ja.' Ō nāi-ō
 rise feet gave, this-of for he him good got. He angry calling
 nāi pīnāngi nāng-ō nāng-chāi. U-ni hāiēng 5-ni hāiē dāghāi-ō
 house into to-go visited-not. This-of for his father going-not
 nāi-ja. Ō 5-ni hāiē-ō i khāi kīn-ja, 'chāi, hāiē pāng-e āng
 entered. He his father-to this word said, 'he, poor money I
 nāng-i khāi nāiē-ō āng nān-chāi khāi-ō khāi-ō, andangthā nāng
 thy word hearing I good-not work have-done-not, but this
 āng-i khāi-āng-nāi pāi-ō khāi chāiēng-ō āng-i-nāi-ō pāi. nāi-ō khāi-ō
 my friends-of with happy to-be we-for good child hāiēng
 rākhā-chāi; i nāng-i nāi-ō nāng-i mīnāi-ō nāi-ō nāng pāi-ō khāi
 good-not; this thy child thy properly karōle with expenditure
 khāi-ō riti-āng-ō nāng 5-ni-ō tōfāiē gāiē mī kh'āiē rākhā-ja.
 doing when-came this him-for marriage like rise foot person.'
 Hāiē 5-ni kīn-ja, 'nāi-ō, nāng āng-i pāi-ō āng-i tōi, āē āng-
 Father him-to said, 'child, this we-of with always are, and we

dimlik	miklik	ming-i.	Ching	khui	khie-ai	hih-moyk	u-ai
all	properly	(is)-dine,	Be	happen	to-make	will-be-necessary	this-of
holding;	ming-i	hijunglik	ai-ja,	andunglik	foak	hiung-ja; are	not-ja,
for	thy	younger	was-died,	but	again	was-alive; and	was-died,
andunglik	foak	min-ja.					
but	again	was/foam.					

TIPURĀ.

This language is reported from the following localities :—

Region—	People.
State of Hill Tipperah, where it is spoken by	80,000
District of Dacca, " "	200
District of Chittagong Hill Tracts, " "	10,000
Assam—	120,000
District of South Cachar, " "	300
	300
Total number of speakers	190,500

Tipurā has also been reported as spoken in Sylhet, but an examination of the specimens received from that district shows that the language is really Hillāit, spoken by immigrants from the State of Hill Tipperah, and belonging to the Kuki, not the Bodo Group. Mr. J. B. Anderson, however, informs me that in 1893 there were many Tipperahs in the south of the district, especially in the Balima Hills. Under these circumstances it is doubtful whether there really are at present in Sylhet the 3,000 speakers originally reported or not.

Specimens have been received from most of these localities. They show no dialectic differences,—only slight variations of spelling, which might be expected in recording an unwritten language. It will suffice to give the two specimens received from Hill Tipperah, and, to illustrate the varieties of spelling, the list of words received from Dacca. In the Chittagong Hill Tracts the language is also called Mruag.

Mr. Kelle has shown in his grammar that Chō in many cases forms a connecting link between Bihā and Tipurā. A perusal of the following specimens will show several points of resemblance (especially the plural termination *oach*) between the latter and Hindi-ah, or Hila Kachāri.

The following are the authorities on Tipurā which I have noted :—

AUTHORITIES—

- FRANKE, Sir A.—*An account of Arakan*. *Journal of the Asiatic Society of Bengal*, Vol. 1, 1841, Pt. II, p. 711 (Footnote).
- ROBERTSON, H. C.—Tipperah. *Calcutta Review*, Vol. xxvii, No. 52, 1865.
- LEWIS, T. W.—*The Hill People of Chittagong and the borderlands*. Calcutta, 1889. Reprinted in *Selections from the Records of the Government of Bengal*, No. 45, 1890. Contains vocabularies of Tipperah and Mruag.
- HOWES, Sir W. W.—*A Statistical Account of Bengal*. On pp. 489 and 490 of Vol. VI there is a vocabulary of Tipperah by T. H. Lewis.
- HOWES, Sir W.—*Outline Grammar of the Kachari (Bodo) Language as spoken in District Darrang, Assam*. The Introduction contains a Note on the relation of the Kachari (Bodo) Language to that of Hill Tipperah, including a comparative vocabulary of Kachari, Garo, and Hill Tipperah.
- ANDERSON, J. D.—*A Short List of Words of the Hill Tipperah Language, with their English Equivalents*. *List of words of the Language spoken by the Lushais of the Sylhet Frontier*. Shillong, 1893.
- CLERMONT, Sir G.—*Specimens of the Languages of India, including those of the Aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier*. Calcutta, 1874. On pp. 188 and 189 and 204 and 21 there are vocabularies of Hill Tipperah.
- HOWES, Sir W.—*Ver Verman Tasson,—Fah-bah-ah-ah, a Grammar of the Tipperah Language (in Bengali)*. Calcutta, 1890.

NOTE.—Mr. Howes's *Report on District Tipperah* (Calcutta, Bengal Provincial Press, 1886) has a list of so-called Tipperah words on p. 1. They are, however, Kuki, not Tipurā.

We find, as far as we can judge from the uncertain spelling of the specimens, the extreme short *e*, written *i*, which has been noted in Bâgh Class, the word for 'child,' corresponding to the Bâgh *Ṣai* is *Ṣai*, *hai* and also *ṭhai*. As will be seen in this example, a long *i* is sometimes substituted for the short one. So also we find *jâi* or *ṭai*, male, corresponding to the Bâgh *ṣai*. It must be remembered that the Tipuah specimens and list of words were originally written in the Bengali character. Hence the pronunciation of the letter *i* must be considered as doubtful. Every *e* is to be pronounced as *e* in 'hai'. *ṭi* is to be pronounced as in Hindi.

Several suffixes are used to form the plural. The most common is *-ra*, as in *Ṭi-ra*. Others are *-rak*, *-rang*, *-song*, and *-ṭahap*. Examples are : *manu-ra*, things; *ṭahap-raṭ-ra*, in the servants; *ṭai-ṭai-rak*, daughters; *ṭai-ṭai-rang*, children; *ṭi-song* or *ṭi-ṭahap*, fathers.

The sign of the Accusative-Dative is *o*, as in *ṭi-o*, to the father.

The sign of the Instrumental is *ṭai*, as in *ṭai-ṭai-ṭai*, with ropes; *ṭai-ṭai*, thereby.

The sign of the Ablative is *oṭ-ṭhai* or *oṭ-ṭai-oṭ*, as in *ṭi-oṭ ṭhai*, or *ṭi-oṭ oṭ-ṭai*, from the father.

The sign of the Genitive is *oṭ*, as in *ṭi-oṭ*, of the father.

The sign of the Locative is *ga* or *ṭi*, as in *ṭi-ga*, on the foot; *ṭi-ga*, in the house; *ṭi-ṭi*, on the hand. After *ga*, the *g* of *ga* seems to be liable to elide, as in *ṭi-ga-o*, on the right-side; *ṭi-ga-o*, before. *ṭi* is also used, as in *ṭi-ṭi*, in difficulty.

The following are the principal pronominal forms which I have noted :—

I, <i>ṭai</i> .	We, <i>ṭang</i> .
Of me, <i>ṭai</i> .	Of us, <i>ṭi-oṭ</i> .
To me, <i>ṭai</i> .	Us, <i>ṭai</i> .
Me, <i>ṭai</i> .	
Thou, <i>ṭang</i> .	You, <i>ṭi-ṭai</i> .
Of thee, <i>ṭi-oṭ</i> .	Of you, <i>ṭi-rang-ṭi</i> .
Thee, <i>ṭai</i> .	You, <i>ṭi-rang-ṭi</i> .
He, <i>ṭai</i> , <i>ṭi</i> .	They, <i>ṭi-ra</i> , <i>ṭi-ra</i> .
Of him, <i>ṭi-oṭ</i> .	Of them, <i>ṭi-rang-ṭi</i> , <i>ṭi-rang-ṭi</i> .
Him, <i>ṭi-ra</i> .	Them, <i>ṭi-rang-ṭi</i> .
Who? <i>ṭi-ṭi</i> .	What? <i>ṭi-ra</i> , substantives; <i>ṭi</i> , adjectives.

The Bengali Relative *ṭi* is used.

The following are instances of the use of pronominal prefixes :—*ṭi-oṭ* *ṭi-oṭ-ṭi*, your son; *ṭi-oṭ* *ṭi-ṭi-ga*, your younger brother; *ṭi-oṭ* *ṭi-ṭi*, your father; *ṭi-oṭ* *ṭi-ṭi* or *ṭi-oṭ* *ṭi-ṭi*, his father.

As regards verbs, the usual verb substantive is *ṭang*, with a present *ṭang-ṭi*, and a past *ṭang-ṭi*. Sometimes the initial *t* appears to be dropped. At least we find a present *ṭang*, an infinitive *ṭang-ṭi-oṭ*, to be, and a negative form *ṭang-ṭi-oṭ*, am not (compare the Gâh form). The verb *ṭang* means "become."

The following suffixes are used in conjugation :—

Present,—*o* or *ṭi*, as in *ṭi-ga-o* or *ṭi-ṭi-ṭi*, I strike. The second person singular and plural takes *ṭi*, as in *ṭi-ga-ṭi*, thou beatest.

Future,—*ṭi-oṭ*, as in *ṭi-ga-ṭi-oṭ*, I shall strike. A euphonic *o* is inserted in *ṭi-oṭ-ṭi*, I will say.

Past.—*ahā* or *hi*, as in *ku-ahā*, struck, *at-hi*, said. (Probably here, as in Bengali-written *Gita*, the aspiration is superfluous).

Imperative.—The second person takes *hi*, as in *ku-hi*, strike.

Conjunctive Participle.—*oi* as in *hiy-oi*, having divided, and many others.

Infinitive.—*ai-ai*, as in *ku-ai-ai*, to strike.

There is a termination *ai-ai*, the use of which is not clear from the specimens. We have *ai-ai-ai*, *unstable things*; *ahāy-ai-ai*, *going*; *ahat-ai-ai*, *having been hit*; *ai-ai-ai-ai*, *the act of dipping*; *ai-ai-ai-ai*, *noise*.

The following instances of negative verbs occur:—

Chap-hi-ai, *am not*; *ra-hi-ai*, *gave not*; *hi-hi-ai*, *did not wear*; *ahāy-hi-ai*, *did not play*. Another formation appears in *ai-ai-hi-ai*, *disobeyed not*; *ra-ai-hi-ai*, *gave not*.

As in other Indo languages, the causal verb is formed by suffixing the verb 'to give' to the main verbs; thus, *hi-va-ai*, *caused to wear*.

I give a list of Tipon words with their Sâpâ equivalents, which may be of interest, as showing the close connexion of the vocabulary of the two languages. I am indebted for it to Mr. J. D. Anderson.

Tipon.	Sâpâ.	English.
<i>ahâhi</i> ,	<i>ahâhi</i> ,	god, spirit.
<i>ahâi</i> ,	<i>ahâ</i> ,	sun.
<i>hi</i> ,	<i>ahâhi-hâ</i> (night-lord),	moon.
<i>ahâhi hâni</i> ,	<i>hi-hâhi-hâ</i> ,	star.
<i>ahâhi</i> ,	<i>ahâhi</i> ,	heaven.
<i>hâ</i> ,	<i>hâ</i> ,	wind.
<i>ahâhây</i> ,	<i>ahâ-hây</i> ,	swallow.
<i>hi</i> ,	<i>hi</i> ,	earth.
<i>ahâni</i> ,	<i>ahâ-hâni</i> ,	rock.
<i>ahâ</i> ,	<i>ahâ</i> ,	iron.
<i>ahâ-ahâ</i> ,	<i>ahâ-ahâ</i> ,	mountain.
<i>hi</i> ,	<i>ahâ</i> ,	voice.
<i>hi-ahâ</i> ,	<i>ahâ-ahâ</i> ,	river.
<i>hi-ahâ</i> ,	<i>ahâ-ahâ</i> ,	stream.
<i>ahâ-ahây</i> ,	<i>ahâ-ahây</i> ,	cold.
<i>ahâni-ahâ</i> ,	<i>ahâ-ahâni</i> (fire-tongue),	flame.
<i>ahâ</i> ,	<i>ahâ</i> or <i>ahâ</i> ,	fire.
<i>ahâhi</i> ,	<i>ahâ-hâhi</i> ,	dead body.
<i>ahâhi</i> ,	<i>ahâhi</i> ,	head.
<i>ahâni</i> ,	<i>ahâni</i> ,	skin.
<i>ahâni-ahâ</i> ,	<i>ahâni-ahâ</i> ,	hair (of body).
<i>ahâni-ahâ</i> ,	<i>ahâni-ahâ</i> ,	hair (of head).
<i>yâhi-ahâ</i> ,	<i>ahâ-ahâ</i> ,	right hand (or arm).
<i>yâhi-ahâ</i> ,	<i>ahâ-ahâ</i> ,	left hand (or arm).
<i>yâ-hâhây</i> ,	<i>ahâ-hâhây</i> ,	back of hand.
<i>yâhi</i> ,	<i>ahâhi</i> ,	finger.
<i>yâhi-ahâ</i> ,	<i>ahâhi-ahâ</i> ,	thumb.
<i>yâhi-ahâhi</i> ,	<i>ahâhi-yâhi</i> ,	little finger.

Tipst.	Shan.	English.
<i>ba-kung,</i>	<i>ké-kung,</i>	bone.
<i>shai,</i>	<i>shai,</i>	blood.
<i>ma-shing,</i>	<i>ma-shing,</i>	bone.
<i>ma-shin,</i>	<i>ma-shing-er,</i>	eye-brow.
<i>shai-shin,</i>	<i>shai-shin,</i>	forehead.
<i>ku-shai,</i>	<i>ku-shai,</i>	mouth.
<i>shai-shin,</i>	<i>shai-shin,</i>	lip.
<i>shai,</i>	<i>shai,</i>	tongue.
<i>shai,</i>	<i>shai,</i>	breast (female).
<i>shai-shing,</i>	<i>shai-shing,</i>	back.
<i>shai-shin,</i>	<i>shai-shin,</i>	liver.
<i>shai-shin,</i>	<i>shai-shin,</i>	bladder.
<i>shai-shin,</i>	<i>shai-shin,</i>	sweat.
<i>shai-shin,</i>	<i>shai-shin,</i>	food.
<i>shai-shin,</i>	<i>shai-shin,</i>	rice.
<i>shai-shin,</i>	<i>shai-shin,</i>	cooked rice.
<i>shai-shin,</i>	<i>shai-shin,</i>	rice-beer.
<i>shai-shin,</i>	<i>shai-shin,</i>	cloth.
<i>shai-shin,</i>	<i>shai-shin,</i>	ring.
<i>shai-shin,</i>	<i>shai-shin,</i>	monkey.
<i>shai-shin,</i>	<i>shai-shin,</i>	tiger.
<i>shai-shin,</i>	<i>shai-shin,</i>	dog.
<i>shai-shin,</i>	<i>shai-shin,</i>	cat.
<i>shai-shin,</i>	<i>shai-shin,</i>	goat.
<i>shai-shin,</i>	<i>shai-shin,</i>	mouse.
<i>shai-shin,</i>	<i>shai-shin,</i>	bird.
<i>shai-shin,</i>	<i>shai-shin,</i>	owl.
<i>shai-shin,</i>	<i>shai-shin,</i>	crow.
<i>shai-shin,</i>	<i>shai-shin,</i>	egg (bird-water).
<i>shai-shin,</i>	<i>shai-shin,</i>	snake.
<i>shai-shin,</i>	<i>shai-shin,</i>	toad.
<i>shai-shin,</i>	<i>shai-shin,</i>	fish. (This word seems unknown among the hill tribes.)
<i>shai-shin,</i>	<i>shai-shin,</i>	fly.
<i>shai-shin,</i>	<i>shai-shin,</i>	cricket.
<i>shai-shin,</i>	<i>shai-shin,</i>	paddy.
<i>shai-shin,</i>	<i>shai-shin,</i>	cotton.
<i>shai-shin,</i>	<i>shai-shin,</i>	wool.
<i>shai-shin,</i>	<i>shai-shin,</i>	vegetable.
<i>shai-shin,</i>	<i>shai-shin,</i>	egg plant.
<i>shai-shin,</i>	<i>shai-shin,</i>	oil.
<i>shai-shin,</i>	<i>shai-shin,</i>	leaf.

Chinese.	English.	English.
ku-fang,	tree.	
sh,	hundred.	
shai-shu,	money.	
shai,	plum-tree.	
sh-shai,	fruit.	
sh-shai,	nickle.	
sh-shai,	nickle.	
sh-shai,	male, female, (ruffin).	
sh-shai,	night.	
sh-shai,	forget.	
sh-shai,	hunger.	
sh-shai,	think.	
sh-shai,	now.	
sh-shai,	black.	
sh-shai,	white.	

thing-ká. Kevín hó kákháit tóng-nái-no hí-ní hó-fá hó-no
meat. But he at-distance when-you-put his his-father his
 ong-ní-ní náng-ká, táí kákháit-háí kákháit-ví, náng-ví, hí-ní hó-ní
to-see with-child, and affection-through running, going, his with
 vón-ví mótómán-ká. Káí-jáí hó-no ná-ká, 'hí, áng áng-ví hí-ní-ká
holding hand. The-child-male him-to said, 'father, I become-of again
 táí ná-ní náng-ví píp káí-ká; áng táí ná-ní náí-ká hí-ní
and your promise-to me have-committed; I suppose your child-male as
 náí-jáí-ní-ní jógá hó-ní-ká.' Kevín hó-fá hí-ní náng-ví-no ná-ká,
known-to-be worthy are-not.' But his-father his promise-to said,
 'táí-ní jógá-ní káí-ká ná táí-ní hó-no káí-ní-ní; hí-ní jógá
'quickly all-of best child bringing him to-put-on-give (sauce); his hand-on
 yáí-ká, táí yáí-ká yáí-ká káí-ní-ní; táí áng náí-ká náí-ká
ring, and feet-on shoe come-to-put-on; and we eating merriment
 káí-ká; hí-ní hí-ní náí-ká náí-ká náí-ká náí-ká; náí-ká;
make; for my this-up-child-male having-died going, has-become-also;
 káí-ká náí-ká, náí-ká.' Uí hó-ní náí-ká káí-ká náí-ká
having-been lost, again have-put.' Afterwards they merriment make-to
 náí-ká.
become (happy).

Táí hí-ní káí-jáí-ká káí-ká tóng-náí, hó hí-ní náí-ní
And his child-male-older sold-in on-being, he coming house-of
 náí-ká náí-ká náí-ká náí-ká náí-ká náí-ká náí-ká náí-ká náí-ká
near where was dancing and music heard. At-that-time
 hó náí-ká náí-ká náí-ká náí-ká náí-ká náí-ká náí-ká náí-ká náí-ká
he several person-one near sitting asked, 'this all what?' he him-to
 náí-ká, 'náí náí-ká náí-ká, táí náí náí-ká náí-ká
said, 'your your-younger-brother has-come, and your your-father much
 náí-ká náí-ká náí-ká náí-ká náí-ká náí-ká náí-ká náí-ká náí-ká
to-see prepared. He has help-to healthy has-found.' But he
 náí-ká náí-ká náí-ká náí-ká náí-ká náí-ká náí-ká náí-ká náí-ká
angry become; inside to-go wished-not. Afterwards he
 náí-ká náí-ká náí-ká náí-ká náí-ká náí-ká náí-ká náí-ká náí-ká
his-father said coming him to-convince began. But he answer
 náí-ká náí-ká náí-ká náí-ká náí-ká náí-ká náí-ká náí-ká náí-ká
to-see hí-ní náí-ká náí-ká, 'náí náí-ká náí-ká náí-ká náí-ká náí-ká náí-ká náí-ká náí-ká
 náí-ká náí-ká náí-ká náí-ká náí-ká náí-ká náí-ká náí-ká náí-ká
going his his-father-to said, 'behold at-many years since. I
 náí-ká náí-ká náí-ká náí-ká náí-ká náí-ká náí-ká náí-ká náí-ká
to-see náí-ká náí-ká náí-ká náí-ká náí-ká náí-ká náí-ká náí-ká náí-ká
 náí-ká náí-ká náí-ká náí-ká náí-ká náí-ká náí-ká náí-ká náí-ká
your service doing your own word disobeyed-not, still you say
 náí-ká náí-ká náí-ká náí-ká náí-ká náí-ká náí-ká náí-ká náí-ká
also-to I-no permit náí-ká náí-ká náí-ká náí-ká náí-ká náí-ká náí-ká náí-ká náí-ká
 náí-ká náí-ká náí-ká náí-ká náí-ká náí-ká náí-ká náí-ká náí-ká
day-even me-to bid one-even past-not that my friends relatives
 náí-ká náí-ká náí-ká náí-ká náí-ká náí-ká náí-ká náí-ká náí-ká
now stand káí-ká náí-ká; hí-ní náí-ká náí-ká náí-ká náí-ká náí-ká náí-ká náí-ká náí-ká
 náí-ká náí-ká náí-ká náí-ká náí-ká náí-ká náí-ká náí-ká náí-ká
with merriment would-make; but your this your-child-male has-to-of
 náí-ká

ní-ní mǎn-ai chí-ai kǐkǐ-kǐ, hō jǐ-fu fǔ-kǐ -fu nung
 you good having-noten answered, he at-what-time some at-what-time you
 tí-ai hǎi chí-mung kǐkǐ kǐkǐ-kǐ. Kǎn hō hō-nō ní-kǐ, ǎ
 him-of for food good made. But he him-to said, 'child
 nung jǐ-fu-nō kǐ-ai lǎi-t ang-ǎ, tǎi kǐ-ai jǐ tǎng-ǎ jǐ-nō ní-nǎ.
 you at-time-at me-of with live, and my word is old power,
 Kǎn kǎn kǐkǐ-kǐ kǐkǐ kǐkǐ ang-ǎ-ní chí-kǐ,
 But more make glad to be-of mother-how-become,
 kǎn-tín-kǐ-kǐ ní-ní i mǎ-fung tǎi-mǎi-ní,
 because your this your-pumper-brother having-died,
 tǎng-kǐ; kǐkǐ-kǐ, mǎ-kǐ-kǐ.
 how-become-alive; having-how-not, again/food.'

[No. 25.]

TIBETO-BURMAN FAMILY. BARA OR BODO GROUP.

TIFURÁ.

(STATE, NEAR TIFURÁ.)

SPECIMEN II.

A POPULAR SONG.

	Tokhmasi-khalachuan	hāyi-hāyung-ō	hārei
	(Name of a wild creeper)	in-unworthy-valley	being-blissed
	Hāyi-hāyung-ō	thōi	
(and)	in-unworthy-valley	being-fruited	
	Bubhai	akikā	kān-lī-ā
	flower	young-women	were not
	Bubhai	akirai-mung	thung-lī-ā
	fruit	children	played-not.
	Lāmsai-rukung-ō	karāni	
	By-road-side	if-would-blossom	
	Lāmsai-rukung-ō	khāni	
(and)	by-road-side	if-would-fruit	
	Bubhai	akikā	kān-khā-man
	flower	young-women	would-have-were
	Bubhai	akirai-mung	thung-khā-man
(and)	fruit	children	would-have-played.

FREE TRANSLATION.

Tokhmasi khalachuan being blissed and bears fruit in an unworthy mountain-valley, its flowers have not become ornaments of young women nor its fruit playthings of young children. Had it blossomed and fruited by the road-side, its flowers would have become ornaments of young women, and its fruit playthings of young children.

CHUTIYĀ.

There¹ are some eighty-seven thousand persons of the Chutiya tribe in Assam. They have four sub-tribes : the Huidi, the Ahom, the Buihi, and the Deori Chutiya. Of these, the first three are nearly all Hinduised, and with their tribal customs have abandoned their tribal languages and now only speak Assamese. The Deoris, who are the Lerites of the tribes, are less than four thousand in all. They are a secluded people in the Lakhimpur and Sibsagar Districts of Upper Assam, whose principal settlements are on the Majuli Island in Sibsagar, and on the Dihang river in North Lakhimpur. They have preserved the language, religion, and customs which, we may presume, have descended to them with comparative little change from a period anterior to the Ahom invasion. The Chutiya² language, indeed, may fairly claim to be the original language of Upper Assam. The original seat of the Deoris was in the region beyond Sadia. It is only about a century ago that they removed thence to their present settlements, and some of them still occasionally visit Sadia for religious purposes.

Regarding the language, Mr. Brown's remarks may be quoted :—

³ Very little appears to be known about the Chutiya language. Sometimes in the British Colonial Office contributed a few words to the *Asiatic Society's Journal*, from which fragments were discovered, the connection with Kachari. It is the main object of this little work (the author's *Glossary*) to confirm and establish that connection. A short note is appended at the principal grammatical resemblances between Chutiya and Kachari, and it is hoped that the materials provided will be useful to anyone making a systematic study of the whole group of languages. A somewhat longer Deori Chutiya vocabulary was contributed to Hodgkin's *Keppel* by the Rev. Mr. Brown of Sibsagar; but the usefulness of this is marred by its being mixed up with the vocabularies of a number of Mizo dialects. Both these vocabularies are inaccurate, and even misleading, on such important points as the numerals. Besides them, I am not aware that anything has been published about the Chutiya language. Indeed, it has recently been officially announced to be extinct by the author of the *Assam Census Report* for 1891. This is by no means the case; although the Deoris all speak Assamese fluently, and have incorporated a great many Assamese words in their own vocabulary, still they all speak their own language; and are rather proud of it, and of the difficulty of learning it.⁴

According to the above there should be about four thousand speakers of Deori. The returns furnished for this survey show a much smaller number and are as follows. I am not in a position to offer any special remarks as to their correctness or otherwise :—

Sibsagar (returned as Deori)	328
Lakhimpur (returned as Chutiya)	4
Total	332

Under any circumstances the number of speakers of Chutiya is small, but the language deserves study on account of its philological and historical interest. I do not think that there can be any doubt of its representing the most archaic stage of the various languages grouped together under the name of Bodo. It is most nearly connected with Huidi or Bihā Kachari, but is certainly more primitive in its grammatical system. The conjugation of the verb is specially worthy of notice.

We have not in full play that system of modifying inflexion, of which there are only sporadic remains in the other languages of the Bodo group. Even in the full study

¹ Most of what follows is condensed from the Introduction to Mr. Brown's *Deori Chutiya Glossary*.

² The people are generally called Deoris simply; the language is properly named as Chutiā or Chutiya.

of Bâp of Mr. Sells, the number of these letters which he has succeeded in pointing out is very small compared with the number in Chitpâi. The student of the latter language has the advantage of being able to consult Mr. Brown's excellent grammar, which contains all the necessary information in full detail and arranged in a scholarly manner. To this he is referred for much information regarding the tribe and its speech which is necessarily omitted from this brief sketch.

The following is a list of the authorities on Chitpâi with which I am acquainted :—

AUTHORITIES.—

BENSON, E. H.,—*Descriptions of the North-East Frontier*. *Journal of the Asiatic Society of Bengal*, Vol. xix (1866), pp. 348 and 8. Reprinted in *Miscellaneous Essays* relating to Indian Subjects, Vol. II, pp. 11 and 8. (London, 1898.) Contains a Devanâgarî Vocabulary by M. Brown.

BROWN, MR. W. W.,—*A Comparative Dictionary of the Languages of India and High Asia*, with a Glossary. London, 1893. Contains a Devanâgarî Vocabulary taken from Hodgson.

DIXON, E. L.,—*Descriptive Ethnology of Bengal*. Calcutta, 1871. Vocabulary on p. 62 taken from Hodgson.

SMITH, E.,—*Report on the Census of Assam for 1881*. On p. 78 there is an account of the tribe by E. L. Calcutta, 1883.

SMITH, E. L.,—*Report on the Census of Assam for 1881*, pp. 141 and 212. Shilling, 1883.

SMITH, W. D., L.L.B.,—*An Outline Grammar of the Devanâgarî Language spoken in Upper Assam*, with an Introduction, Illustrative Sentences, and short Vocabulary. Shilling, 1898.

The following brief sketch of Chitpâi grammar is entirely based on Mr. Brown's work, to which the reader is referred for a full and detailed account of the many interesting philological facts which are displayed by this language.

utterances classified as *a* and *a* respectively. The following are examples of the positive and negative forms of both conjunctions. They are made for *a* and *a* only:—

[illegible]

The social sciences are defined as a general class, consisting of politics and social

Personalities: —The web site is known for its **friendly** and **informative** nature.

Flav., later; Fru. del. brown; End. brown; Ped. brown; Sep. brownish; Pet. later; Infr. later; lat. (above); Petiole, brownish; Stems, brownish; Anthers. The negative form listed is considered rare(?)

[illegible]

1. *do*-*l*, *see*, *eat*, *is*, *are*, *do*/*are*, *was*, *were*. There is a finite *do*, and a participle *do*-*ing*. Other parts missing.
2. The sentence is flawed (morphologically) in the verb.
3. *is*, *are* (First conjugation) is regular.
4. The number of *do* is variable. If *is* *are*, *was*, *were*, *do*, *are*, *do*, *are*, *do*, *are*, *do*, *are*, *do*, *are*, *do*, *are*.

Downloaded from <http://www.jstor.org/stable/2346122> by University of California, San Diego on Tue, 10 Jun 2014 12:02:05 PM

The Treatment: is based on understanding the most serious problems with an . It is more

Adjective: water with a total hardness of 120 ppm. This was good, also, to get. In the present practice may be used with this. This, however, will change the way it is used.

Abstract

- [illegible]

Figure 1. Schematic representation of the experimental design. The subjects were divided into two groups: the control group (CG) and the experimental group (EG). The CG was divided into two subgroups: the control group (CG) and the control group (CG). The EG was divided into two subgroups: the experimental group (EG) and the experimental group (EG). The CG was divided into two subgroups: the control group (CG) and the control group (CG). The EG was divided into two subgroups: the experimental group (EG) and the experimental group (EG).

¹ Registered in the Companies Registry (particulars in the 1st col.)

The following version of the Fable of the Prodgal Son in Dumi Chutia is from the pen of Mr. H. N. Colquhoun, I.C.S., Assistant Commissioner of Lakhimpur. The speakers reside in the North Lakhimpur Sub-division. Words borrowed from Assamese are written in italics. The spelling differs slightly from that in the preceding grammatical sketch. As in Mr. Brown's grammar, the long mark is only put over a vowel when it is strongly accented. The vowel *a*, without the long mark, has the sound of *e* in 'that.'

[No. 27.]

TIBETO-BURMAN FAMILY. BARA OR BODO GROUP.

CHUTIYA.

DUMI DIALECT.

(Dialect of Lakhimpur.)

SPECIMEN I.

(H. N. Colquhoun, Esq., I.C.S.)

Lashi	monio	dutani	phā	danda.	Sara-hai	phā	shiphā
<i>A certain</i>	<i>man-of</i>	<i>has</i>	<i>one</i>	<i>son.</i>	<i>Younger-son</i>	<i>was</i>	<i>father-to</i>
nicha-randa,	'haha,	jama	hāhāhā	mai-hāhā	jama	hāhā'	Chāpa
<i>said,</i>	<i>'father,</i>	<i>made</i>	<i>to-be-gone</i>	<i>goes</i>	<i>me-to</i>	<i>give.'</i>	<i>Father</i>
mai-hāhā	yangra	hā-ham.	Michāpa	dā-ya	hāhāhā	sara-hai	phā
<i>goes</i>	<i>staying</i>	<i>gone.</i>	<i>Five</i>	<i>days</i>	<i>afterwards</i>	<i>younger-son</i>	<i>was</i>
Mugam	mai-hāhā	gūhāpa	ama	atā	hāhāhā.	Pohara	shāhā
<i>all</i>	<i>goes</i>	<i>collecting</i>	<i>for</i>	<i>country</i>	<i>went.</i>	<i>There</i>	<i>richly</i>
apungna.	hāpa	mai-hāhā	akāra-ham.	Mugam	mai-hāhā	hāhā	
<i>living</i>	<i>has</i>	<i>goes</i>	<i>wanted.</i>	<i>All</i>	<i>goes</i>	<i>having-eaten</i>	
hāhā	atā-hā	de	akāhā	atā-hā	hāhā	hāhā	nāhā.
<i>that</i>	<i>country-in</i>	<i>great</i>	<i>famine</i>	<i>living</i>	<i>to-see</i>	<i>not-finding</i>	<i>hardship</i>
<i>that</i>	<i>country-in</i>	<i>great</i>	<i>famine</i>	<i>living</i>	<i>to-see</i>	<i>not-finding</i>	<i>hardship</i>
hāhā	atā-hā	monio	nāhāhā.	hā	hāhā	apa-mai	phāhāhā.
<i>that</i>	<i>country-in</i>	<i>was</i>	<i>joined.</i>	<i>He</i>	<i>some</i>	<i>food-to</i>	<i>field-to</i>
							<i>went.</i>
Pohara	hā	hāhā	hāhā	hā	hāhā	hāhā	hāhā
<i>There</i>	<i>some</i>	<i>food</i>	<i>refuse</i>	<i>to himself</i>	<i>to-see</i>	<i>nothing</i>	<i>anything</i>
hāhā.	hāhāhā	hāhā	akāhāhā	nicha-randa,	'jāhā	hāhāhā	dāhāhā
<i>and-gone.</i>	<i>Afterwards</i>	<i>later</i>	<i>harming</i>	<i>to-said,</i>	<i>'my</i>	<i>father's</i>	<i>how-much</i>
yamā	hāhā	nāhāhāhā.	phāhā	hāhā.	hāhā	hāhā	hāhā.
<i>arrived</i>	<i>to-see</i>	<i>getting</i>	<i>remainder</i>	<i>heap.</i>	<i>I</i>	<i>to-see</i>	<i>not-having</i>
apungna	hāhāhā	gāhāhā	hāhā.	hāhā	hāhāhā	hāhāhā	hāhāhā
<i>rising</i>	<i>father-of</i>	<i>heards</i>	<i>will-go.</i>	<i>I</i>	<i>will-say,</i>	<i>"father,</i>	<i>God-of</i>
phāhāhā	phā	hāhāhā;	phāhā	nāhāhāhā;	yamā	hāhāhā	hāhāhā."
<i>spoken</i>	<i>the</i>	<i>have-done;</i>	<i>see</i>	<i>do-not-say-me;</i>	<i>arrived</i>	<i>like</i>	<i>heap-me."</i>

Sargangna babayo pari-mai kiam. Duriya ma-hé danti, baka nigangna
Eating father-of towards west. Still far-off being, father seeing
my/ namem. Jongna heruna akema-hibam. Pihá nika-rumda, 'baba,
maray made. Danting stopping him-acc. See said, 'father,
Mito pikápi ayo pikápi páp namem. Pihána nigangnam' baka
God-of against you-of against acc here-does. See do-not-call-me' Father
yomina nichahem, 'mupina gurika chu ina khangna puseji; achili-hé
servants-to said, 'all them last robe bringing put on; hand-on
apusi, apusi-hé jala general. Haguna hang-nien rang san. Jalo piká,
ring, feet-on shoe put-on. All-me feasting rejecting will-do. By acc,
chingna, chayang; khangna, niam.' Bihara rang niamu
having-died, is-alive; having lost, I-have-found-him.' Then rejecting is-find
namem.
they-did(how).

Dantihi piká uga-hé danda. Yayo mar-mai khangna ginama
Rider acc field-in man. Hence over coming dancing
apagaha khangem. Yomina Junga, 'dim akema?' akemem. Yomina
man heard. Servant calling, 'what did I' asked. Servant-the
nichahem, 'ayo pikáya hem. Chipá pikáma chu nimangna nuchi
said, 'your brother has-come. Father acc well feasting man
gungna híndi.' Dantihi piká bang nimangna khangyo. Chipá hui
collecting is-feasting.' Rider acc again pasturing west-west-in. Father acc
hama gubem. Chipána nichahem, 'an-chau bika uga mangna
coming called. To-father said, 'many pear' work doing
ayo chana hui-hiko nungyi. Ní jala sika hírena lipodim
your order at-any-time dispatched-not. You my friends is-front goat
haiya. Michiya piká sika nuchi rang mui-houa khangna dariya
pass-not. The-other acc had people with goods having-eaten now
huri. Baya bang muchi gungna híndi,' Chipá nikari
has-come. Him-of in-account acc collecting you-are-feasting.' Father said
'piká, ahang nikara dai. Ayo jala dai, nuyoka haka.
'acc, here acc then-art. Bias has-much is, this acc-much.
Changna dangna rang ran-gu danti chu. Pihánamu
Together being rejecting making sitting is-good. This-ay-acc
chingna, chayang; khangna, niam.'
having-died, is-alive; having-lost, I-have-found-him.'

[No. 22.]

TIBETO-BURMAN FAMILY. BARA OR BODO GROUP.

CHUTTYA.

DZETI DZETET.

(DISTRICT LAKHIMPUR.)

SPECIMEN II.

Lá gachar ho-ya. A boyk lá ham kátsai ho-ya. Lakhia
This over is-not (tree). I his house that is-make did-not go. Then
 danda. Masha Dhand-Bam-ya bachiagi jiranda hithaka manag; wa
is-not. Can Dhand-Bam-of from I-ought poor last: that
 masha himnang. Ra masha chacha hideranda, arake karoti chikot
was was-not. That was well I-kept, but often sister's
 achikoti kiron. A kachala lakam kaji. Jiba-dina
house-to went. I many-times to-finish had-to go. On-the-day-of which
 Dhand-Bam nika-randa boyk uhi-mai masha utikotai karanda.
Dhand-Bam spoke his lower was to-look for I-went.
 Sa kachyi-poro imai-lá karanda ayi masha danda-na-ya uti-kotai boyk
Sam sitting after I-went up was was-not is-not his
 ya-tia jikaranda. Bohra hachamang. Dayk piya Maloti mashi
is-not walked-through. Then this-happened. His sister Maloti girl
 masha jagiti hithaka uti-lá dikh hika langa ya-tai karama.
grown-up of-fifteen years hand-in got was bringing compound-to came.
 Bohra maji munda. A hana ni-ja, bohra ana nijam.
Then dark is-not. I her was-not, but then me she-was.
 Himo moma dige nina aljagun jachibam. Dhand-Bam boyk
Frightened being ghost saying thinking screamed. Dhand-Bam and-his
 uhi-pá mashi, mibaga utikotai karanda nina, nimen. Dai chya-na
house-of people, girl to-wait had-come saying, asked. That word
 Dhand-Bam hamlaya-ya dugaja-lá kachibam. Boyk piya yá chachibam
Dhand-Bam father-of before told. His sister's shame
 hachaga parayk ya-oh kachibam a boyk uja ham karanda, Maloti
saying Omit house-of to-said I his mangara that made, Maloti
 ana nijam papa-lá.
 me was from-on.

* The prefix of *spring* is not the same as the preceding *spring*. The translation of the problem is written *ya* instead of *pa*, and the long word *word* is usually omitted, as in Mr. Brown's dictionary.

FREE TRANSLATION OF THE FOREGOING.

This case is false. I did not go to steal anything at his house. The facts are these. I missed my cow which I had bought from Dhani-ram a year ago. The cow though carefully kept by me used to visit her former owner's house very often, and I had to go and fetch her several times. On the day referred to by Dhani-ram I went to his house to see if my cow had gone there. That was after sunset. I walked through his compound as usual to see whether my cow was straying there. It so happened that at that time his sister Milati, a grown-up girl of eighteen years, came to the compound with a water-pot in her hand. It was then nearly dark. She saw me unexpectedly going towards her though I myself had not noticed her. She got frightened and screamed as if she thought I was a ghost. The people of the house, including Dhani-ram, came and seized me, saying that I had come there to visit the girl. That was the story Dhani-ram told to the Police, but in the Court in order to hide shame of his sister he gave out that I was stealing his mangoes and that Milati saw me first on the tree.

TIBETO-BURMAN FAMILY. BARA OR BODO GROUP.

GRUTTA.

DUTRI DULACH.

(DUTRIET SENANAN.)

SPECIMEN I.¹

[Words borrowed from ANANAN are in italics.]

Mashi dukcheli-ye phib duk-bani danda. Pibh duk-bani sarbhai phibh
Man's one one two were. One two-of younger one
Myo chhip-né anabam, 'bá, ayyo-hahá katu dathá khudai kái líca.' Búd
he father-to said, 'father, me-in goods what full me-to give.' That
chu háre kháit lípe káit-ná kháigangá kháitán. Paqat dín chagáit háre
word at he in goods dishing gave. Many days before past
sarbhai phibh nangra khángai makhángai ncha dath mai khárem.
younger one all brought (and)-gathered together far country to send,
he bábá chái-há nangá nangra katu kháitán; áre jhú-há bábá nangra
and there had dishing-by all goods wanted I and when he all
kháitán, kháitá khat khái jakháram; áre khái dathá kháitán. Imáit
wanted, in-that-kind great female arose: and he went-in full. After-
bá há kháragá khái dathá makhá ncha chái kháitán; bábá khái khái
words he going that country's man one house in lived: then he him
lípe ngáit chu káit káitá pháim. Chu kháitá tana há khái káitán
he first-in since testing for one. Some when ask he to-ent wanted,
kháitá khái chára káitá. Imáit há jhú kháitán náitán, 'ayyo
but him-to come-come-one gave-not. Then he more pointing said, 'my
bábá kái cháhara kháitá garika chái-kái náit; áre kháitán
father's how-much arrears saving for than more got; I hungering
chái. É dára kháitán kháitá káitá káitá kháitá, áre khái cháhara,
have died. I now rising father's ear will-go, and him-to will-up.
'bábá, É áre-pháitá cháhara á áre áre khái póp náitán.
'father, I have-again khái not and year promise one do.
Áre áre pháitáit náit jhú-jhú; áre áre dómáit kháitá
he year arrears saving fit-not: no year more eating
cháhara khái náit. Imáit há kháitán chípáit khái kháitán
arrear-his keep." Then he rising father's ear went.
Káitá há hang kháitá dómáit bíyo chípáit khái kháitán
but he great distance-in remaining his father him one companion

¹ In this and the following specimens the spelling also differs from that of the *Key to the Dictionary*. It should be borne in mind that in these the letters *ch*, *chh* and *chh* are frequently "misread."

manorā harjama dāta nāgna cāmad hātem. Bāhāre pābhāre hānā
being-affected running with exulting him at, Then son him
rejoiced, 'hānā I āchā-pābhāre cāmadānā ā hāre nāyo hājamaā pāp
said, 'father, I have-as-gained liked eat and your sight ate
namam; nāyo pābhāre nāhā jājā-jā.' Kānā chipāvē hāyo
did; your son-nam calling ft-am-ant.' But father his
chāhā-jam nāhātem, 'pābhāre chāhāre nāhāgānā nāhā gāmadāhā; hāyo
straw-to said, 'quickly good-rice bringing him put-on; he
āhāhā chāhāgānā, āchā āpāchā māhānā jājā gāmadāhā; āchā jājā
hand-on ring, and feet two shoes put-on; and we
hāgānā rang namam. Tāchā āyā pāhā cāhātem, hāchā chāmam; hā
saying merry make. This ay son was-did, āpāhā hāchāhā; hā
hāchāhāhā, deri nāhānā.' Imāchā hāre rang nāhā nāhā
had-on, now found.' Then they merry to-do began.

Bāhā hāyo dāmadā pāhā āpāhā dāmadā. Bā hāhāgānā nāhāyo rūgāhā
Then his elder son fold-in was. He coming house-of was
nāhāgānā jāmā pāpā namamā hāhāhāhātem, Imāchā hā chāhā rūgā
reaching dancing song doing heard. Then he surprised was
jāgānā chāhāhātem, 'hā-jājā dāhā chāhā?' Bāhā chāhāhā hāhā cāmam
saying asked, 'how what happening?' Then the-son-to him-to replied
'nāyo pāhā hāchā; nāyo chipā hāyā hāchā, hā hāhā chāhā
'your brother come; your father feet happy, he him safe-would
nāhā hāhā.' Bāhā chā hāre hāhā jājā hā chāhā māl hāhā
getting far.' That word at angry getting he inside in enter
nām-jā: hāhā hāyo chipā hājā māl hā hāhā hāhā namam,
afraid-not: therefore his father outside to eat coming extraordinary did.
Bāhā chā hāre hā hāyo chipāhā dāhā nāhāgānāhātem, 'hāhā, āchāhā
That word at he his father-to reply giving said, 'look, many
hāchāhā I nāhā āpāhā nāhā; nāyo chāhā I dāmadā hāhā pā; chāhā
your I words serves did; your word I am there-not; put
I hāhā hāhāhā chāhā rang nāhā nā hāhā hāhāhā pāhā nāhāhā
I my companions with merry to-do you me-to put young-one was-was
dāmadā hāhā. Kānā nāyo pāhā jājā chāhā nāhāhā hāhāhā dāhāhā nāyo
was gave-not. But your son who had women with doing your
hāhā jājāhāhātem, hā hāhā hāre hāyo hāhā hāhā hāhāhā.' Bāhā hā
gāhā replied, he coming at his for-rice feet put.' Then he
hāhā hāhātem, 'hā, nā hāhāhā I chāhā dā, āyā jājā jājā dā hāhāhā
him-to said, 'see, you always me with are, my what what what that-what
nāyo. Jāmā rang namamā dāhā chāhāhā chāhā. Hāhā nāyo pāhā chāhāhā
poor. We merry making just because good, this your brother dead-was
hāhā chāhāhā, hāhāhāhā, deri nāhānā.'
āpāhā hāhāhā; had-on, now found.'

[No. 30.]

TIBETO-BURMAN FAMILY. BARA OR BODO GROUP.

CHUTIYA.

DIBRI DIALECT.

(DISTRICT SORANGAL.)

SPECIMEN II.

[Words borrowed from Sanskrit are in Italics,]

Ayyo mawā Bhogam; bāhāyo mawā Bhacram, Pāndāhāng mawā hā
My name Bhogam; father's name Bhacram, Pāndāhāng means at
ayyo ayo; bāhāyo ayo mawā hā. Ā ayyo mibhā dīgi māni
my home; there-at satisfaction doing eat. I my wife thread to-gets
hāni; hāni hāngā mīh dīgi mawā hāngā hāi cū hān ayyo
good; look coming her thread spinning soon-eat that word at my
achā hāngā hāi Ī dīgham. Hā ugham. Hāo chāni chāp aya
super spinning her I stopped. She eat. Her mother father house
utigh-hān āngā. Hān Khāngā hā āngā bāhāham. Ayyo mibhā
near near. They coming we catching eat. My wife
hān chāng hāi bāham. Hāi cū hān Ī mawāng yōgi mīh
land by we house. That word at I show-getting dāi mē
hāham, pāgiā pānāham ayyo chāni rāhāni hāi bāhā yōgi hāni
look, dāi immediately my body to-put for at-that dāi their
mān yōham chāni. Āni yōhāni mīh yōh. Ā opāhāi hān;
bedie eat perhaps, I cutting intending eat-eat, I getting on-eat;
hān hāi hāhā. Ayyo mibhā hā chāh. Hā ayyo cū hāhāng
Four-House we house. My wife very eat. She my word house-eat.
Nān hāi hāi chāhāi. Hā mūhā ayāh. Āni mūhā hāi
Always she we house. She cooked-rice cook-eat. I cooked-rice eat-get
cū dāji. Ā chā dānāni hāi mūhā nīpāngāhāy, hāo chāni
cūhā cūhā. I house eat-remaining she cooked-rice eat, her mother's
achā hāngā hāy. Pāhāi pāhāi dāhāi nā. Hāo chāni chāp hāi
house-at eating comes. Daughter see trouble good. Her mother father her
chāhāham. Hāo chāp Ī mīhāngā chāi mīhāngā. Hān hān nā
rained. Her from I even-little peace get-eat. Four-House now we
hāhāi hā-pāhāi; chā rāhāni Ī hāhāhāi hāham. Hāni hāhāni
hāhāi-to eat-eat; good now I eat-gets give-can. Thereat go-if
ayyo jāt hāni; Ī jātāi hāi mām.
my wife will-go; I ahead-eat; fear do-eat.

FREE TRANSLATION OF THE FOREGOING.

My name is Bhagrin; my father's name is Phasirion. I live in Fardistefing Maana, where I am a cultivator.

I ordered my wife to spin thread, but on my return I did not find her doing the work. Thereupon I became angry and slapped her. She screamed aloud and then her parents, who live close by, came out of their house, seized hold of me and beat me, and also had me beaten by my wife.

On this, feeling myself disgraced, I took up a *dia*, which I began to brandish in self-defence. While doing so the *dia* might have caused injuries on their persons, but I did not intentionally inflict any blows, and I am not guilty. Your honour will do well by releasing me. My wife is very wicked. She does not obey me, and, on the other hand, always abuses me. She does not cook food for me. I have to remain without food, but when I am away from home, she would cook for herself and eat it, or sometimes she would go to her parents' house and there take her meal and come back. She has been giving similar trouble to my children as well. Her parents have released her. I have no peace whatever on her account. Your honour should not send me to the lock-up now. I am prepared to furnish sufficient bail and substantial persons will stand surety for me. If I am sent to the lock-up I shall lose my cattle. I am not a man to shirked, and there is no ground for fear on that account.

MORĀN.

This language has not been reported by anyone as existing in British India, but the following notice concerning it is quoted from page 150 of Mr. Gal's Report on the Census of Assam for 1891, in order to complete the survey of the Bodo group:—

"One Bodo form of speech has escaped notice at the present census and also in 1881. The Martas of Bhangar and Lakhipur have a tribal tongue of their own. It is fast disappearing, and owing probably to their desire to make an Ahom, was not entered as a language in a single instance in the census schedules. It is evidently very closely allied to Kachari (although the Martas are said to drop all connection with that people), as will be seen from the Kachari equivalents, which I have added in the following list of Bodo words collected by Lieutenant Gordon:—

Bodo.	Marta.	Kachari.
Water	di	-di.
Salt	sin	mekhri (Jhum, Tipur).
Faddy	mai	mai.
Rice	maimam.	maimam.
Oxhead rope	myim	mekhri.
Flint	mekam	mekri (Tipur, makhri).
Iron	sin	sin.
House	sin	-sin.
Shen	kakari	kakari.
Harrow	sham	shamam.
Rice	mekhiam	mekri.
Tree	mekam	mekam.
Chicken	mekam	mekri.
Hand	mekam	mekri.
Body	mekam	mekri.
Tooth	mekri	mekri.
Head	mekri	mekri.
Foot	mekam	mekri.
Brain	mekam	mekri.
Brain	mekri	mekri.

**LIST OF STANDARD WORDS AND SENTENCES IN THE VARIOUS
LANGUAGES OF THE SOOO GROUP.**

English.	Spelt as Pinyin Roman (German).	Spelt (Malayalam).	Spelt (of Marathi).	Spelt as Hiti (Sinhali) (Celtic).
1. One	H, ali	Tharvā ali, āli, ali-āt, āng-āli (see addition Pinyin).	El ali (with dānān, ali-āt, ali-āt).	Al-āli (see pronunciation)
2. Two	H, ali	Tharvā, thā, ali	El-āli	Al-āli
3. Three	Thā	Thā, thā	El-āli (see the form of the dānān).	Al-āli
4. Four	H, ali	Thā, ali	El-āli	Al-āli
5. Five	H, ali	Thā, ali	El-āli	Al-āli
6. Six	H, ali	Thā, ali	El-āli	Al-āli
7. Seven	H, ali	Thā, ali	El-āli	Al-āli
8. Eight	H, ali	Thā, ali	El-āli	Al-āli
9. Nine	H, ali	Thā, ali	El-āli	Al-āli
10. Ten	H, ali	Thā, ali	El-āli	Al-āli
11. Twenty	Thā, ali (see form)	Thā, ali	El-āli	Al-āli
12. Fifty	Thā, ali (see form)	Thā, ali	El-āli	Al-āli
13. Hundred		Thā, ali	El-āli	Al-āli
14. I	Thā	Thā	El-āli	Al-āli
15. Of us	Thā, ali, ali-āt	Thā, ali, ali-āt	El-āli	Al-āli
16. Me	Thā	Thā	El-āli	Al-āli
17. We	Thā, ali, ali-āt	Thā, ali, ali-āt	El-āli	Al-āli
18. Of us	Thā, ali, ali-āt	Thā, ali, ali-āt	El-āli	Al-āli
19. One	Thā	Thā	El-āli	Al-āli
20. Two	Thā	Thā	El-āli	Al-āli
21. Of us	Thā, ali, ali-āt	Thā, ali, ali-āt	El-āli	Al-āli
22. Three	Thā	Thā	El-āli	Al-āli
23. Four	Thā	Thā	El-āli	Al-āli
24. Of us	Thā, ali, ali-āt	Thā, ali, ali-āt	El-āli	Al-āli
25. Five	Thā	Thā	El-āli	Al-āli
26. Of us	Thā, ali, ali-āt	Thā, ali, ali-āt	El-āli	Al-āli

Name (in French).	Name (Sinhalese).
Name (in Chinese - Chinese).	Name (Sinhalese - Chinese).
Aa in Bengali	Aa in Bengali
Aa in Bengali	Aa in Bengali
Aa in Bengali	Aa in Bengali
Aa in Bengali	Aa in Bengali
Aa in Bengali	Aa in Bengali
Aa in Bengali	Aa in Bengali
Aa in Bengali	Aa in Bengali
Aa in Bengali	Aa in Bengali
Aa in Bengali	Aa in Bengali
Aa in Bengali	Aa in Bengali
Aa in Bengali	Aa in Bengali
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Aa in Bengali	Aa in Bengali
Aa in Bengali	Aa in Bengali
Aa in Bengali	Aa in Bengali
Aa in Bengali	Aa in Bengali
Aa in Bengali	Aa in Bengali
Aa in Bengali	Aa in Bengali
Aa in Bengali	Aa in Bengali
Aa in Bengali	Aa in Bengali
Aa in Bengali	Aa in Bengali
Aa in Bengali	Aa in Bengali
Aa in Bengali	Aa in Bengali
Aa in Bengali	Aa in Bengali

1. (Note: The name of the Bengali script is not given in the original text.)

Urdu (or Hindi)	Devanagari (Gaddigari) ¹	Devanagari (Munshi) ²	English
Kalāh	काला, कल-अ	कल	1. Cal.
Kalā-ah	कल-आ, कल, कल	कल	2. Cal.
Kā-ahā	का-आ	का-आ	3. Cal.
Kal khal	कल	कल	4. Cal.
Kā, kalā	का-आ	का-आ	5. Cal.
Kā, kal-kā	का-आ	का-आ	6. Cal.
Kāl, kal-kāl	काल	काल	7. Cal.
Kāl, kal-kāl	काल	काल	8. Cal.
Kāl, kal-kāl	काल	काल	9. Cal.
Kāl, kal-kāl	काल	काल	10. Cal.
Kāl, kal-kāl	काल	काल	11. Cal.
Kāl, kal-kāl	काल	काल	12. Cal.
Kāl, kal-kāl	काल	काल	13. Cal.
Kāl, kal-kāl	काल	काल	14. Cal.
Kāl, kal-kāl	काल	काल	15. Cal.
Kāl, kal-kāl	काल	काल	16. Cal.
Kāl, kal-kāl	काल	काल	17. Cal.
Kāl, kal-kāl	काल	काल	18. Cal.
Kāl, kal-kāl	काल	काल	19. Cal.
Kāl, kal-kāl	काल	काल	20. Cal.
Kāl, kal-kāl	काल	काल	21. Cal.
Kāl, kal-kāl	काल	काल	22. Cal.
Kāl, kal-kāl	काल	काल	23. Cal.
Kāl, kal-kāl	काल	काल	24. Cal.
Kāl, kal-kāl	काल	काल	25. Cal.
Kāl, kal-kāl	काल	काल	26. Cal.
Kāl, kal-kāl	काल	काल	27. Cal.
Kāl, kal-kāl	काल	काल	28. Cal.
Kāl, kal-kāl	काल	काल	29. Cal.
Kāl, kal-kāl	काल	काल	30. Cal.
Kāl, kal-kāl	काल	काल	31. Cal.
Kāl, kal-kāl	काल	काल	32. Cal.
Kāl, kal-kāl	काल	काल	33. Cal.
Kāl, kal-kāl	काल	काल	34. Cal.
Kāl, kal-kāl	काल	काल	35. Cal.
Kāl, kal-kāl	काल	काल	36. Cal.
Kāl, kal-kāl	काल	काल	37. Cal.
Kāl, kal-kāl	काल	काल	38. Cal.
Kāl, kal-kāl	काल	काल	39. Cal.
Kāl, kal-kāl	काल	काल	40. Cal.
Kāl, kal-kāl	काल	काल	41. Cal.
Kāl, kal-kāl	काल	काल	42. Cal.
Kāl, kal-kāl	काल	काल	43. Cal.
Kāl, kal-kāl	काल	काल	44. Cal.
Kāl, kal-kāl	काल	काल	45. Cal.
Kāl, kal-kāl	काल	काल	46. Cal.
Kāl, kal-kāl	काल	काल	47. Cal.
Kāl, kal-kāl	काल	काल	48. Cal.
Kāl, kal-kāl	काल	काल	49. Cal.
Kāl, kal-kāl	काल	काल	50. Cal.
Kāl, kal-kāl	काल	काल	51. Cal.
Kāl, kal-kāl	काल	काल	52. Cal.
Kāl, kal-kāl	काल	काल	53. Cal.
Kāl, kal-kāl	काल	काल	54. Cal.
Kāl, kal-kāl	काल	काल	55. Cal.
Kāl, kal-kāl	काल	काल	56. Cal.
Kāl, kal-kāl	काल	काल	57. Cal.
Kāl, kal-kāl	काल	काल	58. Cal.
Kāl, kal-kāl	काल	काल	59. Cal.
Kāl, kal-kāl	काल	काल	60. Cal.
Kāl, kal-kāl	काल	काल	61. Cal.
Kāl, kal-kāl	काल	काल	62. Cal.
Kāl, kal-kāl	काल	काल	63. Cal.
Kāl, kal-kāl	काल	काल	64. Cal.
Kāl, kal-kāl	काल	काल	65. Cal.
Kāl, kal-kāl	काल	काल	66. Cal.
Kāl, kal-kāl	काल	काल	67. Cal.
Kāl, kal-kāl	काल	काल	68. Cal.
Kāl, kal-kāl	काल	काल	69. Cal.
Kāl, kal-kāl	काल	काल	70. Cal.
Kāl, kal-kāl	काल	काल	71. Cal.
Kāl, kal-kāl	काल	काल	72. Cal.
Kāl, kal-kāl	काल	काल	73. Cal.
Kāl, kal-kāl	काल	काल	74. Cal.
Kāl, kal-kāl	काल	काल	75. Cal.
Kāl, kal-kāl	काल	काल	76. Cal.
Kāl, kal-kāl	काल	काल	77. Cal.
Kāl, kal-kāl	काल	काल	78. Cal.
Kāl, kal-kāl	काल	काल	79. Cal.
Kāl, kal-kāl	काल	काल	80. Cal.
Kāl, kal-kāl	काल	काल	81. Cal.
Kāl, kal-kāl	काल	काल	82. Cal.
Kāl, kal-kāl	काल	काल	83. Cal.
Kāl, kal-kāl	काल	काल	84. Cal.
Kāl, kal-kāl	काल	काल	85. Cal.
Kāl, kal-kāl	काल	काल	86. Cal.
Kāl, kal-kāl	काल	काल	87. Cal.
Kāl, kal-kāl	काल	काल	88. Cal.
Kāl, kal-kāl	काल	काल	89. Cal.
Kāl, kal-kāl	काल	काल	90. Cal.
Kāl, kal-kāl	काल	काल	91. Cal.
Kāl, kal-kāl	काल	काल	92. Cal.
Kāl, kal-kāl	काल	काल	93. Cal.
Kāl, kal-kāl	काल	काल	94. Cal.
Kāl, kal-kāl	काल	काल	95. Cal.
Kāl, kal-kāl	काल	काल	96. Cal.
Kāl, kal-kāl	काल	काल	97. Cal.
Kāl, kal-kāl	काल	काल	98. Cal.
Kāl, kal-kāl	काल	काल	99. Cal.
Kāl, kal-kāl	काल	काल	100. Cal.

¹ In the Gaddigari column the letter *ka* is originally used in such cases as the preposition, *ka*, or as, 'because'. I have only inserted it where it is used in the Munshi column. The letter *ka* is also used in the Gaddigari column frequently where it is not used in the Munshi column. This is almost always a mere matter of spelling.

English	Hoklo/Pam'ung (Dungan?)	Hak (Dungan?)	Hakng (Dungan?)	Chin et al. (Hak) (Dungan?)
21. Year	Kang-ai, do	Kang-ai	Kik-ai	Kai-ai, ai
22. He	Hi	Hi-ai, He, Heu	Hi	Hi
23. Of him	Hai	Heu	Hai	Hai
24. His	Hai	Hi-ai	Hai	Hai-ai, Heu, He-ai
25. They	Hi-ai, Heu, Heu, He	Hi-ai, Heu, Heu, Heu	Hai, He-ai	Heu, He-ai
26. Of them	Hi-ai, Heu, Heu	Hi-ai	He-ai	He-ai
27. Their	Hai	Hi-ai	He-ai	He-ai, He-ai, He-ai, He-ai
28. Here	Hai	Hai	Hi, He	He
29. From	Hi, Heu	Hai	He-ai	He
30. Now	Hai	Hai	Heu	He
31. Eye	Hai	Hai	He	He
32. Mouth	Hai	Hai	He	He
33. Hand	Hai	Hai	He	Hai
34. Ear	Hai	Hai	Hai	Hai
35. Hair	Hai	Hai	Hai	Hai
36. Head	Hai	Hai	Hai	Hai
37. Tongue	Hai	Hai	Hai	Hai
38. Body	Hai	Hai	Hai	Hai
39. Back	Hai	Hai	Hai	Hai
40. Arm	Hai	Hai	Hai	Hai
41. Leg	Hai	Hai	Hai	Hai
42. Foot	Hai	Hai	Hai	Hai
43. Hand	Hai	Hai	Hai	Hai
44. Head	Hai	Hai	Hai	Hai
45. Body	Hai	Hai	Hai	Hai
46. Foot	Hai	Hai	Hai	Hai
47. Brother	Hi, Heu, Heu, He	Hi (one person); Heu (other person's brother)	Hi, He	Heu
48. Mother	Hi	Hi (one mother); Heu (other person's mother)	Hi	Heu
49. Brother	Hi	Heu	Hi	Heu (older brother); Heu (younger brother)

[illegible]

Sino (Sino, of Sino. Hsin)	Sino (Sino, of Sino. Hsin)
Kang'ni	Kang'ni
Ch. nio, nio	Ch. nio, nio
Dai	Dai
Dai	Dai
E-ai	E-ai
F'ai	F'ai
F'ai	F'ai
Gai	Gai
H'ai	H'ai
H'ai	H'ai
H'ai	H'ai
H'ai	H'ai
H'ai	H'ai
H'ai	H'ai
H'ai	H'ai
H'ai	H'ai
H'ai	H'ai
H'ai	H'ai
H'ai	H'ai
H'ai	H'ai
H'ai	H'ai
H'ai	H'ai
H'ai	H'ai
H'ai	H'ai

English	Wort or Phrase (English)	Wort (English)	Latin (or English)	English (or Latin) (English)
16. Sister	Sister	Sister	Sister	Sister (Latin: <i>sister</i>), <i>Sister</i> (English: <i>sister</i>)
17. Man	Man	Man, a person, man, man	Man	Man
18. Woman	Woman	Woman	Woman	Woman (Latin: <i>mulier</i>), <i>Woman</i> (English: <i>woman</i>)
19. Wife	Wife	Wife	Wife	Wife
20. Child	Child	Child	Child	Child
21. Son	Son	Son	Son	Son
22. Daughter	Daughter	Daughter	Daughter	Daughter
23. Place	Place	Place	Place	Place
24. Country	Country	Country	Country	Country
25. People	People	People	People	People
26. God	God	God	God	God
27. Devil	Devil	Devil	Devil	Devil
28. Sun	Sun	Sun	Sun	Sun
29. Moon	Moon	Moon	Moon	Moon
30. Star	Star	Star	Star	Star
31. Fire	Fire	Fire	Fire	Fire
32. Water	Water	Water	Water	Water
33. Air	Air	Air	Air	Air
34. Earth	Earth	Earth	Earth	Earth
35. Sky	Sky	Sky	Sky	Sky
36. Cloud	Cloud	Cloud	Cloud	Cloud
37. Wind	Wind	Wind	Wind	Wind
38. Rain	Rain	Rain	Rain	Rain
39. Snow	Snow	Snow	Snow	Snow
40. Ice	Ice	Ice	Ice	Ice
41. Fire	Fire	Fire	Fire	Fire
42. Water	Water	Water	Water	Water
43. Air	Air	Air	Air	Air
44. Earth	Earth	Earth	Earth	Earth
45. Sky	Sky	Sky	Sky	Sky
46. Cloud	Cloud	Cloud	Cloud	Cloud
47. Wind	Wind	Wind	Wind	Wind
48. Rain	Rain	Rain	Rain	Rain
49. Snow	Snow	Snow	Snow	Snow
50. Ice	Ice	Ice	Ice	Ice

Ypoc. (cf. Ypoc.)	Ypoc. Chelys (Labyrinth)	Ypoc. Chelys (Stinger)	Ypoc.
Amari	Pyra	Chelys, pyra	50. Heter.
Beck	Beck	Beck	51. Heter.
Beck	Beck	Beck	52. Heter.
Beck	Beck	Beck	53. Heter.
Beck	Beck	Beck	54. Heter.
Beck	Beck	Beck	55. Heter.
Beck	Beck	Beck	56. Heter.
Beck	Beck	Beck	57. Heter.
Beck	Beck	Beck	58. Heter.
Beck	Beck	Beck	59. Heter.
Beck	Beck	Beck	60. Heter.
Beck	Beck	Beck	61. Heter.
Beck	Beck	Beck	62. Heter.
Beck	Beck	Beck	63. Heter.
Beck	Beck	Beck	64. Heter.
Beck	Beck	Beck	65. Heter.
Beck	Beck	Beck	66. Heter.
Beck	Beck	Beck	67. Heter.
Beck	Beck	Beck	68. Heter.
Beck	Beck	Beck	69. Heter.
Beck	Beck	Beck	70. Heter.
Beck	Beck	Beck	71. Heter.
Beck	Beck	Beck	72. Heter.
Beck	Beck	Beck	73. Heter.
Beck	Beck	Beck	74. Heter.
Beck	Beck	Beck	75. Heter.
Beck	Beck	Beck	76. Heter.
Beck	Beck	Beck	77. Heter.
Beck	Beck	Beck	78. Heter.
Beck	Beck	Beck	79. Heter.
Beck	Beck	Beck	80. Heter.
Beck	Beck	Beck	81. Heter.
Beck	Beck	Beck	82. Heter.
Beck	Beck	Beck	83. Heter.
Beck	Beck	Beck	84. Heter.
Beck	Beck	Beck	85. Heter.
Beck	Beck	Beck	86. Heter.
Beck	Beck	Beck	87. Heter.
Beck	Beck	Beck	88. Heter.
Beck	Beck	Beck	89. Heter.
Beck	Beck	Beck	90. Heter.
Beck	Beck	Beck	91. Heter.
Beck	Beck	Beck	92. Heter.
Beck	Beck	Beck	93. Heter.
Beck	Beck	Beck	94. Heter.
Beck	Beck	Beck	95. Heter.
Beck	Beck	Beck	96. Heter.
Beck	Beck	Beck	97. Heter.
Beck	Beck	Beck	98. Heter.
Beck	Beck	Beck	99. Heter.
Beck	Beck	Beck	100. Heter.

English	Word or Phrase (English)	Word (Chinese)	Reading (Pinyin)	Meaning (English)	Word or Phrase (Chinese)
76. Use	Useless good	Useless	——	Useless	Useless
77. Used	Useless word used	Use	——	Useless	Useless
78. Use	Use	Use	Use	Use	Use
79. Use	Use	Use	Use	Use	Use
80. Use	Use	Use	Use	Use	Use
81. Use	Use	Use	Use	Use	Use
82. Use	Use	Use	Use	Use	Use
83. Use	Use	Use	Use	Use	Use
84. Use	Use	Use	Use	Use	Use
85. Use	Use	Use	Use	Use	Use
86. Use	Use	Use	Use	Use	Use
87. Use	Use	Use	Use	Use	Use
88. Use	Use	Use	Use	Use	Use
89. Use	Use	Use	Use	Use	Use
90. Use	Use	Use	Use	Use	Use
91. Use	Use	Use	Use	Use	Use
92. Use	Use	Use	Use	Use	Use
93. Use	Use	Use	Use	Use	Use
94. Use	Use	Use	Use	Use	Use
95. Use	Use	Use	Use	Use	Use
96. Use	Use	Use	Use	Use	Use
97. Use	Use	Use	Use	Use	Use
98. Use	Use	Use	Use	Use	Use
99. Use	Use	Use	Use	Use	Use
100. Use	Use	Use	Use	Use	Use

1000

Types of Words	Mean (English)	Sound/Spelling (Hmong)	English
English word used	—	Chia	76. Am.
Ch	—	Ch	76. Chant
Yat	Even	Chak	76. Chak
Thing-ai (imperative)	Chia (Red)	Chia-ai (imperative)	77. Ch.
Chai-ai	He	Chai-ai	78. Chai
Ach-ai-ai	He	Chai-ai	78. Ch.
Yai-ai	He	Chai-ai	80. Chai
Ch-ai	He	Chai-ai	81. Chai
Chai-ai	Yap	Chai-ai	81. Chai
Chai-ai	Chai	Chai-ai	82. Chai
Chai-ai, Ch-ai	Chai	Chai-ai	84. Chai
Chai-ai	Chai	Chai-ai	85. Chai
Chai-ai	Chai	Chai-ai	86. Chai
Chai-ai	Chai	Chai-ai	87. Chai
Chai-ai	Chai	Chai-ai	88. Chai
Chai-ai	Chai	Chai-ai	89. Chai
Chai-ai	Chai	Chai-ai	90. Chai
Chai-ai	Chai	Chai-ai	91. Chai
Chai-ai	Chai	Chai-ai	92. Chai
Chai-ai	Chai	Chai-ai	93. Chai
Chai-ai	Chai	Chai-ai	94. Chai
Chai-ai	Chai	Chai-ai	95. Chai
Chai-ai	Chai	Chai-ai	96. Chai
Chai-ai	Chai	Chai-ai	97. Chai
Chai-ai	Chai	Chai-ai	98. Chai
Chai-ai	Chai	Chai-ai	99. Chai
Chai-ai	Chai	Chai-ai	100. Chai

English.	READ BY PRINCE KUMAR (Pronunciation)	How (Pinyin)	How (Pinyin)	How (Pinyin)
181. A father . . .	Hai-chai si-tsi (pa-may father)	Hai-chai si-tsi . . .	Hai-chai si . . .	Father . . .
182. Of a father . . .	Hai-chai si-tsi-tsi . . .	Hai-chai si-tsi-tsi . . .	Hai-chai si-tsi . . .	Father-tsi . . .
183. To a father . . .	Hai-chai si-tsi-tsi-tsi . . .	Hai-chai si-tsi-tsi . . .	Hai-chai si-tsi . . .	Father-tsi . . .
184. From a father . . .	Hai-chai si-tsi-tsi-tsi . . .	Hai-chai si-tsi-tsi-tsi . . .	Hai-chai si-tsi-tsi . . .	Father-tsi-tsi . . .
185. Two fathers . . .	Hai-chai si-tsi-tsi . . .	Hai-chai si-tsi-tsi . . .	Si-tsi-tsi . . .	Father-tsi-tsi . . .
186. Fathers . . .	Hai-chai, -tsai, -tsai . . .	Hai-chai . . .	Si-tsi . . .	Father-tsi . . .
187. Of fathers . . .	Hai-chai-tsi-tsi . . .	Hai-chai-tsi-tsi . . .	Si-tsi-tsi . . .	Father-tsi-tsi . . .
188. To fathers . . .	Hai-chai-tsi-tsi . . .	Hai-chai-tsi-tsi . . .	Si-tsi-tsi . . .	Father-tsi-tsi . . .
189. From fathers . . .	Hai-chai-tsi-tsi-tsi . . .	Hai-chai-tsi-tsi-tsi . . .	Si-tsi-tsi-tsi . . .	Father-tsi-tsi-tsi . . .
190. A daughter . . .	Pai-chai . . .	Pai-chai . . .	Pai-chai . . .	Daughter . . .
191. Of a daughter . . .	Pai-chai-tsi . . .	Pai-chai-tsi . . .	Pai-chai-tsi . . .	Daughter-tsi . . .
192. To a daughter . . .	Pai-chai-tsi-tsi . . .	Pai-chai-tsi-tsi . . .	Pai-chai-tsi-tsi . . .	Daughter-tsi-tsi . . .
193. From a daughter . . .	Pai-chai-tsi-tsi-tsi . . .	Pai-chai-tsi-tsi-tsi . . .	Pai-chai-tsi-tsi-tsi . . .	Daughter-tsi-tsi-tsi . . .
194. Two daughters . . .	Pai-chai-tsi-tsi . . .	Pai-chai-tsi-tsi . . .	Pai-chai-tsi . . .	Daughter-tsi-tsi . . .
195. Daughters . . .	Pai-chai . . .	Pai-chai . . .	Pai-chai . . .	Daughter . . .
196. Of daughters . . .	Pai-chai-tsi-tsi . . .	Pai-chai-tsi-tsi . . .	Pai-chai-tsi . . .	Daughter-tsi-tsi . . .
197. To daughters . . .	Pai-chai-tsi-tsi-tsi . . .	Pai-chai-tsi-tsi-tsi . . .	Pai-chai-tsi-tsi . . .	Daughter-tsi-tsi-tsi . . .
198. From daughters . . .	Pai-chai-tsi-tsi-tsi-tsi . . .	Pai-chai-tsi-tsi-tsi-tsi . . .	Pai-chai-tsi-tsi-tsi . . .	Daughter-tsi-tsi-tsi . . .
199. A good man . . .	Hai-chai-tsi-tsi-tsi . . .	Hai-chai-tsi-tsi-tsi . . .	Hai-chai-tsi-tsi . . .	Good man . . .
200. Of a good man . . .	Hai-chai-tsi-tsi-tsi-tsi . . .	Hai-chai-tsi-tsi-tsi-tsi . . .	Hai-chai-tsi-tsi-tsi . . .	Good man-tsi . . .
201. To a good man . . .	Hai-chai-tsi-tsi-tsi-tsi-tsi . . .	Hai-chai-tsi-tsi-tsi-tsi-tsi . . .	Hai-chai-tsi-tsi-tsi-tsi . . .	Good man-tsi-tsi . . .
202. From a good man . . .	Hai-chai-tsi-tsi-tsi-tsi-tsi-tsi . . .	Hai-chai-tsi-tsi-tsi-tsi-tsi-tsi . . .	Hai-chai-tsi-tsi-tsi-tsi-tsi . . .	Good man-tsi-tsi-tsi . . .
203. Two good men . . .	Hai-chai-tsi-tsi-tsi . . .	Hai-chai-tsi-tsi-tsi . . .	Hai-chai-tsi . . .	Good man-tsi-tsi . . .
204. Good men . . .	Hai-chai-tsi-tsi . . .	Hai-chai-tsi-tsi . . .	Hai-chai . . .	Good man . . .
205. Of good men . . .	Hai-chai-tsi-tsi-tsi . . .	Hai-chai-tsi-tsi-tsi . . .	Hai-chai-tsi . . .	Good man-tsi . . .
206. To good men . . .	Hai-chai-tsi-tsi-tsi-tsi . . .	Hai-chai-tsi-tsi-tsi-tsi . . .	Hai-chai-tsi-tsi . . .	Good man-tsi-tsi . . .
207. From good men . . .	Hai-chai-tsi-tsi-tsi-tsi-tsi . . .	Hai-chai-tsi-tsi-tsi-tsi-tsi . . .	Hai-chai-tsi-tsi-tsi . . .	Good man-tsi-tsi-tsi . . .

Typical (or) Given.	Event-Given (or) Situation.	Event-Given (or) Situation.	English.
En kal-ai . . .	Chips . . .	Chips-ai . . .	101. A father.
En kal-ai-ai . . .	Chips-ai . . .	Chips-ai-ai . . .	102. Of a father.
En kal-ai-ai . . .	Chips-ai . . .	Chips-ai-ai . . .	103. To a father.
En kal-ai-ai (En-ai, En-ai-ai, En-ai-ai).	Chips-ai-ai . . .	Chips-ai-ai-ai . . .	104. From a father.
En kal-ai-ai, En kal-ai-ai-ai.	Kal-ai-ai . . .	Chips-ai-ai . . .	105. Two fathers.
En kal-ai-ai . . .	Chips-ai . . .	Chips-ai . . .	106. Father.
En kal-ai-ai . . .	Chips-ai . . .	Chips-ai-ai . . .	107. Of fathers.
En kal-ai-ai-ai, En kal-ai-ai-ai . . .	Chips-ai . . .	Chips-ai-ai . . .	108. To fathers.
En kal-ai-ai-ai, En kal-ai-ai-ai-ai . . .	Chips-ai-ai . . .	Chips-ai-ai-ai . . .	109. From fathers.
En kal-ai-ai-ai, En kal-ai-ai-ai-ai . . .	Father . . .	Father-ai . . .	110. A daughter.
En kal-ai-ai-ai, En kal-ai-ai-ai-ai . . .	Father . . .	Father-ai-ai . . .	111. Of a daughter.
En kal-ai-ai-ai, En kal-ai-ai-ai-ai . . .	Father . . .	Father-ai-ai . . .	112. To a daughter.
En kal-ai-ai-ai, En kal-ai-ai-ai-ai . . .	Father-ai . . .	Father-ai-ai . . .	113. From a daughter.
En kal-ai-ai-ai, En kal-ai-ai-ai-ai . . .	Father-ai . . .	Father-ai-ai . . .	114. Two daughters.
En kal-ai-ai-ai, En kal-ai-ai-ai-ai . . .	Father-ai . . .	Father-ai-ai . . .	115. Daughters.
En kal-ai-ai-ai-ai . . .	Father-ai . . .	Father-ai-ai . . .	116. Of daughters.
En kal-ai-ai-ai-ai . . .	Father-ai . . .	Father-ai-ai . . .	117. To daughters.
En kal-ai-ai-ai-ai-ai . . .	Father-ai-ai . . .	Father-ai-ai-ai . . .	118. From daughters.
En kal-ai-ai-ai-ai . . .	En kal-ai-ai . . .	En kal-ai-ai . . .	119. A good man.
En kal-ai-ai-ai-ai-ai . . .	En kal-ai-ai . . .	En kal-ai-ai-ai-ai . . .	120. Of a good man.
En kal-ai-ai-ai-ai-ai . . .	En kal-ai-ai . . .	En kal-ai-ai-ai-ai . . .	121. To a good man.
En kal-ai-ai-ai-ai-ai-ai . . .	En kal-ai-ai-ai . . .	En kal-ai-ai-ai-ai-ai . . .	122. From a good man.
En kal-ai-ai-ai-ai-ai-ai . . .	En kal-ai-ai-ai . . .	En kal-ai-ai-ai-ai-ai . . .	123. Two good men.
En kal-ai-ai-ai-ai-ai-ai . . .	En kal-ai-ai-ai . . .	En kal-ai-ai-ai-ai-ai . . .	124. Daughters.
En kal-ai-ai-ai-ai-ai-ai . . .	En kal-ai-ai-ai . . .	En kal-ai-ai-ai-ai-ai . . .	125. Of good men.
En kal-ai-ai-ai-ai-ai-ai . . .	En kal-ai-ai-ai . . .	En kal-ai-ai-ai-ai-ai . . .	126. To good men.
En kal-ai-ai-ai-ai-ai-ai-ai . . .	En kal-ai-ai-ai-ai . . .	En kal-ai-ai-ai-ai-ai-ai . . .	127. From good men.

English	Hindi or Urdu Khabri (Roman)	Hindi (Devanagari)	Urdu (Arabic)	Meaning or Urdu Khabri (Roman)
120. A good woman	Khat-ai gharan khatkhani	Khat-ai Khat khatni	Khat-ai khatni khatni	Khaniyat khani
121. A bad boy	Khat-ai khat khat-ai	Khat-ai Khatni khatni	Khat-ai khatni khat	Khat khat-ai
122. Good woman	Gharan khatkhani	Khat khatni	Khatni khatkhani	Khaniyat-khat khani
123. A bad girl	Khat-ai Khat-ai khat	Khatni khatni	Khatni khatni khat	Khaniyat khat-ai
124. Good	Gharan	Khat khatni	Khatni	Khaniyat
125. Bad	Gharan	Khatkhani, khatkhani	Khat-ai khat khatni	Khaniyat khat-ai
126. Bad	Khat-ai gharan-ai (khat-ai khat)	Khatkhani	Khat-ai khat-ai khatni	Khaniyat khat-ai
127. High	Ghat	Ghat	Ghat	Ghat
128. Higher	Ghat-ai	Khatni	Khat-ai khat khat	Khat khat khat
129. Highest	Khat-ai ghat-ai		Khat-ai khat-ai khat	Khat khat khat
130. A house	Ghar	Khaniyat ghar	Khatni ghat	Khaniyat
131. A man	Ghar-ai	Khaniyat ghar	Khat-ai khat ghat	Khaniyat
132. House	Ghar-ai	Khaniyat ghar-ai	Ghat-ai	Khaniyat
133. House	Ghar-ai	Khaniyat ghar-ai	Khatni ghat-ai	Khaniyat
134. A hill	Khat khat	Khat khat	Khat khat khat	Khat khat
135. A eye	Khat	Khat khat	Khat khat khat	Khat khat
136. Hill	Khat khat-ai	Khat khat-ai	Khat khat khat	Khat khat
137. Cove	Khat khat	Khat khat, ghat, ghatni	Khat khat khat	Khat khat
138. A dog	Khat-ai	Khat-ai khat-ai	Khat khat khat	Khat khat
139. A boat	Khat-ai	Khat-ai khat-ai	Khat khat khat	Khat khat
140. Dog	Khat-ai khat-ai	Khat khat khat, khat	Khat khat khat	Khat khat
141. Boat	Khat-ai khat-ai	Khat khat khat, khat	Khat khat khat	Khat khat
142. A boy	Khat khat	Khat khat	Khat khat khat	Khat khat
143. A female girl	Khat khat	Khat khat	Khat khat khat	Khat khat
144. House	Khat khat	Khat khat	Khat khat khat	Khat khat
145. A male boy	Khat khat	Khat khat	Khat khat khat	Khat khat

[illegible]

100

English	Spelling, Pinyin/Chinese (Pronunciation)	Mean (Interpretation)	Meaning with Hong Kong	Meaning in Hong Kong (Notes/Context)
114. I found her	Mā Hsueh	Mā Hsueh-mat	Kiueh could not	She is so hard appearing the look of her.
115. Day	Mā-yat	Mā-mat	Mā	Island, mother; (Hoklo) looking down; (Canton) over at day; (Mandarin) day, etc.
116. I am	Ang dang-yu	Ang jui-yat	Ang hang-yu	Ang dang, day
117. There are	Fung hang-yu	Fung jui	Yu hang-yu	Dang dang, day
118. He is	Hi hang-yu	Hi jui-yu	Hi hang-yu	Hi dang, day
119. We are	Hang-hat dang-yu	Fung jui-yu	Chang-hat hang-yu	Ang hang, day
120. You are	Fung-yat dang-yu	Fung-yat jui	Yu-yat hang-yu	Yu-yat dang, day
121. They are	Hu-yat dang-yu	Hu-yat jui-yu	Yu-hat hang-yu	Hu-yat dang, day
122. I was	Ang dang-yu-mat	Ang jui-yu-mat	Ang chui-dang, dang-yu-mat	Ang dang-yu (Interpretation) ang dang-yu (in Hoklo) part
123. There was	Fung dang-yu-mat	Fung jui-yu-mat	Ki hui-dang, dang-yu-mat	Dang dang-yu, dang-yu
124. He was	Hi dang-yu-mat	Hi jui-yu-mat	Hi hui-dang, dang-yu-mat	Hi dang-yu, dang-yu
125. We were	Hang-hat dang-yu-mat	Fung jui-yu-mat	Chang chui-dang, dang-yu-mat	Ang hang-dang-yu, dang-yu
126. You were	Fung-yat dang-yu-mat	Fung-yat jui-yu-mat	Yu-yat chui-dang, dang-yu-mat	Yu-yat dang-yu, dang-yu
127. They were	Hi-hat dang-yu-mat	Hi-hat jui-yu-mat	Hi-hat chui-dang, dang-yu-mat	Hu-yat dang-yu, dang-yu
128. He	Hu	Hu	Hang-yu	Dang
129. He is	Hu-yat	Hu-yat	Hang-yu	Dang-yat
130. Being	Hu-yat	Hu-yat	Hang-yu	Dang-yat-yat
131. Having been	Hu-yat-mat	---	Hang-yat	Dang-yat, Dang-yat
132. I may be	Ang chui-hat, -hat	Ang jui-yat hang-yu	Ang hang-yat hang-yu	Ang dang-yat-yat
133. I shall be	Ang dang-yu, chui-yat	Ang jui-yat	Ang hang-yu	Ang dang-yang (Interpretation) Ang dang-yat (Interpretation)
134. I should be	Ang chui-yat hang-yu	---	Ang hang-yat hang-yu	Ang dang-yat
135. How	Hu	Hu, hu	Hu-hat, hu-hat	Hu
136. He had	Hu-yat	Hu-yat	Hu-hat-yat hang-yu	Hu-yat
137. Having	Hu-yat	Hu-yat-mat	Hu-hat-yat	Hu-yat
138. Having been	Hu-yat-mat	Hu-yat-mat	Hu-hat-yat	Hu-yat
139. I had	Ang hu-yat	Ang chui-yat	Ang hu-hat-yat	Ang chui-yat, chui-yat

Initial or Final Sound(s) (Syllable of Derivative)		New (Inserted, and Reinserted)	
Khigya- mē-ti	1	Khā-chieh kēat	1
kh	1	Khā-chieh-kang	1
khay, khay, khā ¹	1	khay, khay, khay, gāyay khay, khay ¹	1
---	---	Khā's khay	1
---	---	Khā khay	1
---	---	Chāykhā khay	1
---	---	Khāykhay ¹ (Khayay, khā- yay) khay	1
---	---	Khāykhay ¹ (Khayay, khayy ¹) khay	1
khay khaykhā	1	khay khaykhā, khaykhā, (Khayay) khaykhā	1
---	---	Khā's khaykhā, etc.	1
---	---	Khā khaykhā	1
---	---	Chāykhā khaykhā	1
---	---	Khāykhay ¹ (Khayay, khayy ¹) khaykhā	1
---	---	Khāykhay ¹ (Khayay, khayy ¹) khaykhā	1
khay	1	Khay ¹ khā	1
khay-khā	1	Khay ¹ khā	1
khay-khā-khā (of khay)	1	Khay ¹ khā	1
khay khā	1	Khay ¹ khā, khaykhā	1
---	---	khay khaykhā khaykhā (if not permitted to khā)	1
---	---	khay khaykhā (Khayay khaykhā)	1
---	---	khay khaykhākhā (if should have been)	1
khā	1	Khākhā	1
khā-khā	1	Khākhā	1
khā-khā-khā (of khay)	1	Khākhā	1
khākhā	1	Khākhā	1
khay khākhā khā	1	khay khākhā	1

¹ These vowels in italics were not in the original list, but have been supplied from the specimens, in the principle of analogy.

Word (if given).	Word (Haitian pronunciation)	Word (Haitian) (Hmong)	English.
Kwan-mah-tse (verb)	Mahngs. wahl	Mahngs. wahl. mahng.	118. A female dove.
Wahd (verb)	Wahd. waj	Mahd.	119. To see.
Ang-tang-ah	A. dal	I. dal	120. Yes.
Tang-tang-ah	TA. dal	TI. dal	121. There are.
He-tang-ah	Hahd.	Hahd.	122. He is.
Chang-tang-ah	Jahd.	Jah. dal	123. We are.
Wahd-tang-ah	Wahd-dal	Lah. dal	124. Two are.
Wah-tang-ah	Wah. dal	Wah. dal	125. They are.
Ang-tang-ah	A. dand	Ah. dand	126. I was.
Tang-tang-ah	TA. dand	TI. dand	127. There was.
He-tang-ah	He. dand	Hah. dand	128. He was.
Chang-tang-ah	Jah. dand	Jah. dand	129. We were.
Wahd-tang-ah	Wah. dand	Lah. dand	130. Two were.
Wah-tang-ah	Wah. dand	Wahd. dand	131. They were.
No corresponding word	He	He	132. He.
	Wahd	Wahd	133. To be.
	Wangsa	Wangsa	134. Being.
No corresponding word	Wah	Wah	135. Having been.
	Ang-tang-ah (perhaps I shall be)	I. dand	136. I may be.
	A. tang	I. dand	137. I shall be.
No corresponding word	A. tang	I. dand	138. I should be.
Wah	He	Wah	139. He.
He-tah	Wah	Wah. wah	140. To be.
Wah-tah	Wangsa	Wangsa	141. Being.
Wah	Wah	Wah	142. Having been.
Ang-tah	A. wah	I. wah	143. I had.

English.	Verb as Transitive (Direct)	Verb (Indirect)	Verb as Intransitive	Verb as Reflexive (Indirect)
140. They looked	They look-t	They shu	Sh looksh-ye	They shu-shu, shu-shu
141. He looks	He look-t	He shu	He looksh-ye	He shu-shu, shu-shu
142. We look	They look-tu-t	They shu-shu	They-shu looksh-ye	And we shu-shu, shu-shu
143. You look	They look-t	They shu-shu	Sh looksh-ye	They shu-shu-shu, shu-shu
144. They look	They look-t	They shu-shu	Sh looksh-ye	They shu-shu-shu, shu-shu
145. I look (Past Tense)	I look look	I shu-shu-shu	I looksh-ye	I shu-shu (reflexive) or shu-shu (reflexive)
146. They look (Past Tense)	They look look	They shu-shu-shu	Sh looksh-ye	They shu-shu-shu-shu
147. He looks (Past Tense)	He look	He shu-shu-shu	He looksh-ye	He shu-shu-shu-shu
148. We look (Past Tense)	They look look	I shu-shu-shu	They-shu looksh-ye	And we shu-shu-shu-shu
149. You look (Past Tense)	They look look	They shu-shu-shu-shu	Sh looksh-ye	They shu-shu-shu-shu
150. They look (Past Tense)	They look look	They shu-shu-shu-shu	Sh looksh-ye	They shu-shu-shu-shu
151. I am looking	I am shu	I am shu-shu	I am looksh-ye	I am shu-shu-shu-shu-shu-shu
152. I was looking	I am shu-shu	I am shu-shu-shu-shu	I am looksh-ye	I am shu-shu-shu-shu-shu-shu
153. I had looked	I am shu-shu	I am shu-shu	I am looksh-ye	I am shu-shu-shu-shu-shu-shu
154. I may look	I am shu-shu	I am shu-shu-shu-shu	I am looksh-ye	I am shu-shu-shu-shu-shu-shu
155. I shall look	I am shu-shu	I am shu-shu-shu-shu	I am looksh-ye	I am shu-shu-shu-shu-shu-shu
156. They will look	They shu-shu	They shu-shu-shu-shu	They shu-shu-shu-shu	They shu-shu-shu-shu-shu-shu
157. He will look	He shu-shu	He shu-shu-shu-shu	He shu-shu-shu-shu	He shu-shu-shu-shu-shu-shu
158. We shall look	They shu-shu-shu-shu	They shu-shu-shu-shu	They shu-shu-shu-shu-shu-shu	They shu-shu-shu-shu-shu-shu
159. You will look	They shu-shu-shu-shu	They shu-shu-shu-shu	They shu-shu-shu-shu-shu-shu	They shu-shu-shu-shu-shu-shu
160. They will look	They shu-shu-shu-shu	They shu-shu-shu-shu	They shu-shu-shu-shu-shu-shu	They shu-shu-shu-shu-shu-shu
161. I should look	I am shu-shu-shu-shu	I am shu-shu-shu-shu-shu-shu	I am shu-shu-shu-shu-shu-shu	I am shu-shu-shu-shu-shu-shu
162. I am looking	I am shu-shu-shu-shu	I am shu-shu-shu-shu	I am shu-shu-shu-shu-shu-shu	I am shu-shu-shu-shu-shu-shu
163. I was looking	I am shu-shu-shu-shu	I am shu-shu-shu-shu-shu-shu	I am shu-shu-shu-shu-shu-shu	I am shu-shu-shu-shu-shu-shu
164. I shall be looking	I am shu-shu-shu-shu-shu-shu	I am shu-shu-shu-shu-shu-shu	I am shu-shu-shu-shu-shu-shu	I am shu-shu-shu-shu-shu-shu
165. I go	I shu-shu-shu-shu	I shu-shu-shu-shu-shu-shu	I shu-shu-shu-shu-shu-shu	I shu-shu-shu-shu-shu-shu

Khô (cf. Hanoi).	Khô (Piknam).
Thô chôn-ô	.....
Thô chôn-ô	.....
Chông-ô chôn-ô	.....
Mô-phi-ô chôn-ô	.....
Uông chôn-ô	.....
Âng chôn-ông	(Hô phôn)
Thô chôn-ông	.....
Thô chôn-ô	.....
Chông-ô chôn-ông	.....
Mô-phi-ô chôn-ông	.....
Uông chôn-ô	.....
Âng chôn-ô hân-ô	Ân (ô-ô)
Âng chôn-ô hân-ông	Ân (ông-ô)
Âng chôn-ông	Ân (ông-ông)
Âng chôn-ô hân-ô	Ân (ông-ô)
Thô chôn-ô	.....
Thô chôn-ô	.....
Chông chôn-ông	.....
Mô-phi-ô chôn-ông	.....
Uông chôn-ông	.....
Âng chôn-ông-ông	Ân (ông-ông)
.....	Ân (ông-ông)
Thô chôn-ông	Ân (ông-ông)
.....	Ân (ông-ông)
Âng hân-ô	Ân (ông-ông)

Spoken (S'f. Form).	Spoken (S'f. Form).	Spoken (S'f. Form).	Spoken (S'f. Form).
Shang ha-sh	Shi ha-sh	Shi ha-sh	100. They have.
Shi ha-sh	Shi ha-sh	Shi ha-sh	101. He has.
Shang ha-sh	Shi ha-sh	Shi ha-sh	102. We have.
Shi ha-sh	Shi ha-sh	Shi ha-sh	103. You have.
Shi ha-sh	Shi ha-sh	Shi ha-sh	104. They have.
Shi ha-sh	Shi ha-sh	Shi ha-sh	105. I have (Past Tense).
Shi ha-sh	Shi ha-sh	Shi ha-sh	106. They have (Past Tense).
Shi ha-sh	Shi ha-sh	Shi ha-sh	107. He has (Past Tense).
Shi ha-sh	Shi ha-sh	Shi ha-sh	108. We have (Past Tense).
Shi ha-sh	Shi ha-sh	Shi ha-sh	109. You have (Past Tense).
Shi ha-sh	Shi ha-sh	Shi ha-sh	110. They have (Past Tense).
Shi ha-sh	Shi ha-sh	Shi ha-sh	111. I am having.
Shi ha-sh	Shi ha-sh	Shi ha-sh	112. I was having.
Shi ha-sh	Shi ha-sh	Shi ha-sh	113. I had have.
Shi ha-sh	Shi ha-sh	Shi ha-sh	114. I may have.
Shi ha-sh	Shi ha-sh	Shi ha-sh	115. I shall have.
Shi ha-sh	Shi ha-sh	Shi ha-sh	116. There will have.
Shi ha-sh	Shi ha-sh	Shi ha-sh	117. He will have.
Shi ha-sh	Shi ha-sh	Shi ha-sh	118. We shall have.
Shi ha-sh	Shi ha-sh	Shi ha-sh	119. You will have.
Shi ha-sh	Shi ha-sh	Shi ha-sh	120. They will have.
Shi ha-sh	Shi ha-sh	Shi ha-sh	121. I should have.
Shi ha-sh	Shi ha-sh	Shi ha-sh	122. I can have.
Shi ha-sh	Shi ha-sh	Shi ha-sh	123. I was have.
Shi ha-sh	Shi ha-sh	Shi ha-sh	124. I shall be have.
Shi ha-sh	Shi ha-sh	Shi ha-sh	125. I go.

English	Past or Present Tense (Chinese)	Past or Present Tense (Mandarin)	Present or Future Tense (Mandarin)	Present or Future Tense (Mandarin)
206. They go . . .	They (they) go . . .	They (they) go . . .	They (they) go . . .	They (they) go . . .
207. He goes . . .	He (he) goes . . .	He (he) goes . . .	He (he) goes . . .	He (he) goes . . .
208. We go . . .	We (we) go . . .	We (we) go . . .	We (we) go . . .	We (we) go . . .
209. You go . . .	You (you) go . . .	You (you) go . . .	You (you) go . . .	You (you) go . . .
210. They go . . .	They (they) go . . .	They (they) go . . .	They (they) go . . .	They (they) go . . .
211. I went . . .	I (I) went . . .	I (I) went . . .	I (I) went . . .	I (I) went . . .
212. You went . . .	You (you) went . . .	You (you) went . . .	You (you) went . . .	You (you) went . . .
213. He went . . .	He (he) went . . .	He (he) went . . .	He (he) went . . .	He (he) went . . .
214. We went . . .	We (we) went . . .	We (we) went . . .	We (we) went . . .	We (we) went . . .
215. You went . . .	You (you) went . . .	You (you) went . . .	You (you) went . . .	You (you) went . . .
216. They went . . .	They (they) went . . .	They (they) went . . .	They (they) went . . .	They (they) went . . .
217. Go . . .	Go . . .	Go . . .	Go . . .	Go . . .
218. Going . . .	Going . . .	Going . . .	Going . . .	Going . . .
219. Goes . . .	Goes . . .	Goes . . .	Goes . . .	Goes . . .
220. What is your name?	What is your name?	What is your name?	What is your name?	What is your name?
221. How old is the house?	How old is the house?	How old is the house?	How old is the house?	How old is the house?
222. How far is it from here to London?	How far is it from here to London?	How far is it from here to London?	How far is it from here to London?	How far is it from here to London?
223. How many men are there in your father's house?	How many men are there in your father's house?	How many men are there in your father's house?	How many men are there in your father's house?	How many men are there in your father's house?
224. I have walked a long way today.	I have walked a long way today.	I have walked a long way today.	I have walked a long way today.	I have walked a long way today.
225. The son of my uncle is married to his sister.	The son of my uncle is married to his sister.	The son of my uncle is married to his sister.	The son of my uncle is married to his sister.	The son of my uncle is married to his sister.
226. In the house in the middle of the other house.	In the house in the middle of the other house.	In the house in the middle of the other house.	In the house in the middle of the other house.	In the house in the middle of the other house.

Typical (cf. French)	South Chinese (Kuchingese)	South Chinese (Singapore)	English
Theng theng-pi . . .	Hu kien	Hu kien	102. They pass.
He theng-pi	He kien	He kien	107. He goes.
Cheng theng-pi . . .	Jen kien	Jen kien	108. We go.
He-wit theng-pi . . .	Sien kien	Sien kien	109. They go.
He-wit theng-pi . . .	He-wit kien	He-wit kien	110. They go.
Leng theng-pi . . .	A kien	I kien	111. I went.
Theng theng-pi . . .	Hu kien	Hu kien	112. They went.
He theng-pi	He kien	He kien	113. He went.
Cheng theng-pi . . .	Jen kien	Jen kien	114. We went.
He-wit theng-pi . . .	Sien kien	Sien kien	115. They went.
He-wit theng-pi . . .	He-wit kien	He-wit kien	116. They went.
Theng-pi	Kien	Kien	117. It.
Its corresponding word .	Kien-pi	Kien-pi	118. Thing.
Theng-pi	Kien-pi	Kien-pi	119. One.
It is not pointing there ?	Ngien me den ? . . .	Ngien me den	120. What is your name ?
Theng-pi me den ? . .	Kien-pi	Kien-pi	121. How old is this house ?
Theng-pi me den ? . .	Kien-pi	Kien-pi	122. How far is it from here to Kien-pi ?
Theng-pi me den ? . .	Kien-pi	Kien-pi	123. How many men are there in your father's house ?
Theng-pi me den ? . .	Kien-pi	Kien-pi	124. I have waited a long way to-day.
Theng-pi me den ? . .	Kien-pi	Kien-pi	125. The son of my uncle is married to the sister.
Theng-pi me den ? . .	Kien-pi	Kien-pi	126. In the house is the middle of the white house.

English	Chinese (Pinyin)	Latin (Simplified)	Latin (Traditional)	Chinese (Pinyin)
227. Put the saddle upon the bull.	把鞍子放在牛背上。	把鞍子放在牛背上。	把鞍子放在牛背上。	把鞍子放在牛背上。
228. I have beaten his son with many whips.	我用许多鞭子打他的儿子。	我用许多鞭子打他的儿子。	我用许多鞭子打他的儿子。	我用许多鞭子打他的儿子。
229. He is greeting visitors on the way of the hill.	他在路上向来访者打招呼。	他在路上向来访者打招呼。	他在路上向来访者打招呼。	他在路上向来访者打招呼。
230. He is sitting in a horse under the tree.	他正坐在树下的一匹马下。	他正坐在树下的一匹马下。	他正坐在树下的一匹马下。	他正坐在树下的一匹马下。
231. His brother is taller than his sister.	他的哥哥比他姐姐高。	他的哥哥比他姐姐高。	他的哥哥比他姐姐高。	他的哥哥比他姐姐高。
232. The poet of that is very popular and a fool.	那个诗人很受欢迎，但他是个傻瓜。	那个诗人很受欢迎，但他是个傻瓜。	那个诗人很受欢迎，但他是个傻瓜。	那个诗人很受欢迎，但他是个傻瓜。
233. My father lives in this small house.	我父亲住在这所小房子里。	我父亲住在这所小房子里。	我父亲住在这所小房子里。	我父亲住在这所小房子里。
234. Give this paper to him.	把这纸给他。	把这纸给他。	把这纸给他。	把这纸给他。
235. Take these papers from him.	从他那里把这些纸拿走。	从他那里把这些纸拿走。	从他那里把这些纸拿走。	从他那里把这些纸拿走。
236. Buy this wall and build this with paper.	买这面墙，用纸把它建起来。	买这面墙，用纸把它建起来。	买这面墙，用纸把它建起来。	买这面墙，用纸把它建起来。
237. Draw water from the well.	从井里打水。	从井里打水。	从井里打水。	从井里打水。
238. Walk between . . .	在 . . . 之间走。	在 . . . 之间走。	在 . . . 之间走。	在 . . . 之间走。
239. Where are you from?	你从哪里来?	你从哪里来?	你从哪里来?	你从哪里来?
240. When were you born?	你是什么时候出生的?	你是什么时候出生的?	你是什么时候出生的?	你是什么时候出生的?
241. From a shopkeeper at the village.	来自村里的一个店主。	来自村里的一个店主。	来自村里的一个店主。	来自村里的一个店主。



GENERAL INTRODUCTION

Workflows, Building on

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Literature	" "								\$2.00
Tenues	" "								P
The band,	" "								P
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Material	Specimen No.	Specimen Weight (g)	Specimen Volume (cm ³)	Specimen Density (g/cm ³)	Specimen Length (cm)	Specimen Width (cm)	Specimen Thickness (cm)
Aluminum	1	10.0	1.0	10.0	1.0	1.0	1.0
Aluminum	2	10.0	1.0	10.0	1.0	1.0	1.0
Aluminum	3	10.0	1.0	10.0	1.0	1.0	1.0
Aluminum	4	10.0	1.0	10.0	1.0	1.0	1.0
Aluminum	5	10.0	1.0	10.0	1.0	1.0	1.0
Aluminum	6	10.0	1.0	10.0	1.0	1.0	1.0
Aluminum	7	10.0	1.0	10.0	1.0	1.0	1.0
Aluminum	8	10.0	1.0	10.0	1.0	1.0	1.0
Aluminum	9	10.0	1.0	10.0	1.0	1.0	1.0
Aluminum	10	10.0	1.0	10.0	1.0	1.0	1.0

[illegible]

Order Total: \$1,000.00

It is questionable whether Seprené, which is here classed as belonging to the Nigri-Kaki sub-group, should not be put amongst the Western Nigri languages. It possesses points of close connexion with Kashiak. Kabei and Kheirén, which I have classed as Nigri-Boko languages, also show points of contact with Kaki.

Nearly all these figures are the roughest of estimates, as no census figures are available for most of these wild tribes. We are, however, safe in saying that at least 100,000 people speak languages belonging to the Nigri Group.

Regarding the origin of the word 'Nigri' Mr. A. W. Davis, L.C.S., has been kind enough to give me the following note:—

I think there should not be little doubt that the word 'Nigri' is our corruption of the Amman term *nig*, meaning *negro*. The Ammans apply this term roughly to denote all the tribes inhabiting the hills north of the Bahr-el-gebel River, between Malak in the north-east, and the sources of the Ghazal River in the west, i.e., the hinterland of the Lushings and Shungar Districts. Different tribes or portions of tribes were distinguished by terms like *Narigwa*, the people along the Natcha path, *Achirigwa*, those along the Achirigwa path, *Ngahigwa*, those along the Gup-Jule or Duppun, in their claims to the plains of Amman. The old derivations of the word from *nig* or *negrité* are consequent on the mispronunciation of the word '*nig*.' I can suggest no derivatives for '*negrité*,' but writing from memory, I think that Mr. H. B. Ford suggested that the word had probably some connexion with the word *neg* or *negro*, people, as used by the people of Senegal, who belong to the Survey Eastern Sub-group. This word *neg* or *negro*, meaning 'an assemblage of people,' occurs also in the *do* languages.

Up to the census of 1891 the only account of the Nigri languages, as a whole, was the article by the late Mr. Dumont, entitled *Notes on the Locality and Population of the T-then dwelling between the Bahr-el-gebel and the Ghazal Rivers*, which appeared in the Journal of the Royal Asiatic Society for 1890, and which is frequently referred to in these pages. I have, in the main, followed his system of grouping of the various dialects, only departing from it when the additional information gained within the past twenty years has compelled me to do so. The last two groups, the Nigri-Kaki and the Nigri-Boko, have been added by me.

The information regarding the languages mentioned above, which I have been able to gather for the Survey, varies in value and amount. For some languages, such as Angim and *do*, thanks to the kindness of Mr. Davis and the Reverend E. W. Clark, the information now given is accurate and full. On the other hand, for the languages of the Eastern Sub-group, I have been able to do little beyond collating previously existing material, much of which was far from accurate. For other languages the information is fuller, if not absolutely satisfactory.

Under these circumstances, I have the less hesitation in reprinting the following valuable note on the Nigri languages, which was written by Mr. A. W. Davis, L.C.S., for the Amman Census Report of 1891:—

All the tribes in the Nigri Hills District, which we lump together under the general name Nigri, speak languages which are at the present day, whatever they may have been in the remote past, as different from a member of one tribe speaking his own language is quite unintelligible to a member of the next tribe. That these languages were derived from the same stock is, I think, best shown by a comparison of word lists from the various languages. I have therefore given below lists of words from the following Nigri dialects and languages, i.e., Angim, Mink, Baka, and *do* (Shungar and Mangem).

From these lists, and from the more detailed comparison between Angim on the one hand and Kheirén and Mink on the other, which will be found below, I think that there is good evidence to show that not only Shungar, but also Baka and Mink, are derived from the same stock as the languages spoken by the various Nigri tribes. Further, in order to show more clearly the common origin of the various Nigri dialects, I have made a special comparison between the Angim and *do* Nigri languages. I have taken these languages for special comparison for the reason that the tribes in question are separated from each other by the Ghazal, Mangem, and Shungar rivers, and have from time immemorial never had any connection with each other.

These lists, together with those given of the numerals above shown, I think, pretty clearly show the Kaga languages and Manjari are all very closely connected. The resemblances between the 40 High dialects and Manjari are especially striking. Thus we find —

Ka	Manjari.	English.
<i>Nye</i>	<i>nyé</i>	fish
<i>Ast</i>	<i>at</i>	fish.
<i>Sony</i>	<i>syng</i>	offish.
<i>Ast</i>	<i>at</i>	fish.
<i>Chang</i>	<i>chany</i>	river.
<i>Ashu</i>	<i>ashu</i>	river (swollen)
<i>A-i</i>	<i>i</i>	shallow.
<i>Is</i>	<i>is</i>	water, water.
<i>Kayi</i>	<i>kai</i>	tiger.
<i>Ti</i>	<i>ye</i>	hyena.
<i>Tu</i>	<i>tu</i>	do.
<i>Tung</i>	<i>thung</i>	arrive.
<i>Li</i>	<i>li</i>	buy.
<i>Chu</i>	<i>chu</i>	run.
<i>Chap</i>	<i>chap</i>	fly.

In making comparisons between the various hill languages the following common vowel and consonantal changes must be borne in mind. These changes occur not only between different languages, but in the same language in different dialects of it. They are for vowels —

Examples.

<i>u</i> to <i>i</i>	... ..	<i>uit, ut</i>	= <i>man</i> (Kag.).
<i>i</i> to <i>u</i>	... ..	<i>uit, ut</i>	= <i>the</i> (Kag.).
<i>u</i> to <i>e</i>	... ..	(Kag.) <i>iam</i> to (B.)	= <i>fish</i> .
<i>i</i> to <i>u</i>	... ..	<i>uit, ut</i>	= <i>child</i> (Kag.).
<i>u</i> to <i>e</i>	... ..	<i>thamut, thumut</i>	= <i>woman</i> (Kag.).

and for consonants,

<i>f</i> to <i>sh</i>	... ..	<i>tyft, tshta</i>	= <i>dog</i> (Kag.).
	... ..	<i>ph, sh</i>	= <i>my</i> (Kag.).
<i>kw</i> to <i>ph</i>	... ..	<i>kwé, gph</i> to <i>phé</i> (B.)	= <i>cloth</i> (Kag.).
<i>t</i> to <i>sh</i>	... ..	<i>tsim, shim</i>	= <i>bird</i> (Kag.).
<i>k</i> to <i>sh</i>	... ..	<i>sh, sh</i>	= <i>house</i> (Kag.).
<i>ts</i> to <i>t</i>	... ..	<i>tsamut</i> (B.) to <i>tsamut</i> (Kag.)	= <i>oil</i> .
<i>ts</i> to <i>sh</i>	... ..	<i>tsésh, shésh</i>	= <i>new-a-days</i> (Kag.).
<i>kw</i> to <i>sh</i>	... ..	<i>kwé, shé</i>	= <i>white</i> (Kag.).
<i>p</i> to <i>t</i>	... ..	<i>pusp, shup</i>	= <i>bamboo</i> in (Kag.).
<i>sh</i> to <i>ts</i>	... ..	<i>ph, sh</i>	= <i>is not</i> (Kag.).
<i>p</i> to <i>v</i>	... ..	<i>ph, ts</i>	= <i>hyena</i> (Kag.).
<i>u</i> to <i>y</i>	... ..	<i>uk, yé</i>	= <i>small</i> (Kag.).
<i>sh</i> to <i>y</i>	... ..	<i>shu, ye</i>	= <i>body</i> (Kag.).
<i>ts</i> to <i>y</i>	... ..	<i>tsé, yé</i>	= <i>oil</i> (Kag.).
<i>p</i> to <i>ts</i>	... ..	<i>ph, ts</i>	= <i>in</i> (Kag.).
<i>kw</i> to <i>ts</i>	... ..	<i>kwé</i> (Kag.) to <i>tsé</i> (B.)	= <i>dog</i> .
<i>v</i> to <i>ph</i>	... ..	<i>tsé</i> (Kag.) to <i>tsésh</i> (B.)	= <i>oil</i> .

The negative particles are *no, na, in, sh, ts, u, shu, at, tsé, na, 'u, sh, ts, haw*. These negatives are distributed over the following languages:—

	Affirmative.	Negative (expressed).
Angbird	<i>no, sh</i>	<i>tsé, sh</i>
Kash	<i>no, sh</i>	<i>tsé, sh</i>
Manjari	<i>'u, 'u</i>	<i>tsé</i>
Ka	<i>no</i>	<i>tsé</i>
Tsentsé	<i>no</i>	<i>tsé</i>
Wachia, Naga	<i>no</i>	<i>shu</i>
Manjari	<i>sh, ts, tsé, tsé</i>	<i>haw</i>
Kash	<i>ts</i>	<i>tsé</i>
Wich	<i>u</i>	<i>tsé</i>

These languages may be divided into two classes.

(1) Those in which the negative follows the rest of the word it qualifies.

(2) Those in which it precedes the rest.

To class (1) belong Angikol, Bani, Kachhi Sagar, Kachhi, Mandari, and Mili, &c.

Angikol	no	no come.
	no-ko	no not come.
Bani	gaipi	no come.
	gaipino	no not come.
Kachhi	no	no not.
	no-ko	no not not.
Mandari	ko	no come.
	ko-ko	no not come.
Mili	no	no come.
	no-ko	no not come.

To the second class belong the Do, Dhau, and Tharu languages, &c.

Do	ai-ko	no	no	no
Dhau	ko	no	no	no
Tharu	no	no	no	no

In Kachhi though the ordinary negative follows the rest of the verb it qualifies, the imperative negative precedes that rest, thus—

Kachhi	no	no	no	no
--------	----	----	----	----

While—

Angikol	no	no	no	no
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In Angikol also there is a form of the negative particle preceding the verbal rest in the phrase 'no-be-nd' as it is not, why 'no' is not or not, *ai-ko* in the infinitive verb, and *no* the verbal involution.

These constructions arise in some of the times when in the Hindi languages the negative particles were indifferently either before or after the word they qualified.

There is one point with reference to the use of the negative particles in which all the languages mentioned above agree, i.e., they all of them use a form for the imperative negative different to that used in the ordinary conjugation of the negative verb, thus—

Angikol	no	no	no	no
Do	no	no	no	no
Mandari	no	no	no	no
Bani	no	no	no	no

And so on for all the other languages.

In nearly all these languages the word for 'bad' is merely the word for 'good' used with the negative particle. Thus—

Mandari	no	no	no	no
Kachhi	no	no	no	no
Do	no	no	no	no
Dhau	no	no	no	no
Tharu	no	no	no	no

Angikol and Bani have separate words for 'bad,' i.e., *ko* and *no*, but the word for 'good' with the negative particle *no* is so frequently used to signify 'bad' as the special words, thus—

Angikol	no	no	no	no
Bani	no	no	no	no

And so are adjectival particles.

As for those of the Ganes 1881, the Mili language was claimed by Dr. C. Lloyd as an outlier of the Indo group. That the two languages are derived from the same stock and do not at present differ much more from each other than the various Hindi languages is more than clear to me, I think, partly evident from an examination of the lists of words and sentences given by him. I shall now try and demonstrate the fact that

the *Boho* and *Mikir* languages are pretty closely connected with the *Naga* group of languages. In order to show this connection, I shall take examples from the *Angaité* Naga languages. In the word lists given at the end I have made comparisons with other languages, specially *Boho*.

Examples.

As far as examples are concerned, the resemblance that exists between *Boho* and the *Naga* dialects has been referred to in the short notes appended to the lists of words given to show the general connection of all the *Naga* dialects known to us at present. To this it is not necessary to refer again. I shall now take the resemblance that exist in *Boho*, *Mikir*, and *Angaité* in the method of forming words and sentences.

Formation of Adjectives.

These are formed from substantives by the following prefixes:—

<i>Ke</i>	“	“	“	<i>Kachiat</i> .
<i>Ke</i>	“	“	“	<i>Mikir</i> .
<i>Ke</i>	“	“	“	<i>Angaité</i> .

Examples—

<i>Kachiat</i>	“	“	“	<i>dei</i> = greenish,
				<i>pelei</i> = great.
<i>Mikir</i>	“	“	“	<i>dei</i> = greenish,
				<i>hele</i> = great.
<i>Angaité</i>	“	“	“	<i>de</i> = greenish,
				<i>hele</i> = great.

The resemblance here is not only in the method of formation, but also in the word, *dei*, *hele*, *de* are all the same word. The change from *hele* to *de* or *di* is not an uncommon one in the *Naga* languages—

<i>Ke</i>	<i>he</i>	“	heat or hot = <i>ween</i> ,
			<i>ahle</i> or <i>ahle</i> = one,
			<i>ahle</i> or <i>ahle</i> = hand,

dei and *de* are identical in the same word.

Again of.

<i>(Mikir)</i>	“	“	“	<i>ghere</i> = bear = <i>pe</i> (<i>Angaité</i>),
				<i>pe-ghere</i> or <i>ahle</i> = large.
<i>(Mikir)</i>	“	“	“	<i>de</i> = child = <i>to</i> (<i>Angaité</i>);
				<i>hele</i> = childing = <i>hele</i> .
<i>(Mikir)</i>	“	“	“	<i>ahle</i> = heat = <i>we</i> (<i>Angaité</i>),
				<i>he-ahle</i> = amount = <i>he-ahle</i> .

Method of forming Questions.

There is here in a similar way in all these languages. In *Boho* by the prefix *pe*, *pe*, (*you*, *Dimak*), in *Mikir* and *Angaité* by the prefix *pe*, *you*—

<i>Pe-wee</i> (<i>Dimak</i>)	=	<i>we</i> (<i>Angaité</i>) = to see.
<i>Pe-ween</i> (<i>Dimak</i>)	=	<i>pe-wee</i> (<i>Angaité</i>) = to mean to see.

Of, also—

<i>De</i> (<i>Angaité</i>), know :	<i>pe-de</i> , unknown.
<i>Dei</i> (<i>Mikir</i>), die :	<i>pe-dei</i> , kill.
<i>Pe-wee</i> (<i>Kachiat</i>), to be dry :	<i>pe-wee</i> , to mean to be dry.
<i>De-le</i> (<i>Angaité</i>), to be dry :	<i>pe-de-le</i> , to mean to dry.
<i>De-we</i> (<i>Kachiat</i>), to be wet :	<i>pe-de-we</i> , to wet (wet).
<i>De-le</i> , wet (<i>Angaité</i>), to be wet :	<i>pe-de-le</i> , to wet (wet).
<i>Pe-wee</i> (<i>Mikir</i>), good :	<i>pe-wee-wee</i> , mean to be good.
<i>Ke-we</i> (<i>Angaité</i>), good :	<i>pe-we</i> , improve.

These examples are, I think, sufficient to show that the method of forming questions in the above languages is identical. The formation in *Kachiat* and *Angaité* of compound verbs from two verbs, the first giving the method and the second the result, is similar in both languages. The compound from the word to “kill” — (*Kachiat*) that, (*Angaité*) *let*—show this resemblance very clearly, thus—

<i>Kachiat</i>	“	“	“	<i>you</i> }	shoot :	{ <i>pe-let-ahle</i> }	is shoot and kill.
<i>Angaité</i>	“	“	“	<i>de</i> }		{ <i>pe-let-le</i> }	
<i>Kachiat</i>	“	“	“	<i>he</i> }	to drink :	{ <i>he-let-we</i> }	to heat to drink.
<i>Angaité</i>	“	“	“	<i>we</i> }		{ <i>we-let-le</i> }	

Kashiri *da* } to cut; { *da-da-da* } , to cut and kill.
 Angimi *da* }

In Angimi the word *da*, break, is used in a similar way, e.g.,—

Da, trample on, *da-da*, break by trampling on.

Da, handle, *da-da*, to break.

Fa, to strike, *fa-da*, to strike and break.

Formation of Imperative Verb.

The method followed in both languages is the same, i.e., imperatives are formed by a particle following the verbal root. Thus—

Kashiri *wa* *da-da* } he has cut his path,
 Angimi *ga* *da* }

but—

Kashiri *wa* *da* } he is cutting } he has finished cutting his path.
 Angimi *ga* *da* } *ga* *da* }
 ha *ga* *da* } *da* }
 ha *ga* *da* } *da* }

Thus *ha* (Kashiri) = *ga* (Angimi).

Again—

Kashiri *da* *ga* *da* } *da* *ga* *da* }
 Angimi *da* *ga* *da* } *da* *ga* *da* }

And—

Kashiri *da* *ga* *da* } *da* *ga* *da* }
 Angimi *da* *ga* *da* } *da* *ga* *da* }

Thus *da* (Kashiri) = *ga*, *da* (Angimi).

Kashiri *da* *ga* *da* } *da* *ga* *da* }
 Angimi *da* *ga* *da* } *da* *ga* *da* }

And—

Kashiri *da* *ga* *da* } *da* *ga* *da* }
 Angimi *da* *ga* *da* } *da* *ga* *da* }

Thus *da* (Kashiri) = *ga*, *da* (Angimi).

In all these sentences it will be observed that the imperative particles are used in precisely the same way.

Formation of the Negative Verb.

The method by which this is done is the same in both Kashiri and Angimi, i.e., both languages affix a particle to the verbal root. In Kashiri this particle is *da*, in Angimi *wa*, thus—

Kashiri *wa*, *wa* ; *wa*-*da*, not *da*.

Angimi *wa*, *wa* ; *wa*-*da*, not *da*.

Definite details.

This is expressed in a similar way in both languages. In Kashiri it is expressed by the addition of the verbal *da* to a noun, and in Angimi by the addition of *wa*, thus—

Kashiri *da* *da* *da* } *da* *da* *da* }

Angimi *da* *da* *da* } *da* *da* *da* }

da *da* *da* } *da* *da* *da* }

The above considerations in word formation and the structure of sentences between Angimi Ngiu on the one hand and Kashiri and Mjir on the other are, I think, very striking, and go far towards establishing the fact that all these languages are derived from the same source. I append most data giving words in Mjir and

1 These are alternative expressions.

Kachhi, which have almost exact equivalents in some of the Nagi languages. The following abbreviations are used in these lists to indicate the particular Nagi language from which the specimens are taken:—

Ang. = Angaité.	S. = Sami.
Th. = Thak.	M. = Marjari.
D. = Daman.	K. Nagi = Kachhi Nagi.

Pronunciation—

<i>d</i> = <i>a</i> in 'hall'; <i>ḍ</i> = <i>a</i> in 'gay';
<i>ḍ</i> = <i>a</i> in 'master'; <i>ḍ</i> = German <i>ḍ</i> ;
<i>u</i> = <i>a</i> in 'hill'.

List of words in Kachhi that are similar to words in the Nagi dialects.

English	Kachhi	Nagi.
Adult	<i>do</i>	<i>so</i> (Ang.).
Adult	<i>do-darshan</i>	<i>do-darsh</i> (Ang.).
Adult	<i>do</i>	<i>-do</i> (Ang.), <i>do</i> (S.).
Adult	<i>daghara</i>	<i>dagar</i> (Ang.).
Adult	<i>thar</i>	<i>thar</i> (Kach.).
Adult, to	<i>othar</i>	<i>o-thar</i> (Ang.).
Cost money	<i>oth</i>	<i>oth</i> (Ang.).
Gray	<i>hang</i>	<i>hang</i> (Kach.), <i>ha</i> (Ang.) = <i>crayfish</i> .
Get	<i>tho</i>	<i>tho</i> (Ang.).
Dead	<i>hath</i>	<i>hath</i> (S.).
Demureness	<i>amam</i>	<i>am</i> (Ang.) = <i>born</i> .
Ear	<i>ni</i>	<i>ni</i> (Ang.).
Ear	<i>cho</i>	<i>cho</i> (Ang.), <i>cho</i> (M.).
Egg	<i>vaḍ</i>	<i>vaḍ-ḍal</i> (Ang.), <i>vaḍ</i> (Thak.).
Fall	<i>tho</i>	<i>tho</i> (Ang.).
Father	<i>yo</i>	<i>yo</i> (Ang.).
Female	<i>yo</i>	<i>yoḍ</i> (M.), <i>yḍ</i> (Ang.).
Fit	<i>no</i>	<i>no</i> , <i>no</i> (Ang.).
Give	<i>pi</i>	<i>pi</i> (Ang.), <i>tho</i> (M.).
Fig	<i>phath</i>	<i>tho</i> (Ang.).
Fidely	<i>oth</i>	<i>oth</i> (Ang.).
Flie	<i>othang</i>	<i>othang</i> (Kach.), <i>othang</i> (M.).
Turn	<i>tho-tho</i>	<i>tho-tho</i> (Ang.).
Foot	<i>no</i>	<i>no</i> (Ang.).
Great	<i>hath</i>	<i>hath</i> (Ang.).
Village	<i>rang</i>	<i>rang</i> (Ang.).
Day	<i>ni</i>	<i>ni</i> (Ang., M.).
How many	<i>tho</i>	<i>thoḍ</i> (Ang.), <i>tho</i> (M.).
Speak	<i>yo</i>	<i>yo</i> (Ang.).
See	<i>thoḍ</i>	<i>thoḍ</i> (Ang.).
Sorry	<i>yo</i>	<i>yo</i> (M.), <i>yḍ</i> (Ang.).
Ignorant	<i>tho</i>	<i>thoḍ</i> (Ang.).
Ways	<i>no</i>	<i>rang</i> (Ang.), <i>rang</i> (M.).
Ripe	<i>haram</i>	<i>haram</i> (Ang.).
Says	<i>no</i>	<i>haram</i> (Ang.).
Shall	<i>othang</i>	<i>othang</i> (Kach.).
Shake	<i>phath</i>	<i>phath</i> (Kach.).
Stomach	<i>yo</i>	<i>tho-tho</i> (Kach.).
Stone	<i>tho-thang</i>	<i>thang</i> (Ang.).
Sweet	<i>no</i>	<i>no-tho</i> (Ang.).
Tail	<i>amam</i>	<i>no</i> (Ang.).
Thick	<i>yo</i>	<i>yḍ</i> (Ang.), <i>yḍ</i> (M.).
Tiger	<i>thoḍ</i>	<i>thoḍ</i> (Ang.).
Tooth	<i>no</i>	<i>tho</i> (Ang.).
Yacht	<i>rang</i>	<i>rang</i> (Ang.).
Yes	<i>othang</i>	<i>rang</i> (Ang., M.).
Wine	<i>tho</i>	<i>tho</i> (Ang.).
?	<i>no</i>	<i>no</i> (Ang., M.).

Similar words in Kachari and Naga dialects.

English.	Kachari.	Naga.
I	ang	a (Ang).
Thou	ang	hang (An, H).
Fire	at	at (Thakha).
Water	at	at (H., Naga), at (Ang.), at (L.).
Head	a-thai	to-tai (Ang).
Fish	aga	aga (H.), aga (An), aga (L.).
Oar	amian	a-mian (H.), amian (Ang.), mian (L.).
Red	dan	pa-ra (Ang).
Tip	dan-dai	ai-dai (Ang.), ai-d (Thakha).
Tiger	man, min (D.)	manpa (H.).
Milk	ma, ja (D.)	ma (Ang.), pi (Ang).
Run	ai, ja (H.)	aija (H.), ai (Ang., H., An).
Walk	thai	ai = ran (Ang.).
Eat	ai	ai-tha (Ang.).
Length	ai	ai-tha (Ang.).
Go	thang	to (Ang.).
Goat	ang	ai (Ang.), an (An).
Run	an	aga (Ang.), aga (An).
Remember	ai	an (H.), an (An.).
Day	hang	pa (Ang.).
Now	ai-tha	ai (Ang.), ai-tha (An) = to-dai.
Out	ai	ai (Ang.).
Wet	ai	ai, ai (Ang.).
Green	g'ai	ai (Ang.).
Enter	g'ai	ai-tha (Ang.), ai-tha (Ang.).
Long	g'ai	ai (Ang.).
Deep	g'ai	ai-tha (Ang.).
Full	g'ai	ai-tha (Ang.).
Up, to	g'ai	ai (Ang.).
Village	g'ai	ai-tha (H.), ai-tha (H.).
Four	g'ai	ai (H.).
Day	an	ai (H.).
Close	ai-tha	ai (H.), ai (Ang.).
Clock	ai	ai-tha (H.), ai (H.).
Head	ai-tha	ai-tha (Ang.).
Quickly	ai-tha	ai-tha (Ang.).
Shave	ai-tha	ai-tha (Ang.).
Body	ai-tha	ai-tha (Ang.).
Eye	ai-tha	ai-tha (Ang.).
Black, rice, to	ai	ai (Ang.).
Grey	ai	ai (Ang.) = ai-tha.

With a fuller vocabulary of the Kachari language and with a more extended knowledge of the other Naga dialects except Angait than I have at present, it would doubtless be possible to make great additions to these word lists. Though, though, I think have been given to show the resemblance that exists between Kachari and Mizo on the one hand and the Naga dialects on the other.

The Kachari words and sentences used in this note have been taken from the Rev. E. R. Butler's 'Outline Grammar of the Kachari Language.' The Mizo words used here have been taken from the Rev. E. R. Slinger's 'English and Mizo Vocabulary.'

ANGAMI OR TENGIMA.

We are fortunate in possessing more accurate information about this warlike tribe of Nias and their language than about other branches of the same people. There are full accounts of the people by Captain Butler in his 'Nough Notes' and by Mr. Davis in the Assam Census Report for 1891. We have several vocabularies of varying length and importance, and two grammars of the language by Captain Butler and Mr. McCabe, respectively. The two most important Nias languages which we meet in British Territory are the Aô and the Angami. Both of these are spoken in the Nias Hills district, Aô being spoken in the North and Angami in the extreme South of that area. The following account of the Angami Tribe is taken from Mr. Davis's note in the Assam Census Report:—

The Angamis are the largest of the Nias tribes of which we have any knowledge. The portion of the tribe occupied occupies 26 villages, with a population of 25,000. In addition to these there are 14 villages, with a population of some 4000, lying outside the district boundary, on the point of country bounded on the west by the Nakhaputia-Inawadi watershed range, on the North, by the Thakri river, on the East by the Tsa river, and on the South by the lander. The extreme portion of the tribe occupies the country drained by the Kalia, Niga, and Nohon rivers, which all have their origin in the Japen or Nakhaputia range of hills. The range forms the boundary of the Angami country towards the South.

The name Angami by which this tribe is known to us, is a corruption of *Amami*, the name by which the tribe is known to the Manipuris, through whom we first came into contact with them (the Angamis).

The name by which they call themselves is Tengima, while they are known to the surrounding tribes of Kachin, Sema, and Laha as Paghlan, Yangum, and Yangha.

The Angamis assert that their people originally came from the South, i.e., the direction of Bangkok. They first occupied the space just under Japen, and thence spread north-west and north-east. Their accounts of their origin are extremely vague and uninteresting, as is to be expected in the case of a people who have no written language.

The Angami tribe is divided into three main divisions,—The Chakravai, who live in a few small villages in the western portion of the country, the Tengima proper, occupying the central portion, and the Chakravai or Eastern Angamis who occupy the country North and East of Kachin on both sides of the watershed range. The Chakravai, who represent but a very small percentage of the whole tribe, are practically identical with the Tengima in appearance and language. Between the Tengima and Chakravai, however, especially the portion of the tribe which inhabits the villages on the right bank of the Niga river, there are very marked differences, both in aspect and general appearance.

The differences in dress, cut of hair, &c., between these two divisions of the tribe, are in fact greater than those that exist between tribes that are really different, such as the Laha and Aô. And it is only by examination of the language spoken by the Tengima and Chakravai that we find that they really belong to the same tribe.

The Angami are distinguished from the other tribes within the district by their method of cultivation. While all the other tribes, including the Western or Chakravai portion of the Angami tribe, raise their rice crops by ploughing, the Angamis raise their rice crops on irrigated terraces. These terraces are constructed with great labour and skill from the hillside, and are watered by means of channels carried along the crevices of the hills for long distances and at exceedingly steep gradients.

We have seen from the above that the Angamis call themselves Tengima, but that they are called by the Kachins, Sema, and Laha, Paghlan, Yangum, and Yangha, respectively. To this may be added the following information given by Captain Butler in his Note:—

It has been generally believed that the term 'Nias' is derived from the Naga word *niaga*, or the Hindustani word *niaga* meaning 'salted,' and the specific name 'Angami' has been connected with the same source. Another theory suggests the Kachin word *niya*, a young man, and hence 'a warrior,' while a third

they would derive it from *alp*, *water*. However, in this as it may, the term is quite foreign to the people themselves : they have no generic term applicable to the whole race, but use specific names for each particular group of villages. Thus, the men of *Momoni*, *Ekamoni*, *Kakani*, *Jomoni*, and their allies, call themselves *Tungima*; while others, if asked who they are, would reply simply that they were men of such a village, and were in no wise ignorant of any distinctive tribal name connecting them to any particular group of villages, — a name that, which, I think, is in a great measure accounted for by the state of constant war, and constant intestine, in which they live. The *Kacharis*, I may add, speak of the *Night* generally as the *Nagmani*, and of the *Anglim Night* in particular as the *Ekamoni*.

Mr. Bennett on page 242 of his *Notes* quoted before, says, —

This tribe, *ie.*, the *Anglim Night*, the most warlike, and probably the most numerous of all the *Night* tribes with which we are acquainted, occupies the centre of the great range of hills which divides Assam from Manipal. Their country is about 40 miles long from north to south, and about 50 or 100 from east to west. They are bounded on the west by the *Kachis Night*, on the north by the great uncolonised forest which covers the valleys of the *Dihumri* and *Toung* rivers, and by the *Kangat* and *Khaki Night*, on the east by the *Kachis* and *Kakani Night*, and on the south by the *Man*, *Tungima*, and *Ekamoni Night*. They are generally separated into two divisions, known as *Eastern* and *Western Anglim*, the boundary between the two being the *Ja-ju* river; they are essentially the same tribe, but there are slight differences in dialect and dress. The *Western Anglim* hold forty-six villages, containing about 5,000 houses. . . . Their principal villages are *Jomoni*, *Kakani*, *Ekamoni*, and *Momoni*. Of the *Eastern Night* we have no accurate statistics. . . . Among themselves, the people who inhabit the central part of their country are known as '*Tungima*,' the remainder being called '*Chakrima*.' They are a fine set of men, very warlike and enterprising, taking freely to trade, and possessing in themselves the material for becoming a free nation; but they are blood-shedding to a degree, villages fighting against villages, and one aristocracy, and in their fierce quarrels sparing neither age nor sex.

A consideration of the above will show that there are two main dialects of *Anglim*, — a western, spoken by the *Chakrima* and the *Tungima*, and called after the latter tribe, and an eastern, spoken by the *Chakrima*. The language, however, varies over the whole area from village to village. *Chakrima* has three sub-dialects, *viz.*, *Drumak*, *Kakani*, and *Nali* or *Mima*, the last of which is spoken only in one village (*Mima*). Besides this there are many other *Chakrima* dialects, concerning which I have failed to obtain information. The figures reported are as follows: —

<i>Tungima</i>	10,000	} all reported from the <i>Night Hills District</i> ,
<i>Drumak</i>	1,450	
<i>Kakani</i>	5,000	
<i>Nali</i> or <i>Mima</i>	500	
Total	17,450	

Lists of standard words and sentences have been obtained in all three dialects. There are also two specimens in *Tungima*. The version of the parable of the Prodigal Son in that dialect has had the advantage of being revised by Mr. Davis himself, and I am also indebted to that gentleman for the preparation of the second specimen. I must also express my indebtedness to Captain A. R. Woods and Lieutenant W. M. Kennedy for the share they have taken in the preparation of the version of the parable, and to the latter gentleman for the list of words in all the dialects. The *Drumak*, *Kakani* and *Nali* lists were only obtained with great difficulty.

The following is a list of the authorities which I have seen dealing with *Anglim* : —

AUTHORITIES.—

Howells, E. H., — *Sketches of the North-East Frontier*. Journal of the Royal Asiatic Society, *viz.*, 1865, pp. 204 and 21. Republished in *Miscellaneous Essays relating to Indian Subjects*, Vol. I, pp. 11 and 12. London, 1880. Contains an *Anglim Night Vocabulary* by F. Brown.

- BROWN, THE REV. WILLIAM.—*Specimens of the Nagas Languages of Assam. Journal of the American Oriental Society*, Vol. 2, 1861, pp. 181 and 8. Contains a comparative vocabulary of a number of Nagas Languages, including Angami and Mowma (?) Monomoi-Angami.
- BRYAN, L.—*Notes on Northern Cashin*. *Journal of the Asiatic Society of Bengal*, Vol. xiv, 1865, pp. 199 and 8. Account of the Nagas generally on pp. 595 and 8, of the "Angamis" and "Kachins" Nagas on pp. 610 and 8. Comparative vocabularies of Arung Nagi and Angami Nagi on pp. 690 and 8. The latter name is sometimes spelt 'Angant,' sometimes 'Kachin,' and sometimes 'Gachin.' On p. 632 the headings of the columns for Arung and Angami have been interchanged by the printer.
- FRANKS, J.—*Sketches of Indian Philology, with a map showing the distribution of Indian Languages*. Calcutta, 1855. Appendix A contains accounts in English.
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- HARRIS, CAPT. J.—*A rough comparative Vocabulary of some of the Nialmari spoken in the "Nigai Hills" District*. *Journal of the Asiatic Society of Bengal*, Vol. xii, 1873, Pt. 1, Appendix. Includes Angami.
- HARRIS, CAPT. J.—*Brief Notes on the Angami Nigai and their Language*. *Journal of the Bengal Asiatic Society*, Vol. xiv, 1875, pp. 325 and 8. Short Grammar on pp. 333 and 8. Vocabulary on pp. 338 and 8.
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- DUNN, G. M.—*Notes on the Society and Population of the Tribes dwelling between the Brahmaputra and Nigai Rivers*. *Journal of the Royal Asiatic Society*, Vol. xii, 1880, pp. 218 and 8. Classification of the Nagai Languages on pp. 225 and 8. Account of Angami Nagi on pp. 234 and 8. Vocabulary on p. 238.
- MCCABE, R. M.—*Cashin Grammar of the Angami Nagi Language, with a Vocabulary and Illustrative Sentences*. Calcutta, 1885.
- DAVIS, A. W., I.C.S.—*Report on the Census of Assam for 1891 by R. A. Galt, I.C.S. Note on Angami compared with other languages by A. W. D. on pp. 160 and 8. Account of the Angami Nagi by the same on pp. 237 and 8. Shillong, 1894.*

The following account of the grammar of the language spoken by the Dinglhat Angami Nigai is mainly based on that given by Mr. McCabe in the book quoted above. It in no way pretends to be complete. For full particulars the student is referred to that work. Mr. Davis has kindly made several corrections and additions.

Pronunciation.—Angami pronunciation is very well provided for by the system of spelling used in this Survey. Perhaps the following extra signs are required; at any rate, I have adopted them from Mr. McCabe's Grammar, as they are also used in the specimens, and have become, so to speak, established. The letter *ā*, represents the sound of *a* in 'pax,' and *a*, unmarked, represents the sound of the *a* in 'hat.' The sound of *a* in 'all' is represented as elsewhere in this Survey by *ā*. *ā* is pronounced as in 'hot-house,' not as in 'think.' The *u* in the word *uu*, thy, is very faintly sounded. The suffix *ts* of the passive is pronounced *ts* when not followed by *uu*. There are local varieties of pronunciation. The long *ā* used in Kibomom and Mowma villages is changed to *ā* at Kachin. In the eastern villages *ā* and *i* are frequently interchanged. Again *gʳ*, *hʳ*, and *hʳ* are interchangeable. Also *a* and *i*; *u* and *u*; *f* and *h*; *ts* and *ch*; and *p* and *m*. Angami is said to be rich in tones, but no information is available concerning them.

Prefines and Suffixes.—Angami expresses the various meanings which a root can assume partly by the aid of prefixes and infixes and partly by the aid of postfixes. These

will be explained in their proper places, but the following prefixes require to be mentioned here. They have no special meaning of their own, and they are frequently dropped.—

1. The following prefixes are used in forming adjectives, adverbs, and present participles:—

<i>ke</i> or <i>ke</i>		
<i>ne</i>		
<i>pe</i>		
<i>re</i> .	Thus,—	
<i>ke-ohi</i> , large		<i>ke-ki</i> , black
<i>ke-oi</i> , good		<i>ke-ne-ohi</i> , strong
<i>ke-re-ke</i> , common		<i>pe-ohi</i> , or <i>ne-ohi</i> , all
<i>ke-ne-ke</i> , ditto		<i>ke-ner</i> , coming
<i>pe-oi</i> , <i>ne-oi</i> , or <i>re-oi</i> , above		<i>ke-ohi</i> , doing
<i>pe-ohi</i> , or <i>re-ohi</i> , below.		<i>ke-ne-ke</i> , seeing.

The adjective usually follows the noun it qualifies. When this is the case, and an indefinite article is also used, the prefix *ke* is not dropped. When, on the other hand, the adjective is a predicate, the prefix is elided. Thus,—

Thousand	<i>ke-ohi</i>	<i>pe</i> .
Man	big	<i>ne</i> , i.e., a big man.
but,—	Thousand	<i>kei</i> <i>ohi</i> <i>sho</i>
	Man	this big, i.e., this man is big.

2. In names of animals and objects the prefixes *ke*, *re*, and *ni*, are often dropped when the sentence is definite, and no misapprehension is likely to arise from the elision.

Thus, *tey/hi*, a dog, but *a/hi*, my dog.

3. Nouns of agency are formed by suffixing *ni*, man, to the present participle. Thus, *hi*, to sit; *hi-ohi*, sitting; *ke-hi-ni*, a sitting man, a sitter.

4. Other nouns are formed from verbs by prefixing *ke* or *re*. Thus, *hi*, to sit; *hi-ohi*, a chair.

5. The prefix *ni* often replaces *re* or *ke* or, rather, in most cases both are used indifferently. Thus, *hi-ohi* or *ni-ohi*, foot; *hi-re* or *ni-re*, pig; *oi* or *ni-oi*, wood; *tey/hi* or *ni/hi*, dog. *U* is always prefixed to nouns signifying parts of the body when used in an indefinite sense, and when a personal pronoun, or the word *me*, an individual is not employed. Thus, *ni-pai*, the foot or feet; *ni-hi*, the head or heads; *ni-ke*, the hand or hands. So:—

<i>ni-pai</i>	<i>pe</i>	<i>thousand-no</i>	<i>ohi-tey/hi-oi</i> .
the-foot	by	men	walking-in-the-habit-of, the feet are used in walking.
<i>ni-ke</i>	<i>pe</i>	<i>tey/hi</i>	<i>pe/tey/hi-oi</i> .
the-head	on	heads	carried-are.

Like the *Ukoti* *hi*, and the *Somä*, *Barigä* and *Mikir* *ni*, this *ni* is almost certainly derived in such cases as the above from an old possessive pronoun meaning 'his,' which has in most instances lost its original signification.

Articles.—The numeral *pe*, one, is used for an indefinite article. Thus, *ni* *pe*, a man.

For definite articles *hi-a*, this; *hi*, that; and the relative particle *a*, he who is, are used. Thus, *hi-hia hi-a* or *hi-hia hi*, the tiger.

Ni-hia-ai only *hi-a-a*.

Young-male yesterday came-hi-who-is, *i.e.*, the boy who is the one who came yesterday, the boy who came yesterday.

As in the above examples, the article invariably follows the noun which it qualifies. If there is an adjective, it follows the adjective. Thus, *te-fah hi-ti po*, a black dog.

NOUNS.—Nouns descriptive of parts of the body, or expressing relationship, must always be preceded by a possessive pronoun. Thus, *hi-pai*, my foot; *po-pai*, his foot. *Pai* cannot be used by itself. So, *hi-po*, my father; *po-po*, thy father. *Po*, father, cannot be used by itself.

Gender.—This is only apparent in the case of animate nouns. It is indicated in the case of nouns of relationship by the use of different words. Thus, *hi po*, my father; *hi aa*, my mother. In the case of other nouns it is indicated by the following suffixes,—

Masculine,—*g-fa*, *chi*, *ti*, *dei*.

Feminine,—*ti-ti*.

Some nouns take one suffix and some another. The prefixes *hi*, *hi*, and *ai* are commonly dropped, as explained above, when these generic suffixes are added. Examples are,—

Te-fah, a dog, *fah-g-fa*, a male dog, *fah-ti-ti*, a bitch.

Tai, an elephant, *tai-chi*, a male elephant, *tai-ti-ti*, a cow elephant.

(This last pair of suffixes is used for almost all wild animals.)

Hi-tia, a cow, *tia-chi*, a bull, *tia-ti-ti*, a cow.

(This pair is commonly used for domestic animals.)

Tai-ti, a bird, *ti-ti-ti*, a cock, *ti-ti-ti*, a hen.

(This pair is commonly used for birds.)

If a pronoun or adjective follows a feminine noun, it takes the suffix *g-fa*, instead of *a*. Thus, *tia-ti-ti hi-g-fa*, that cow; *tia-ti-ti hi-ti hi-ti hi-g-fa*, that good black cow.

Number.—Number is only indicated when it is not evident from the context. In such a case, the singular is indicated by suffixing *po*, one, and the plural by suffixing *hi*. This *hi* is the plural of the suffix *a* used as a definite article. It never invariably has a definite signification. Thus, *ai-tia*, one or cows generally; *ai-tia po*, a or one cow; *ai-tia-hi*, the cow; *ai-tia-hi*, the cows. So,—

A ai-hi *ai te-fah po ai-ti-ti*

I your-house in dog a cow, *i.e.*, I saw a dog in your house.

Te-fah-hi *tia-ti-ti*

The-dogs catch, *i.e.*, catch the dogs.

The particle *hi* follows the noun, and if there are adjectives it follows them. It also follows the generic suffix if any. Thus,—

Po-ti-ti *hi-tia* *hi-g-fa* *hi*

Here white these, *i.e.*, these white here.

Note the irregular form *ai-ti*, children, the plural of *ai*, a child.

The pronouns form a dual number, which is used to form *duals* of substantives as follows :—

No *u-wānā* *u-ne* *u-nāwā* *u-nāwā* *u-nāwā*.
You your-brother you-two sick are, i.e., you and your brother are sick.

Case.—Cases are formed by suffixes, added to the nominative, which remains unchanged. The accusative and genitive usually take no postpositions. The genitive precedes the noun on which it is dependent. The nominative sometimes takes *no* (corresponding to the Lith *su*) when it is the subject of a transitive verb. Mr. Davis has only heard it used with interrogative pronouns. *No* is also occasionally used as a suffix of the genitive, generally with proper names. *Nā* serves the same purpose in Sansk. We may also compare the *La* Locative suffix *naṅ*. For the Accusative verbs of asking require the suffix *hi*. The usual suffixes are,—

na, in, to, or from.

hi, for.

pā, by (literally 'taking in the hand and carrying,' hence only used with inanimate nouns).

hi, to, used with proper names of persons only. Proper names of places take no suffix in the dative.

Examples of the various cases are the following :—

Nominative,— *Tāmanā* *hi-n* *u-wānā*.

Man this came, this man came.

Sapa-ne *hi-n* *chi-ti-wā*?

Who this did?

Accusative,— *A* *tāmanā* *hi-n* *aga-ti*.

I man this saw, I saw this man.

Pā-hi *hi-nāwā*.

Him ask.

Pā-hi *u-nā* *chi-ti-wā*.

Him money ask-for, ask him for money.

Instrumental,— *Wā-ti* *pā* *pā* *u* *pa-ti-wā-ti-wā*.

Jungle-fruit by his belly to-fill-wished, he wished to fill his belly with jungle-fruit.

Dative,— *A* *tāmanā* *hi* *na* *u-pā-wā*.

I daily fields to-go-habitually, I go to the fields every day.

Pā *tāmanā* *hi* *u-wā-wā*.

He the-thing to want, he want to the thing.

but *A* *Kā-ti-wā* *u-ti-wā*.

I to-Kabimā went, I went to Kabimā.

A *i-wānā* *hi* *hwa* *pā* *hi-ti-wā*.

I my-brother for cloth a take-will, I want a cloth for my brother.

Abblative.—*Á* *thek* *in* *no* *we-nd*,
I at-dusk the-field from came, I returned at dusk from
the field.

Genitive.—*Thewet* *ke-u* *at*.
Man's this name, this man's name.

Thewet-ri-u *wa*.

Thewet's men.

Lawet-u *hi*.

Lawet's house.

No *ke-u* *ri* *nd* *gi* *t*

You what-of village man are?

Á *Kekie-u* *rend* *nd* *gi* *we*.

I Kekie's village man one am.

Locative.—*Á* *no* *thek* *shipet-nd*.

Fields in this many-are, one abroad in the field.

There are many other such postpositions; e.g., *mba*, *mbaghi*, *in*; *hi*, *ndri*, *among*; *li-u*, according to; *di-u*, between; *hi*, by; *gi*, above; *mba-dak*, before; *nd*, behind; *at*, with; *tri*, below; *metel-u*, through; *at*, except.

Adjectives.—When it is necessary to clearly distinguish the gender of the noun with which it agrees, the addition of the suffix *gi* makes an adjective feminine. Thus, *file-u* *ke-ri-gi* *po*, a good woman. Otherwise, adjective undergoes no change. An adjective follows the noun it qualifies, unless it is so intimately connected with the noun it qualifies as to form one compound word with it. Thus, *thewet* *ke-ri* *po*, a good man, but *ke-ri-nd* *po*, a good man *per se* existence, i.e., a warrior. So *ke-nd*, that month, i.e., last month; *ke-nd*, this month, i.e., the present month.

The particle of comparison is *hi*. Thus,—

Thewet *ke-u* *in* *hi* *ri-nd*.

Man this that than good-is, this man is better than that.

Sito *ke-u* *peti-ke* *hi* *nd*.

Tree this all than large, this tree is the largest of all.

The numerals are given in the list of words. They follow the words they qualify. Thus,—

To-nd *ke-nd* *nd*.

Dogs large three, three large dogs.

Ordinals are formed by adding *u*, he who is, to the cardinal. Thus, *po*, one; *po-u*, he who is one, first. We have also *ke-ri-u*, he who is in front, for 'first' and *ke-nd-u*, he who is behind, for 'second.'

Pronouns.—The following are the *Personal Pronouns*. They have a dual,—

Singular.—*Á*, I

No, thou

Po, he, she, it.

Á, my

No, thy

Po, his, her, its.

Dual.—*Á-nd*, thou and I.

No-nd, would, you two.

Ái-nd, they two, near.

Ke-nd, he and I.

Ke-nd, they two distant.

Plural,—	<i>Es-ko</i> , (I and you). <i>Ne-ko</i> , you.	<i>Es-ko</i> , <i>u-ko</i> , <i>ti-ko</i> , <i>ko-ko</i> , we (I and they).
	<i>wa</i> .	
	<i>Ne-ko</i> , <i>ko</i> , our. <i>Ne-ko</i> , <i>ai</i> , your. <i>Es-ko</i> , <i>ein</i> , their.	

The genitive is in most cases the same as the nominative. The *u* in *us*, *thy*, is very faintly sounded. These genitives always precede the nouns on which they depend. Thus, *i aegh's*, my husband; *us si*, thy house.

The Demonstrative Pronouns are,—

<i>Si-a</i> , feminine <i>si-gg's</i> , this.	Plural, <i>si-ko</i> .
<i>Te-a</i> , feminine <i>te-gg's</i> , that.	Plural, <i>te-ko</i> .

There is no Relative Pronoun. The suffix *a*, he who is, feminine *gg's*, she who is, plural *ko*, is used instead. Thus,—

Thou art	<i>te-ner-a</i> .
Man	<i>come-he-who-is</i> , the man who is come.
Thou art	<i>si</i> <i>us</i> <i>te-ko-gg's</i> .

Woman that lives in dwelling-she-who-is, the woman who lives in that house.

The Interrogative Pronouns are,—

<i>So-pa</i> , feminine <i>so-gg's</i> , who?
<i>Ei-a</i> , feminine <i>ei-gg's</i> , which? adjective.
<i>Egt-pa</i> , <i>teht-pa</i> , <i>ne-pa</i> , what?

The Reflexive Pronoun is formed by suffixing *ti* or *ti-ti*, as *i-ti* *ner-us*, I name myself. *A-ti*, I myself. *A-ti-ti* *ai*, my own; thus, *i-ti*, my property; *i-ti-ti* *ai*, my own property.

Verbs.—There are five different verbs, with different radical meanings, which are used to express the verb substantive. The most common is *ai*, *be*. The others are *si*, *see* meaning 'exist'; *sih*, *not* meaning 'recline'; *ai*, *not* meaning 'possess'; *si*, *not* meaning 'stand.' Verbs do not change for gender, number, or person. Tenses are formed by suffixes. As in other cognate languages, there is little or no distinction between present and past time. The main distinction is between time which is future (indicated by the suffix *te*) and time which is non-future (no special suffix). Every verbal form which contains a direct statement usually ends with the syllable *-ai*, closely corresponding to what is called the conjugated *a* in Mongol languages. This syllable (which is sometimes dropped when no ambiguity will ensue) serves to define the verbal character of the word to which it is suffixed. It hence converts adjectives and nouns into verbs. Thus, *ai* *pa*, a man, *ai-pi-ai*, (I) am a man (of such and such a village); *ai-ai*, good; *ai-ai*, is good. It is most often dropped in the past and in the future. Two other suffixes which should be noted are *ai* and *ti*. They do not appear to affect the meaning of the verb in any way. They are, however, generally (unless they accompany the *te* of the positive future) used with a past tense, either singly or both together. Some verbal roots can take either of these suffixes, while some affect one and some the other. The root meaning of *ai* is 'to place,' and that of *ti* either 'to take' or 'to go.' Instead of *ai* we often meet the suffix *ai'*, which is used in exactly the same way, and is quite as common. Thus, *i* *pa-ai* or *i* *pa-ai'*, I speak; *i* *pa-ti-ai* or *i* *pa-ti-ai'*, I speak;

po *ni-de* *ni-tōme* or *ni-tōme*?, he will come to-morrow. Subject to these remarks, the tenses of the English verb may be said to be formed as follows:—

The suffix of the present, of the present definite, and of the imperfect is merely the categorical *ni*. Thus, *i po-ni*, I speak, I am speaking, or I was speaking. So also in the past.

A present definite is also formed by *shi*, as in *ni shi-ni-ni-ni-ni*, the tree is falling.

The suffix of the present habitual is *po-ni*, as *i shi-ni-ni-ni-ni po-ni*, I am in the habit of walking daily.

The suffix of the past tense, generally, are *ni*, *shi-ni*, *ni-ni*, *shi-ni-ni*, or *shi-ni-ni-ni*—

i *ni-ni-ni* *po* *ni-ni-ni*
I last-year him saw, I saw him last year.

i *ni-ni* *ni-ni* *ni-ni-ni* *po* *ni-ni-ni*
I then-to speaking before him saw, I had seen him when I spoke to you.

i *ni-ni-ni-ni-ni*
I thing-ate, I have eaten.

i *po-ni* *po-ni-ni-ni*
I him-to spoke, I spoke to him.

The suffix of the positive future is *ni-ni* or *ni*. Thus, *i ni-ni-ni-ni* or *i ni-ni*, I shall come.

The suffix of the negative future is *ni-ni* or *ni-ni-ni*, as *i ni-ni-ni-ni*, I shall not come.

The suffix of the future of doubt is *ni-ni* or *ni-ni*, added to the positive future, as *i ni-ni-ni-ni*, I may come.

The suffix of the imperative is *ni* as *po-ni* or *po-ni-ni*, speak; *ni-ni*, strike; *ni-ni-ni* or *ni-ni-ni-ni*, go away. In the third person of the imperative, the suffix *ni* or *ni* is added to the subject, as *po-ni ni-ni ni-ni*, let him come into the house.

Similarly, *ni-ni-ni* *ni-ni* *ni-ni-ni-ni*
ni-ni-ni-ni garden in enter-ate-(imperative suffix), don't let him
come into the garden.

ni-ni-ni-ni *po-ni-ni-ni*, let him speak.

i *ni-ni-ni*, let me go.

i *ni-ni* *ni-ni* *ni-ni-ni-ni*, make me as one of thy hired servants.

This is properly a connective or permissive particle. It can be attached to any noun or pronoun, and when this is done the verb acquires a permissive or causative sense. Compare causal verbs below.

The negative imperative is formed by inserting *ni*, as *po-ni-ni* or *po-ni-ni-ni*, do not speak; *ni-ni* or *ni-ni-ni*, sleep; *ni-ni-ni* or *ni-ni-ni-ni*, do not sleep. When the suffixes *ni* and *ni* are used with the positive imperative, and when they are not used with the negative imperative, the suffix *ni* can be omitted: *ni-ni-ni*, do not let him come, or *ni-ni-ni*, move on; *po-ni* *po-ni*, tell him; *po-ni* *ni-ni*, do not let him come.

The suffix of the conditional is *ni*, as *po-ni-ni*, if he should come.

The suffix of the infinitive of purpose is *ni* added to the positive future, as—

i *ni-ni* *po-ni-ni* *ni-ni*
I your-house to-see came, I came to see your house.

The suffix of the future infinitive is *se* added to the infinitive of purpose. The whole is then conjugated as an independent verb, as—

śi-tō-tō-gō-sē

I about-to-start-was, I was going to start.

The suffix of the adverbial present participle is *ti*, *to*, the prefix *śe* being also used as explained above. Thus,—

śi śi śe-pa-ti *ślo-sed* *śe* *śi* *śi-tō*

I words speaking-in was that me struck, while I was speaking that man struck me.

The suffix of the past (or conjunctive) participle is *śi*, with or without the prefix *śe*, as—

śe śi *pa-śi* *śi-tō*

He words having-spoken, went-away; having spoken, he went away. *Śi-śe-śi-tō-śi*, having divided.

The idea of pasturity is indicated by the suffix *śe*, which, if it is not followed by *śi*, is pronounced *śa*; thus, *pa śe* ends *pa-śe*, he was seen yesterday. Sometimes *śe* is used, as *śi śe-śe*, I was beaten, also *śe*, as *śi śe-śe*, I was beaten. This *śe* is merely an intensive infix. See below.

The suffix *śe* is also used with intransitive verbs, as in *śe-swa śe* *śe-śe-tō*, this man has come. *Śe* often merely emphasises a verb, as in *pa śe-śe-śe*, he has not come.

As in other connected languages, English uses a large number of infixes which can be added to a verbal root in order to modify its meaning. The following are a few of these infixes which occur in the parables of the Prodigal Son. There are many others.

Inf.	Meaning.	Example.
<i>śe</i>	entirely	<i>śe-śi-śe-śe-tō-śi</i> , things to eat all not being able.
<i>śe</i>	again	<i>śe-śi-śe-śe</i> , found again &c.
<i>śe</i>	always	<i>śe-śe-śe</i> , living always &c.
<i>śe</i>	desire	<i>śe-śe-śe-śe</i> , to-śi desire was.
<i>śe</i>	much	<i>śe-śe-śe</i> , arisen greatly having.
<i>śe</i>	all	<i>śe-śe-śe-śe</i> , together-hunted all having.
<i>śe</i>	all, entirely	<i>śe-śe-śe</i> , lost entirely.
<i>śe</i>	very	<i>śe-śe-śe</i> , glad very being.
<i>śe</i>	entirely	<i>śe-śe-śe-śe</i> , things wanting entirely were.
<i>śe</i>	entirely	<i>śe-śe-śe-śe</i> , bestowed entirely having.
<i>śe</i>	gives an intensive force.	<i>śe-śe-śe-śe</i> , give out and out.
<i>śe</i>	gives emphasis	<i>śe-śe-śe-śe</i> , your goods unawaresly-are.

The last mentioned, *śe*, is always used in the formula for oaths: *śe śe śe śe śe*, I your things steal not-most-awaresly, I awaresly did not steal your property.

Reciprocity is expressed by prefixing the syllable *śe* to the verbal root. Thus: *śe-śe*, desire, love; *śe-śe-śe-śe*, we two will love each other; *śe*, beat; *śe-śe*, mutual beating, to fight; *śe-śe*, see; *śe-śe*, to see each other, to meet; *śe-śe-śe-śe*, we two met on the road; *śe*, share; *śe-śe*, to divide.

Potentiality is indicated by the suffix *śe*, as in *śe-śe-śe*, I can go. The negative of this is indicated by the suffix *śe-śe*, as *śe-śe-śe-śe*, I cannot go. Here *śe-śe* means

'physical power,' and *hi* is the negative verb substantive. Potentiality is also expressed by the words *ei*, good, and *ahd*, bad, used with the verbal root with *hi*. Thus, *i ahd Khomani ee-hi-ei aa ahd-pi*, I to-day Khomani to-go well or bad is? can I go to Khomani to-day? The same construction occurs in *hi* with the words *rang*, good, and *maiang*, bad.

The idea of a frequentative verb is indicated by the suffix *thoo*, as *i hi-thoo-ei*, I go frequently. The same suffix signifies continued action, as in *i ahd-thoo-ei*, I go on working.

A verb becomes nasal by suffixing *to* or *ho* to the object (compare the 3rd Singular Imperative). Thus *pe ahe-vo hoo-ei*, he tends or tended pigs, but *i pe-to ahe-vo hoo-ei*, I caused him to tend pigs.

The negative particle is *ee*. The tense suffix *ee* may be omitted when it is used. It is suffixed to the verb, before *ei*, *hi*, or *to*, when they are employed. Thus, *i pe-ee*, I did not speak; *i pe ahe-ee-ei*, I did not see him; *pe hooi-ee-ei-mee*, it was not broken. When both *hi* and *ee* are used, *ee* comes between them, as *i ahi-ee-ee-ei*, I did not know. When both *to* and *ee* are employed, *ee* precedes both, as *pe eor-ee-to-ei*, he did not come. Regarding the negative imperative, see above.

Anglicised possessors a negative verb substantive, *hi* or *hi-ee*, is not. Thus, *eehi fied ehe ehe-pe-ei hi-ei-ahd-ahd*, money not-being you anything buy-will-not-perhaps, if you have no money, you will probably not be able to buy anything.

The interrogative particles are *pi*, *vo* and *ahd*. They are always placed at the end of a sentence. *Gi* and *vo* are used with interrogative pronouns, *ahd* without. Thus,—

No *hiid ee-hi-pi* (or *ee-hi-ee*)?

You whether will-go? where are you going?

No *ee-to-ahd*?

You will-come? are you coming?

When *pi* and *vo* are used without an interrogative pronoun, they must be preceded by the words *ee-ee*, or not, thus,—

No *hi-ee ee-to-ee-ahd-pi*?

You field-to will-go-or-not? are you going to the field?

Any word can be treated as a verbal root, and conjugated throughout. Thus, from *hi-ei*, good, we have *ei-ee*, it is good. From *hi-ei*, which? *i hi-to-pe*, what shall I do?

The word *pe* prefixed to an adjective converts it into an adverb. Thus, *ei*, good; *pe-ei*, well. Adverbs cannot be treated as verbs. Thus, *pehi-hi*, is meaningless, and does not mean 'do (it) well.' In such cases another verbal root must be prefixed, as in *ahd ahi-pe-ei-hi-ahd*, this make(doi) well, do it well.

Order of Words.—The usual order is subject (with its adjuncts), direct object, indirect object, verb. Adverbs usually follow the words they qualify. When they qualify verbs, they usually, but not always, follow the root. Thus *pe-ei* is 'well' and *ahd-pe-ei-hi-ahd* means 'do it well.' The adverb *hi*, again, precedes the roots of intransitive verbs, and follows those of transitive ones. Thus, *hi-ee-ahd*, come again; *ahd-hi-ahd*, do it again.

[No. 1.]

TIBETO-BURMAN FAMILY.

NAGĀ GROUP.

WESTERN SUB-GROUP.

ANGAMI OR TENGIMĀ.

TENGIMĀ DIALECT.

(DISTINCT NAGĀ TONGA.)

SPECIMEN I.

(Capt. A. R. Woods, I.R.C.
 Revised by A. W. Davis, Esq., F.C.S.,
 and Lieut. W. M. Kennedy, I.R.C., 1898.)

Ki po po nink kurañ hi-hi. Sirk nink-a po pa-ki
How a-certain his son two were. And younger-like his father-to
 pu-hi, 'i-pu un-vé kurañ-wi-di i-nk pè á
said, 'my-father four-people mutually-divided-thoroughly-having my-where bringing me
tri-wi-thi.' Sirk po po-vé pè-hi kurañ-pè po ni-ni tri-hi-wi.
give-out-and-out.' And he his-people all division-by his son-two gave.

Sark hacha-kodi po ná nink-a po vé pèñ kurañ-wi-di
Afterwards a-while his son younger-like his people all gathered-together-having
 kurañ kopechi na vo-hi-di, shura neta-di po vé
country far into gone-having, there living-violently his substance
 peji-pu-hi, Sirk po vo peji-pu-di ni-ni-ni takri
lost-entirely-did. And he goods lost-entirely-having, that-country-in famous
 chi-pi-thi niñ ji-thi-to-chi-wé. Sirk po vo-di
arising-greatly-having things wanting-entirely-depen-to-be. And he gone-having
 ni-ni-ni na ná po ki-thi-wé. Sirk shurañ-in
that-country-in man : a joined-himself-to (as a servant). And man-like
 hi-na po kurañ-wi-di po-hi shura kurañ-wé. Sirk po shi-vo
filled-to his son-having him (made) pipe feed. And he pipe
 chi-toku niñ ni pè po vé pèñ-wi-thi-shi. Sirk ni-pa-ni niñ-po-ni
enter jungle fruits by his belly to-fill-wished. And man-one-son thing-out-son
 pè po hi-ni-wé. Sirk na po shi-hi-di, po
bringing to-him gave-not. And afterwards he in-himself-came-having, he
 pu-hi, 'hi, i-pu ki-thi-na kurañ niñ-hi-hi-hi-hi-di
said, 'ah, my-father's servants how-many food-to-eat-entirely-not-being-able
 niñ-hi-pi-hi, sirk á kurañ-wi-di niñ-hi-hi-wé. Á ni-di
showing-great-here, and I of-tonger to-let-like-are. I arise-having
 i-pu ki vo-di i-pu ki pu-to-wé, "i-pu, á kurañ-pu
my-father to gone-having my-father to my-will, 'my-father, I did

mbodoh en mbodoh ri mhi kash chit-wi, ma a tu nbeh
before you before the deeds had done-here, and I your son
 porh no mhi mbodoh mangt-hi, mhi i-bu un ki-thi
called-if you men before ashamed-are, therefore me-let your hired-servant
 kunda chit-chi." Sirk po w-di po pa ki vor-wi. Sirk po
as he." And he arisen-coming his father to come. And (had) his
 pa kopsht-un po ngu-li-di, po ngu-mash-di, th-va,
father a-great-way-off him men-bringing, on-him companion-bringing, running-went.
 po chape-li-di, po maboti-shi. Sirk po na po ki pa-shi, 'A-pa
him embraced-coming, him named. And he son him to said, 'my father
 a Kopshtu mbodoh en mbodoh ri mhi kash chit-wi-ra, a un
I God before you before also deeds will done-having, I your
 nbeh porh no mhi mbodoh mangt-hi.' Duri po pa po
son called-if you men before ashamed-are.' But his father his
 tokyo-mi hi de khit-chi-wi, 'Ira pati-ko duna he-vi-thi weer po-bu
arrivals to order pass, 'clothes all among the-best bringing him-let
 bi-to-chi; sirk ji-kha po weer po ji-kha un shi-shi, sirk pshiku
put-on; and ring a bringing his finger on put, and show
 weer po-bu pti-to-chi; sirk u-to-bu kushipiro-thi u-ko
bringing him-let wear; and me-let together-floated-all-coming we
 ni-to-wi; mhi a na hie-hi shi-ra, shi-in-vor-wi;
be-marry; for my son this dead-having-been, alive-again-comes;
 ji-thi-ra, ngu-li-thi-wi." Sirk hi-ko mi-in-wi.
be-not-having-been, found-again-in.' And they marry-were.

Sirk po na pishu-u lo na-hi-wi. Sirk po lo nana ki porh
Then his son after-the fields in was. And he fields from house near
 he-vor-hi mhi kash chit-kash, ma mado-vajhi kash, si-to-thi. Sirk
the-coming-ri-thi men man's making, and dancing (making), heard. And
 po tokyo-mi po kash-di kote, 'khi kajiyo chi-gi' sirk po
he servant a called-having asked, 'there what going-on-is?' and he
 po-hi po-wi, 'un mado vor-wi, sirk un pa po shachis
him-to said, 'your brother has-come, and your father him safe-and-sound
 ngu-hill-ma mhi-shi khit-bi-wi.' Ma po ni-mo-di hi na
receiving-an-accuse-of men-with finding-in.' And he pleased-not-being house into
 lo-khi-bi-thi. Sirk po pa khit pir po sh-wi. Sirk po
go-not-would. Therefore his father not coming him entrusted. And he
 po pa ki pa-wi, 'a hi kichu un shi ki-thi. A kash
his father to said, 'I guess how-many you with have-served. I one-day
 ri un di kushu-mo-wi, duri na kash-po-ri shi-wi-shi
even your commandment transgress-not-will, but you day-not-even hit

po-ri i-hu i-ci-mé sé sé-to-héshé khéshé-mé-té. Tere
 me-ene is-order-ful-F my-friends with merry-be give-out-did. But
 un ná un vé péshé-ko the-there-mé sé sé-té-té-té, pe
 your son your goods all have with discover-entirely-having, he
 ve téshéshé sé mé késhé-di té-ko sé shé-hé-sé. Pe po ná ki
 coming at-noon-as you men called-having them with fasting-are. He his son to
 pu-té, 'i ná sé i-té to-mé-yá; i vé péshé-ko un vé sé-té.
 said, 'my son give me-with being-very-are; my goods all your goods are.
 Un mé-té' sé-té-té shé-té-té-té; pé-té-té-té ngu-té-té-té,
 Your brother dead-having-been alive-again-came; he-not-having-been found-again-is,
 sé i-ko mé-té-té késhé-késhé té vé-té.
 therefore we glad-very-being merry making-also good-is.'

[No. 2.]

TIBETO-BURMAN FAMILY.

NĀGĀ GROUP.

WESTERN SUB-GROUP.

ANGLMI OR TENGENMI.

TENGENMI DIALECT.

(DISTRICT NAGA HILLS.)

SPECIMEN II.

(A. W. Danks, Esq., I.C.S.)

Jaa po ki-mā si-ti, po nāh kōnā the-mā-mā po the-pi-mā po. Mā
 Jaa his wife dead, his children two (were) girl a boy a. Mā
 po a-mā-bu dākhu-mā dā u ahi-mā-ta. Vor po
 a the-mā-mā the-well-from water to-draw made-not. (So they) coming their
 pa ki pa, 'Hēnā-bu mī-mā dākhu-mā dā u ahi-mā-ta-ti,
 father is said, 'To-the-well our-village the-well-from water to-draw made-not,
 kōnā ki-ta-gā?' Ask Jaa, 'O, what-matter. Mā mēnā-bu dākhu-mā
 we what-shall-do?' And Jaa, 'O, it-is-nothing. Pōpi pa-tu well-from
 dā u-mā-tā-ti, a dākhu kō-mā po kōt-si-ta-mā,' i-ti, dākhu kō-mā po
 water drawing-prevent-ff, I will now a make-shall,' saying, well now a
 kōt-si-tā. Sēnā po nāh dā u hōmā, dōm dā kōt-mā-tā.
 made. Afterwards his children water to-draw went, but the-water dirty-was.
 Po nāh li kō-ror-ki po pa-mā, 'hōi-ti mēnā dā kō-kō pū
 the children back the-coming-at-time he said, 'why you water dirty bringing
 vōi-gā?' 'Hā, i-pa, si-mā-ta, Hēnā mēnā-tā mē po vā
 have-come?' 'O, our-father, (we)-don't-understand. U-tu before now-we going
 po-kō-mā-tā-ti.' 'Tūja hā-ti; mē po vā-mā. Mā-tūja-tā a mēnā vā-ta-vā'
 dirty-made (ff). 'Een tell-don't; now a want-not, You-tie-ff I you-two shall-tell.'
 'Hēnā tūja tāk, nō kōnā-tā tū, dā u-ti, vā
 'To-tu lying (you)-understand-ff, you one-morning going, water drawing, coming
 kōnā rī-tā-ti,' i-ti, po pa-ki pa-tā. Po pa kōnā-tā tū
 m-tu vā-tā, saying, their father-is said. Their father one-morning going
 dā-u-tā. Dā kō-tā-tā-tā-tā, 'Hā, a mēnā-tā kōt-mā. Sō mē
 water-go. The-water dirty-being, 'O, my children trust-again. What now
 dā pōnā-tā-ti,' i-ti, po 'tā po nā ahi-pū-ti, tū dākhu kō-tā-tā,
 the-water dirtied-has,' saying, his shield his spear taking, going the-well washed.
 Sō kōt-mā-tā tū dā u-tā. Kōnā kōnā po dā ki
 And goddess descending the-water draw. Sōnā large a the-water near

ropes (i.e., head bands used for carrying loads) on the steers and bathed. Jen, envious of this, stole away a head-rope, and after stealing it, set upon it. Then the rest exclaiming,

'If water (quick) we do not bring,

Our parents we will eat.'

went away. And she who had lost her head-rope cried out, 'O comrades, wait for me, I can't find my head-rope.' But her comrades had gone without waiting for her. When her companions had all gone, Jen came forth and seized her, saying, 'what is your name? Unless you tell me your name, I won't give you back your head-rope.' She (replied), 'I will tell you, my name is Yidraja.' Then Jen said, 'Be my wife, and I will give you back your head-rope.' (She replied) 'O then, I will be your wife.' Jen (then said), 'come along let us go home.'

DZUNĀ, NĀLI OR MIMĀ, KEHENĀ.

These three dialects are all spoken in the Naga Hills District, to the north of Kōhima. Dzunā is the most northern. Then comes Mīmā, spoken only in the village of that name, while Kehenā is the most southern of the three. The numbers of their speakers are given on p. 305.

I am indebted to the kindness of Captain A. E. Woods, L.R.C., and Lieutenant W. M. Kennedy, L.R.C., for lists of words in these Naga dialects. It was only after many attempts that these lists were obtained, and they both state that they found it extremely difficult to obtain accurate renderings of some of the forms. They, hence, cannot guarantee absolute correctness. No one is in a better position than the writer of these lines to appreciate the care and labour which have been expended in supplying materials for the Survey from this polyglot district. Of most of the languages illustrated little except the names has hitherto been known, and this opportunity is gladly taken of acknowledging the debt which linguistic science owes to these gentlemen.

It will be seen that these dialects bear a very close relationship to Tangkhā. Kehenā alone shows any striking points of divergence. The following are the principal points of difference in the grammar of each dialect:—

In Dzunā, the principal differences are in vocabulary, not in grammar. The participles, as is seen from Nos. 109-114 of the list of words, are formed differently, and the interrogative particle is *hō* or *gō* instead of *gō*.

In Nālī, the suffix of the dative is *hō* and of the ablative is *hōhō*, instead of *hō* and *hōm*, respectively. There is a contracted dual in *paḥ* and instead of *paḥ hōm*, two fathers. The particle of interrogation seems to be *gō*.

In Kehenā the relative particle is usually written *e* instead of *u*. The suffix *u* sometimes becomes *ui*, as in *hōui* *hōui* *gō* for reference *hōui* *gō*, a bad girl. The suffix of the ablative is *hōm*, instead of *hōm*. The comparative is construed with the ablative and not with the dative, see No. 133. The possessum of the first person is *i* or *u*, with a plural *hō-i* instead of *hō-hō*. Regarding this pronoun Lieutenant Kennedy states that *i* and *u* cannot be used interchangeably, but that he has not been able to find out when one should be used and when the other. *hō-i* is 'this,' and *hō-u* is 'that.' In verbs, the suffix of the past is *hō*, and of the imperative *hō* or *hō-hō*. The interrogative particle is *gōh*. Generally speaking the pronunciation of this dialect is broader than that of Tangkhā, and the vowel *i* is much more common than in the standard form of speech.

Regarding these three dialects Mr. A. W. Davis, L.Q.S., writes to me as follows :—

¹The differences from the standard dialect, which, as far as McClellan's Grammar is concerned, is a blend of the language as spoken in the villages of Montana, Idaho, and Wyoming, are not very great, and hardly amount to more than the usual variations from village to village, which occur in all these languages that we know. There are great differences, both in vocabulary and pronunciation, for instance, between Wyoming and Idaho amongst the English, between, say, Fossil and Helena amongst the Shoshone, and between Cheyenne in the north and Delta in the south in the north of the the country.¹

SINI OR SEMA.

Very little has been known about this tribe or its language till of late years. The first person to describe them was Deament, in his article quoted below, which was published in 1880. It is true that the Rev. N. Brown in the year 1881 published a vocabulary of 'Maling or Sina,' but an examination of the words entered therein shows that they have only a distant resemblance to the Sema described in the following pages, and belong to some other dialect closely connected with Tshilung. The only full account of this tribe is that written by Mr. Davis in the Census Report of Assam for 1891. From this I take the liberty of quoting the following extracts :—

Of this large tribe, who call themselves Sin, but are known to us by their English name of Sema, there are only nine villages within the [Naga Hills] district boundary. Outside the district there are about 70 villages belonging to the tribe. The Sema occupy the whole of the Fero valley, and the whole of the country on the right bank of the Doyang, from the junction of the Naga and Saka rivers to the point where the Toubi river flows into the Doyang.

The Sema differ in language, customs, and appearance from the tribes near them. Their language is more like English than it is like any of the other languages spoken in this district.

The Sema are the most barbarous and savage tribe with which we have yet come in contact in these hills. But four years ago the custom of head-hunting was in full swing amongst all the villages to the east of the Doyang river, and thousands of money was unknown to almost every village of the tribe. That this should have been so is not surprising, regard being had to the fact that the Sema have never had any chance of intercourse with the plains, and were beyond the limits into which the most enterprising traders would venture, owing to their treacherous and bloodthirsty habits. In treachery and lying they were and are quite unsurpassed, even amongst Naga; to entreat a man well, who came to your house as a guest, and then when he was off his guard, to kill him was not considered by a Sema to be other than a meritorious action. A Sema with a word less than the oath of any other Naga tribe; not excepting the Aka, who, as have, run a good second to the Sema. Judged by the Naga standard, the Sema are good fighting men, and were much respected by their neighbours. Towards the north they kept the Aka in a continual state of dread, and were gradually driving them from the possession of a great deal of valuable land. Our occupation of the Aka country has, however, stopped this movement, and the only outlet for this rapidly increasing tribe is towards the east.

Sema has only been reported as spoken in the Naga Hills District and in the independent country to its east. The number of speakers is estimated at 25,000. Of these, 5,000 inhabit the revenue-paying area of the Naga Hills District, and as many outside it, but within political control. Outside that control there are possibly another 15,000 or so. Two dialects are reported, viz., Sini and Shimani, but the relative proportions existing between the speakers of each have not been recorded. The specimens and the list of words show that, as stated by Mr. Davis, the Sini dialect is not widely different from English. No specimens have been obtained of Shimani. I am indebted to Mr. A. W. Davis, L.R.S., Inspector General of Police, Assam, for the following three specimens of Sema :—

The following is a list of authorities on Sema :—

Deament, G. H.,—*Notes on the Customs and Population of the Fero district between the British Empire and Manipal River. Journal of the Royal Asiatic Society*, Vol. 33, 1883, pp. 223 and 2. On p. 247 Mr. Deament classes Sema with Ukhoi and Khaspasia, i.e., as belonging to the Central Sema family, while he classes English as belonging to the Western family. The two languages are, however, really somewhat closely connected. There is a short Sema vocabulary on p. 237.

A. W. Davis, L.R.S.,—*Report on the Census of Assam for 1891* by H. A. Gait. On pp. 143 and 4, there is a note by A. W. D. on the various Naga languages, containing comparative vocabularies of several, including Sema. On pp. 144 and 5, there is an account of the tribe from the pen of the same gentleman.

* *Journal of the Asiatic Society*, Vol. 3, 1863, pp. 128 and 2. This Sin is a village near Tshilung and lies nothing to do with the Sema or Sini tribe.

The following imperfect sketch of Soud grammar is based on the forms found in the specimens and list of words and on information kindly supplied by Mr. A. W. Davis, U.S.A. :—

Prefixes and Suffixes.—These are much the same as in English. The prefix *hi* or *he* is used with adjectives and participles. Thus, *hi-ei*, good; *hi-ai*, bad; *hi-ye-na*, dividing; *hi-dai-ah*, having collected.

The prefix *hi* or *hi* is used like the English *he*, as in *hi-ei*, *hi-ai*, or *hi-ai*, a man.

As in English, parts of the body and nouns of relationship require a possessorial prefix. Thus *pi-gô*, his belly; *i-pa*, my father. There is, however, this difference, that when it is not stated to whom the member or relation belongs, the prefix is *i*, which probably originally meant 'his,' but does not now appear to be used in that sense. This prefix *i* is of very common occurrence, and is used with nouns and adjectives of all kinds. Thus, *i-hi*, a house; *i-ea*, water; *i-ah*, a dog. In these last cases, the original meaning of the *i* is doubtful.

The Article.—The indefinite article is the numeral *hi-hi*, one. Thus, *hi-hi*, a man. The definite article is formed, as in English, by suffixing the relative particle, *a*, he who is. Thus *i-hi-a*, the younger.

Gender.—The generic particles which I have noticed are *ah* for the masculine, and *he* for the feminine. Thus, *a-mah-ei-ah*, a bull; *a-mah-ei-he*, a cow. The English feminine termination *gô* is also used, as in *i-ai-gô*, a wife.

Number.—The definite plural is formed, as in English, by suffixing *he*, when necessary. Thus, *hi-ai-hi*, a man; *hi-ai-he*, (the) men. Sometimes *so-he* is used, as in *i-pa-so-he*, my fathers.

Case.—The Nominative, Accusative, and Genitive usually take no suffix. The nominative may optionally take the suffix *ah* before a transitive verb. The genitive precedes the word which governs it. It sometimes takes the suffix *ah*. Thus, *pi-ah-gô* and *hi-hi-hi-ah* precede, having gone to the house of one man of that village. Note the position of the *ah*. Compare the position of *he* mentioned under the head of adjectives, below.

The principal suffixes of case are *hi*, to, in; *ah*, to; *hi-ah*, from; *ye*, from; *ah*, with.

Examples are *hi-hi*, to the house, in the sentence just quoted; *hi-hi*, in the fields; *hi-ah* *ah* *ah* *pi-ah*, he spoke an order to the servants; *hi-ah-ah*, from the fields; *pi-ye hi-ah-ah*, he asked from him; *ah-ah* *ah*, with harle.

Adjectives follow the noun they qualify as in English. Thus, *hi-ai i-hi-hi*, a good man. The plural suffix seems to be added to the noun and not to the adjective. Thus, *hi-ai he i-hi*, good men, not *hi-ai i-hi-he*. The adjective prefix is *he* or *hi*, corresponding to the English *he*. Thus,—

Engl.	English.	
<i>hi-ei</i>	<i>he-ei</i>	good.
<i>hi-ai</i>	<i>he-ah</i>	bad.
<i>hi-he</i>	<i>he-hi</i>	hot.
<i>hi-he</i>	<i>he-hi</i>	true.
<i>hi-he</i>	<i>he-hi</i>	black.

The following is a good example of comparison,—*d-phi* benated *d-gueſſa* *d-hiſi-a*, clothes all among that-which-is-good, i.e., the best garment.

PRONOUNS.—*First person.*—This is *agi*, plural *agi-ſa*, *agiſa-ſa*, or *uſaſa-ſa*. The sign *ſa* of the plural can be omitted when no ambiguity will occur. This pronoun takes the form *i* or *ai* in composition. Thus, *i-ſa*, my father; *i-ſaiſa*, my share; *i-gueſa*, my property; *i-ſaiſa*, give to me; *i-hiſi-ſa*, or *ai-hiſi-ſa*, to my house. We have, however, *agi-aiſiſa*, to me.

In the second specimen there are several instances of the dual. The following are typical instances,—*d-hiſaiſa* perhaps, we two, i.e., you and I, shall sleep; *ſa-ſa* *ſai-ſai* *uſaiſa* *uſaiſa-ſaiſa*, her father and her mother selling; took we two, i.e., her and me away; *ai-hiſaiſa* *ai-ſa*, we two (*ſa* and I) remained (in Kukia's village).

Second person.—This is *ai*, plural *ai-ſa* or *uſaſa-ſa*. In composition, this pronoun takes the form *u* or *u'*. Thus, *u-ſa* or *u' ſa*, your father.

The possessive of the third person is *ſa*, plural *ſa-ſa*. In composition it retains its form, as in *ſa-ſa*, his father.

Examples of other pronouns are *i-ſa* *ſi*, this my son; *ſiſa* *ſaſaiſa*, this nephew; *ſaſi* *ai*, the price of that; *ſiſi*, who? *ſiſiſaiſa*, what? *ſiſa-ſa*, whose son? *ſiſa* *aiſi-aiſa*, what is being done; *ai* *ſiſiſa* *ſaiſa* *d-hiſaiſa* *chi-ſaiſaſa*, you, what carrying, we two shall eat? how will you carry away enough to provide us with food? *agi* *ſiſaſa* *Touſaiſa* *ſaiſaſa*, I what-doing Touſaiſa take-can? how can I get hold of Touſaiſa?

VERB.—The verb substantive is usually *d-agi* or *d-ai*, which is used both for present and past time, and which corresponds to the English *is*. Thus, *d-ſi* *ſiſiſaſa* *ſaiſa* *i-ſa* *d-agi*, my father *ſiſaſa*, *ſiſa*, is, in the small house; *ſa-ſa* *ſiſiſa* *d-ai*, his-sons two were, he had two sons. The second singular is contracted to *u-agi*, thou art. Other verbs of this nature appear in *i-ſa*, *ai* *d-hiſaſaſa* *d-ai* *d-aiſa*; *i-ſaſa* *ſaiſaſa* *uſaſaſa* *aiſaſa*, my son, thou always with me art; all my property your property is. The root-*a* (which is also written *ſa*) means 'to be' or 'to remain,' and corresponds to the English *be*. On the other hand, *(d-)aiſa* is the exact equivalent of the English *is*, to exist. Thus—

Anglani, *u* *aiſaſa* *ſaſa* *ſiſa* *ſa-ſa*

ſaiſa, *ai* *ſiſi* *ſaſa* *ſaſa* *aiſa*

English, you money carrying-are?

have you any money about you? *ſa* = become; *ai-aiſa*, *ſiſa*, = is becoming.

As in English, the main distinction in verbs is between non-future (i.e., both present and past) and future time. The simplest form of the non-future tenses is the plain root of the verb, the commonest suffix is *ſa* (as *ſaſaſa*, as in *d-ſaſaſaſaſaſaſaſa*, promised to give me; *ai* *ſiſaſaſaſaſaſaſaſa*, I will die), which is simply a categorical suffix like the English *ed* and can be used with any tense. Instead of *ſa*, *ai* (*ſa* also corresponding to the Anglani *aiſa*) may be used. This *ai* sometimes drops the initial *a* after a vowel, and we have only *i*. When *ai* and *ſi* are combined we get *aiſa*, which gives a past significance. Thus *ſa-ſaſa*, he said. When *ai* is suffixed to the verb *ſaſa* or *ſaiſa*, go, it has the force of the Anglani *ſiſa*, 'away.' Thus *ſaſa-ai*, or *ſaiſa-ai*, go away. On the other hand, the verb to come is *ſaſaſa* or *ſaſaſa*. Corresponding to the Anglani *aiſa* and *ſiſa*, we have *ai* or *aiſa* and *ſa* respectively, and one or other of these is generally added to the root of the

verb to form the imperative. Subject in the foregoing remarks, the following appear to correspond to the English *Present tense* :—

- api guo-li*, I go. —
pi guo-ri, let you away.
pi ho-li, he strikes.
pi guo, he goes.

The following may be classed as *Present Definite* :—

- i-nip'i li-tai an-cho-li*, my wife is becoming old.
an-gu shu-hai, your father is feasting.
shu-shu guo-cho-ai, whom boy comes behind?
shu-shu hai shi-hai, we are making rejoicing.
shu-shu, you are feasting. These are all formed with various verbs substanti-

ves. As regards *Past time*, there is a great variety of suffixes. The following are the most important of those noted :—

- (a) Sometimes there is no suffix at all, as in,—

- pi guo*, he went.
pi gu pi-guo li-ju-pi pi-mai tai, his father having divided his property gave it to them.
pi-mai pi-shai pi, his son said to him.
pi pi-gu li-li guo-ai, he went away to his father's house.
api huan shi-shi han guo-pi, I have walked a long way to-day.
an-shu-shu guo-pi, your younger brother is come.
pi-gu shu pi-shi-li, his father spoke an order.
pi-gu pi-shi an-shi-li, her parents did not say, i.e., refused.
pi li-mu-an shi-shi-li guo-pi an-shi-li, he not being pleased did not say to come into the house, i.e., did not wish to enter.
pi-gu pi shi-li, his father entrusted him.

- (b) The suffix *li* is common, as in,—

- shu-shu an-li*, we became rich.
pi-shi shu-shu shi-li, love of *pi-shi* has arisen.
api shi-shi-shi pi-li, I said to the woman.
sh-shu-shi-shi-shi-shi shi-li, we two remained in *Shu-shu's* village.

- (c) Much the most common, however, is a compound of *ai* and *li*, which is written *ai-li*. Thus,—

- sh-shu-shi-shi-shi-shi guo-ai-li*, the younger son went to a distant village.
pi-guo gu-shi-ai-li, he totally lost his property.
api sh-shu-shi-shi-shi-shi, I committed sin.
pi-shu-shu-shu-ai-li, he asked from him.
sh-shu-shu-shi-shi-shi-shi, a red cloth was given to me.
pi sh-shu-shi-shi-shi-shi-shi-shi, she married into *pi-shi's* house.

- (d) Sometimes we find *shu-shu* used instead of *li*, as in,—

- api pi-shu-shu-shi-shi-shi-shi*, I have beaten his son with many stripes.

- (e) Sometimes periphrastic forms are used with the verb substantive, as in,—

- pi sh-shu-shi-shi-shi-shi*, he coming to himself said,
api sh-shu-shi-shi-shi-shi-shi-shi, I wished to take a wife; I made proposals.

As regards *Future* time, the most common suffix is *mo* or *mo*, as in,—

- api kiki* *mo* *to* *mo*, I shall take another girl.
ā *ka* *ā* *ā* *mo*, we two will go out.
api ā *mo* *to* *mo* *pi* *mo*, I shall tell to you a love-phrase.
api ā *to* *mo*, I shall give it to you.
pi ā *to* *mo*, she will take to me (*to* *mo*).
api pi *to* *mo* *ā* *mo*, I shall marry into his house.

Connected with this are,—

- api ā* *to* *mo* *ā* *mo*, I shall visit. Here *ā* is the verb substantive, and the phrase is, literally, I visiting will be, as in English *ā* *to* *mo* *to* *ā*.
api ā *to* *mo* *ā* *mo*, I am at the point of death. (*ā*, I die-desiring-to-be. Here the *mo* gives the force of the indicative.)
api kiki *api* *pi* *to* *mo* *ā* *mo*, I again shall dwell in my own village. (Here *ā*, as in the preceding, is the categorical suffix.)
Similarly, *api ā* *to* *mo* *ā* *mo*, I shall die.

Another form made in *api* or *api*, as in,—

- api ā* *to* *mo* *pi* *mo*, I will say to my father.
ā *ka* *ā* *ā* *mo* *ā* *mo*, you what carrying, we two shall out?
i.e., what will you carry away for us to live upon?
ā *ka* *ā* *mo* *pi* *mo*, we two shall sleep.
ā *ka* *ā* *mo* *pi* *mo* *ā* *mo*, we shall remain in Kuki's village.

The *Imperative* is sometimes in the bare root, as in *ā* *to* *mo*, give to me my share, and sometimes takes the suffix *ā* or *to*, as in *ā* *to* *mo*, strike; *ā* *to* *mo*, put on the saddle on the horse; *pi* *to* *mo*, bind him; *ā* *to* *mo*, put on. Regarding the negative *im-*perative, see below.

The *Conditional* suffix is *ā* or *ā*, as in,—

- api ā* *to* *mo* *pi* *mo*, I your-son saying if *ā* *mo*, *i.e.*, if I were called your son.
ā *ka* *ā* *ā* *to* *mo* *pi* *mo* *ā* *mo*, if you do not give your daughter in marriage to my house.
ā *ka* *ā* *ā* *to* *mo* *ā* *mo*, if, *i.e.*, when, your property has been sold and eaten and so used up.
ā *ka* *ā* *ā* *to* *mo*, if you take a good woman.
ā *ka* *ā* *ā* *to* *mo* *pi* *mo* *ā* *mo*, if you do not bring a load of love-phrase, and empty them on my head.
ā *ka* *ā* *ā* *to* *mo*, if you give me something small.
ā *ka* *ā* *ā* *to* *mo* *pi* *mo* *ā* *mo*, if you place the love-phrase in your house, and eat, *i.e.*, use, it.

The *Form* of a *Conjunctive Participle* is usually given by the suffix *ā*, which is sometimes spelt *ā* to which *ā* is occasionally prefixed. Thus,—

- ā* *ka* *ā* *ā* *to* *mo* *pi* *mo* *ā* *mo*, having lived steadily he entirely lost his property.
pi *to* *mo* *ā* *mo*, having lost entirely; *pi* *to* *mo* *ā* *mo*, a woman having been.
pi *to* *mo* *ā* *mo*, there not being anything in his house; *pi* *to* *mo* *ā* *mo*.
ā *ka* *ā* *ā* *to* *mo*, having gone to the house of a man of that village.

ä-shäi äpoo äw äw-ee, having taken the fruits eaten by pigs.
ee-ee ä-äw äh-ee-ee, having committed sin before you.
äh-äh-äi fäi-ee, having given a hundred roubles.
wept äw-äw ägä-ee, sorrowfully carrying-off two quans.

The following forms also occur:—

äi-ji-ee ä-äi, having divided give me.
äi-ji-pi äi, having divided he gave.
pi-giwe äi-täi-äh, having collected his property.
pi pädgi äi-täi-äi äh-ä, immediately on his coming you are giving a feast.
ä-äi-äh-äh pädgi-äw-äi, at the time of coming to the house.

The causal suffix corresponding to the Angait äw is *pi*, as in *pi-pi ä-poo äpiwe*, caused him to tend his pigs. Another causal form is made by prefixing *pi* to the verb, as in *äh*, to marry (of a woman), *pi-äh*, to cause to marry, to give a woman in marriage.

The Negative particle is, as in Angait, *ee*, which is used as follows:—

äwe-äi pi-äw-ee, gave not anything to him.
pi äw-ee-ee ä-äi-äi pädgi äw-äh, he, not being pleased, said not, i.e., desired not, to come into the house.
wept-ee, I shall not love.

Other examples will be found above, under the head of the past tense.

In the imperative *fäi* is suffixed, as in *pädgi-fäi*, do not come.

The negative verb substantive is *ähäw*, which is only used in the third person. It is interesting as Bork is the only language of the western group in which the word *äh*, or, *ee*, occurs, while it is of very common occurrence in *äw*. The *äi* in *ähäw* is 'not,' and we see it again in the Angait negative imperative suffix *äi*. Compare *pi äi-äi fäwe* äw-ee, there not being anything in his house.

[No. 3.]

TIBETO-BURMAN FAMILY.

NAGÄ GROUP.

WESTERN SUB-GROUP.

KIMI OR SEMI.

SPECIMEN I.

Semi Dialect.

(Dialect Naga Hills.)

(A. W. Davis, Esq., F.R.S., 1899.)

MI hiki pā na hini hai. Akhi-u pā-rōh pī 'an
 Man one his children two were. Younger-the him-to said, 'an
 gwa hi-jā-nā i-nā-i i tō.' Sāk pā pā pā gwa
 property dividing my-share to-me give. So his father his property
 ki-jā-pā pā-nā tō. Ipōhi agō nā-lao hiki-u pā gwa
 dividing to-the-two gave. For days remaining younger-the his property
 kiti-kāi ā-gā-nā shā-nā-gā gwa-rōh. Pā-rāghā is ānāh-nā pā
 collecting village far-off-to went. That-village is living-continually his
 gwa pā-kā-rōh. Pā gwa pā-kā-rōh pā-nā-gā is pāhi
 property lost-all-did. His property lost-all-having that-village is fleeing
 la-rōh pā hi-hā tūmā hi-nā pā-nā-gā-nā hiki hi-nā
 much-cries his house-to anything not-being that-of-village-man one house-to
 gwi-nā pā nā lāo pā kya hai; hāu pā pā hāhā pā-pā
 going him with remaining his servant was; and he him sending him-came
 i-gwa kya-hai. Sāk pā i-kāhi i-gwa na i-nā pā pā nā
 give sending-was. So he fruits give extra taking his belly to fill-
 shā-hai. Tūmā hiki na tūmā-hā pā tō-mā. Sāk pā
 man-servant. Man one man anything to-him gave-not. So he
 ti-rāhā-nā pā-hai, 'I pā nā shā-kāhāi nā
 coming-to-himself said, 'my father of servant-the to-not
 hāhā hai, nā tūmā shā kya hā na
 everything-being-usable (food)-remain. I anything eat is not being
 āngāhāh. Nāi gwa-nā i pā kī-kā gwa-nā i pā-rā pā-nā
 die-to-me-about. I arising my father house-to going my father-to military;
 "I-you, nāi tōhāmi-īpāhā hā na-nā āhā-nā shā-rōh,
 "my/father, I God before (and)-you-before sin have-committed.
 Nāi na-nā shā pāhā nā shāh na hāu; hā-gwa
 I your-mem saying (said) you men before (have)-alone; therefore

i-plo un ligwe shi-la." But gwotono pā pā pu hī-kā gwot-
 me-nant pour stream to-la." So rising he his father honors men.
 Pā gwāgi-shi pā pu lala pā ūtī-no pā kīnāgyā-tā-no pō-no
 He coming his father from-after him seeing him praying coming
 pā kwāgi-hāno pā māyā-āi. Shit pā un pā-rāi pī. 'I-pu
 him embracing him heard. So his son him-to said, 'my-father
 agi Tēghāni-ipāniā un un-un ihān shi-ven agi un-un
 I God before (and)-you-before sin committing I year-see
 Hi pī-ān nā thānī to hām.' Ina pā pā pā
 saying if-will you men before shame-(have). But his father his
 kyō-ai vān shi pā-āi, 'i-pki kametā kwānā shi-ri-n sāgo
 servants to order again, 'clothes all among best-best-like taking
 pā-plo vā; un shi-hān hāi sāgo pā-plo i-i-hān, āpān-shi-
 him-del put-on; and ring a taking him-see to-mear-it, shi
 sāgo pāpā kwān; shi māga pām-ān-pā kametā tādā
 taking him-see to-put-on; so we every-see together feasting
 shi-ri. Hī-gānā i-un hē ti-va, hān idā gwāgi;
 will-be-pleased. This-for my-see shi having-died, after best has-come;
 shi-shi-va, shi-shi-va.' Shit hāi shi-hāi.
 having-been-look, found-again-has-been.' So they rejoined.
 Tāhī pā-un shi-shi-n. Shī-āi shi. Shī-āi shi shi vā
 at-that-time him-see shi-see-the field-in men. Shit-in from here near
 gwāgi-shi shi shi shi shi shi shi. Shit shi-shi shi
 coming-at-time men singing dancing heard. So arrived are
 kōt-no pā ān hān-va, 'Hān hā shi-āi?' Shit pā pā-va
 calling him from asked, 'There what is-being-done?' And he him-to
 pī, 'un-thān gwāgi; un-gu pā shi-shi-shi
 said, 'your-young-son's brother has-come; your-father him good-best-like-taking
 shi-ān pā hān shi shi shi.' Shit pā hān-ān
 found-taking him taking men with feasting-in.' So he pleased-not-being
 shi-shi gwāgi-mā-shi pā pu hān pāgi pā
 have-to to-come-not-taking(it.' said') his father outside coming him
 shi. Shit pā pā vā pī, 'ni ānā shi shi un shi
 returned. So he his-father to said, 'I years so-many you with
 shi-ān kōnān un shi shi hān shi shi, shi
 remaining one-day-see your word spoken hearing-not did-not, but
 kōnān i-pā shi un shi-shi shi un shi shi
 one-day-see me-toward companion with rejoice-to good young-one me-see
 i-shi-ān; in un-un un-gu kametā pā shi shi shi shi
 to-me-see-not; but year-see year-property all taking beside with
 shi-pā-hān pā gwāgi-shi shi shi shi shi shi. Shit pā
 often-and-look-already-taking he on-coming men calling feasting-are.' Shit

pa	pá	wítá	pí,	í-áa,	ni	áááááááá	í-áá	á-ááá
father	him	is	said.	*my-son,	you	always	me-with	are-(doing):
í-gwa	áááááááá	áá-gwa-áááááá.		Ua	áááááá	áááááá		
my-thing	all	your-thing-are.		Your	younger brother	did-having		
hái	hái	gáááá ;	ááá-há-áá,	ááá	áááááá,	ááá-gáááááá	áááá	
also	back	has-come; but-having,	found-has-been	again,	therefore	me		
ááá		havi-ááá-ááá.						
being-pleasant		refusing-making-are.						

[No. 4.]

TIBETO-BURMAN FAMILY.

NAGA GROUP.

WESTERN SUB-GROUP.

NIMI OR SENI.

SPECIMEN II.

SENI DIARRE.

(DUPHRE NIGI HIMA.)

(LIEUT. W. H. KENNEDY, I.S.O., 1899.)

Ngi isip'a hnakliak, Alini hantili. Patsi-ini pipu
I a-wife to-take-wishd, a-girl to-marry. (I)-made-proposals her-father
 piak nikla pi-ahh molla. Ngi pipu
her-mother my-house-to (in)-marriage-to-give refused. I her-father
 piak vää pi, 'nā un-nup'äls kllä pi-ahh molaak,
her-mother to said, 'you your-daughter my-house-to (in)-marriage-to-give if-refuse,
 ngi klläni na hnak kllä kllä kllä kllä kllä kllä
I another girl taking rapam hundred two three giving
 klläni. Tnak nā klläni.' Alini ngi vää pi, 'Kapa
shall-take. Therefore your-mind don't-worry. The-girl me to said, 'Kapa
 nā kllä. Ngi nklä. nkläni. Ipa in
you are-a-first-man. I your-house-in marriage-wish-to-make. My-father my-mother
 ipa nklä. nkläni. Tnak i-knak nkläni
me your-house-in marriage-will-not-give. Therefore we-two another-village-(to)
 pönya.' Ngi klläni vää pi, 'nā kllä p'nak kllä klläni?'
shall-take. I the-woman to said, 'you what carrying we-two shall-not?'
 Alini ngi vää pi, 'Ipa in kllä kllä kllä kllä kllä
The-girl me to said, 'my-father my-mother house-in not-being I come I come
 kllä hantili, kllä nā klläni.' Ngi pā vää pi, 'nā gva
secretly carrying-off we-two telling not-tell. I her to said, 'your property
 so-chi klläni kllä klläni, klläni,
telling-telling and-up-when anything not-remaining, our-minds-troubled-will-be.'
 Alini ngi vää pi, 'nā klläni ngi-a pā kllä klläni?
The-girl me to said, 'what-give-up-being my-house by anything does-or-not-tell?
 nā klläni.' Ngi pā vää pi, 'Tnak kllä pō klläni-ghä-lä
heart of/and-let-not-be. I her to said, 'Then we-two staying Kallä's-village-in
 klläni. Nklä klläni-ghä-lä nā. Klläni nā. Ngi klläni
shall-remain. It's-two Kallä's-village-in remained. Rich income. I rich

wa togega, kispfink pāpa pāk sūxas kachelavē. Ngi
 being on-account-of, my-wife-of her-father her-mother as calling-back-again. I
 kōpōrē ngi-gāi-in aaravachak, Ebbēk kīnānīkōk kīyōkōmī mōk,
 again my village-to coming-shall-remain, Again rich-bring a-great man become.
 Mōk-kī-lū kpi kaku kōvōk. Ipa aōk imōthra
 The-Government-house-from cloth red me-to-me-given. My-father the-cloth gave
 kiki itōkōtōmōg. Ngi-gāi-in aōk kōkōk, Ngi pōk
 me me-to-give-promised. My-village-in abide in. I taking (the-gave)
 aōk mōk nīpōk. Iupfō, lōk kōpōk kōkōk shivōk. Ipa
 abide to-go-to wish. My-wife taking years eight have-clapsed. My-children
 kōrōmī bōk, kōrōmī¹ kōkōk, aōk. Iupfō kōrōmī sōkōk, ngi iupfō
 now four, daughters three, are. My-wife old is-becoming, I my-wife
 vāk pōk, 'aō kōrōmī sōkōkōk ngi ngi-aōk gōkōk kōmī
 to and, 'you old becoming I our-land custom-according-to a-girl
 kōkōk kōvōk. Na unōpōmōi? Iupfō vōkōk pō, 'nōkō.
 now take shall. For your-mind pleased-or-not? My-wife me-to and, 'you-take (her).
 Kōmōk kōrōmī kōkōk, ngi kōrōmī aō kōkōk.
 Woman good take-if, I my-mind-good very-will-be.

FREE TRANSLATION OF THE FOREGOING.

Wishing to take a wife, I made proposals for a certain girl. Her father and mother refused to give her to me in marriage. I said to them, "If you won't let me marry your daughter, I shall take another girl, and give two or three hundred ruppes for her, so don't you worry yourselves." The girl said to me, "Kupa, you're a fine fellow, and I want to marry you, but my father and mother won't let me, so we must run off to another village." I replied, "What will you take with you for our support?" The girl said, "When my father and mother are out of the house, I shall secretly carry off their money, and we shall live on that." I replied, "When we have used up all your property, and nothing is left, we shall be in trouble." The girl said, "When we have consumed it all, can't I work with my hands? Keep a good heart." I said to her, "Then we two shall elope, and remain in Kukie's village." (So) we lived at Kukie's village. I became rich. As I had become wealthy, my wife's father and mother summoned us back, so I shall again return to my village, and live there. Again being rich, I became a great man. I was given a red cloth by Government. The Shikō has promised to give me a gun. There is a cloth to be had at my village and I want the gun for that. Since I married my wife eight years have elapsed. I have four sons and three daughters. My wife is getting old. I said to her, "You are getting old, and according to our custom I shall marry a new wife. Will you be pleased or not?" My wife said to me, "Take her. If you marry a good woman I shall be delighted."

¹ The word *kōrōmī* is used often for 'male' and 'female,' the only difference being in the pronunciation. The *kō* is distinct, 'female,' pronounced in a higher key than the *kō* in *kōrōmī*, 'male.'

[No. 5.]

TIBETO-BURMAN FAMILY.

NĀGĀ GROUP.

WESTERN SUB-GROUP.

SINI OR SENI.

SPECIMEN III.

SINI DIALECT.

(Dialect NĀGĀ HILLS.)

(Liam, W. H. Kennedy, L.B.C., 1899.)

	Viñhā	Tawvāh	phāchā	kāhghā.			
	Flāhā (and)	Tawvāh	thā-hā	story-concerning.			
	Viñhā (ag.)	Tawvāh-n	ngi	uān	hān.	Ngī	
		Tawvāh-o	I	you-seeing	my-mind-pleasant-to.	I	
	mlāchā.						
	you-will-take.						
	Tawvāh (ag.)	Viñhā,	mā	ngā	āhvāh	pā	hāhāng
		Flāhā,	you-if	love-philtra	lead-one	bringing	my-head-on
	hāhā	ngi	māyān.				
	empty-if-not	I	love-you-thall-not.				
Tawvāh is old woman	Tawvāhā,	ngi	Tawvāh	hāyā	pā	ngā	pā
	Old-woman,	I	Tawvāh	to-take-want-(her)	tāh,	love-philtra	taking
	pāhān	hāhā	ah-mā-hā.	Tawvāhā,	ngi	hāhā	
	her-if-please-not	my-head-to	marry-not-will.	Old-woman,	I	what-doing	
	Tawvāh	hāyāh?					
	Tawvāh	take-com I					
Old woman is Viñhā.	Nā	hāhā	hāhā,	ngi	hāhā	phāhā	
	You some little	magice-s,	I	old-com-philtra	youde	thall-tell.	
Tawvāh is old woman	Ngī	mlāchā.					
	I	you-will-give.					
Old woman is Viñhā.	Khāpāh	hā	ngā	uāh	pāhā	hāhā	chāh
	Amāhā	in	love-philtra	placing	her-amor	stiffing,	making-if
	chāhāhā.						
	to-much-will-take.						
Tawvāh	Ngī	Viñhā	Khāpāh	chāhāhā,	Viñhā	hāhā	uāh.
	I	Flāhā's	hāhā	making-if.	of-Flāhā's	love	her-when.
	Viñhā	hāhā.	Ngī	pāhā	hāhāhā.	Pā	Viñhā
Flāhā	uāh.	I	to-take-to	marry-thall.	She	Flāhā's	head-to
							married.

Tosweli to Visithi.	'Visithi, akaua kua tikahe ehihi/kahi,' 'Visithi, we-two together-acc-3' anything eat-is-to-eat.'
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FREE TRANSLATION OF THE PRECEDING.
THE STORY CONCERNING VISITHI AND TOSWELI.

CHARACTERS:

- (1) *Visithi*—An elderly Senak, in love with Tosweli.
- (2) *Tosweli*—A Senak girl.
- (3) *An old woman*, famed for her love philtres.

Visithi to Tosweli.	'Oh Tosweli, when I look at you, my mind is filled with joy. I shall marry you.'
Tosweli to Visithi.	'Visithi, if you do not bring a load of love philtres and empty them on my head I shall not love you.'
	(Visithi consults the old woman.)
Visithi to old woman.	'Old woman, I told Tosweli that I wanted to marry her; (but) she said that if I give her not a love philtre to take, she will not marry me.'
Old woman to Visithi.	'If you give me a small (present), I shall tell you about a love philtre.'
Visithi to old woman.	'I shall give you one.'
Old woman to Visithi.	'If you put the love philtre in a hookah, and sit near her, and smoke, she will take it and smoke (too).' (Visithi does as advised.)
Tosweli.	By smoking Visithi's hookah I have fallen in love with him. Call Visithi, I shall marry him. She (accordingly) married Visithi. (Some time after marriage.)
Tosweli conspiring ly to Visithi.	'Visithi, we two are living together, but we have not anything to eat.' (The real is omitted as being obvious, and of no linguistic value.)

RENGMĀ OR UNZĀ.

The seat of the Rengmā is in the Nāga Hills to the south of the Lushai. Unlike the latter, whose speech is connected with Ao, and belongs to the Central Sub-Group of Nāgi Languages, Rengmā belongs to the Western Sub-Group, and must be classed with Angait, Semā, and Kachikā. It has Angait on its south and west and Semā on its east.

The members of the tribe call themselves Unak, but about half speak what they call the Māyi Language, and the others what they call the Unak. The whole tribe is known amongst themselves as Unak. Māyi is said to be also spoken across the Tura River outside British Territory. The Rengmā Nāgi are closely allied to the Semā. In Thumodhān, the largest village of the tribe, the people are bi-lingual, i.e., they all talk Semā (Shāl) as well as their own language, and most of the village songs are sung in that tongue, and not in Rengmā. The name Rengmā itself is a foreign one, probably Assamese, and is unknown to the people themselves or any of their neighbours. Its origin has not been ascertained.

A version of the Parable of the Prodigal Son and a list of words in this language have been obtained with considerable difficulty by the Deputy Commissioner of the Nāga Hills. They form the first attempt at reducing the speech of this savage tribe to writing and are confessedly imperfect. Many passages are extremely doubtful, and the spelling is not always consistent. So far as I could, I have separated out the various elements of each word by means of hyphens, but I have had to leave many riddles unsolved. In order to complete the materials for investigation, I have added a list of words (so far as they were available) taken from Captain Butler's vocabulary mentioned below. That is all that I have been able to do. The affinity of Rengmā with the Western Sub-Group is obvious. Mr. Dammert's is the only notice of the tribe which I have found. It is as follows:—

The original site of the Rengmā or Unak tribe, as they would be in their own tongue, is a tract of country lying between the Rongupmā and the Dapang rivers, where some villages (abandoned by them) are still to be found. They are surrounded by the Angait, Semā, and Lushai tribes, with whom they are constantly at war. . . . The largest villages are Thumodhān and Tengkān, both of which contain more than 500 houses. Some years ago a number of them were driven out by the constant attacks of neighbouring tribes, and settled on a range of hills lying between the Māle Hills in the Rongupmā district and the domain of the Khamti. They now inhabit thirty small villages or hamlets and their population numbers about 2,000; this portion of the tribe is fast losing its savage customs, and taking to the habits of the people of the plains to some extent, while the others still retain their primitive simplicity.

The number of speakers of Rengmā reported from the Nāga Hills District is summarized as follows:—

Unak	2,700
Māyi	2,500
Total	5,200

The Census of 1891 gives the total number of Rengmā as 2,050.

REFERENCES.—

- ROBERT, CAPT. J.—*A Rough Comparative Vocabulary of some of the Nāga spoken in the "Nāga Hills" District. Journal of the Asiatic Society of Bengal, Vol. xix, 1873, Pt. I, App., pp. i and B. Contains a number of vocabularies including one of "Rengmā Nāgi."*

BRUNN, G. H., Esq.,—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and the Meghna Rivers.* *Journal of the Royal Asiatic Society*, Vol. xli, 1889, pp. 332 and 3. On p. 332 there is the account of the tribes above quoted, and on p. 333 a short vocabulary based on Butler's.

Many passages in the works of the Fable of the Prodigal Son, and many words in the list, are so doubtful, that it is impossible to compile a satisfactory account of the grammatical features of this language. The following notes, which have these materials for their only basis, must therefore be taken with every reserve. So far as I have been able to collate the facts, I here give the principal peculiarities of Bengani grammar.

In the specimens there is no certainty as to the spelling of words. The same word is sometimes spelt in two different ways. Thus the word for 'son' is sometimes written *aga*, and sometimes *aga*. I have not considered myself justified in adopting a uniform spelling, unless it is clearly certain which of two alternative methods of writing is correct.

The Prefixes *ka*, *ka* and *ka* are used much as in English. Thus *ka-gad*, good; *ka-je*, distant; *ka-bi*, wine. The sometimes appears as *ka*, as in *ka-ra-aga*. *ka*, which in the list of words appears as *ka-ra-aga*. The prefix *ka* is, as in French, of very common occurrence. It means both 'my' and 'his,' but has often merely the force of a definite article, as in *ka-aga*, the younger. There is a Suffix *aga* or *aga* corresponding to the English *son* or *son*. Thus, *ka-ra-aga*, God; *ka-bi-aga* (Angami, *ka-bi-aga*), a servant; *aga-aga*, a servant; *aga-aga*, a friend; *ka-bi-aga*, a hunter.

Article.—For the definite article, the prefix *ka* is used as shown above. For the indefinite article, the numeral *wa*, one, is employed.

Gender.—The only suffixes of gender which I have been able to identify are *ka* for the masculine, and *ka* for the feminine. Thus *ka-ka* (a bull); *ka-ka* (a cow).

Number.—The usual suffix of the plural seems to be *ka*, as in *ka-ka* (a bull). *ka-ka* occurs in *ka-ka-ka*, fathers.

Case.—The Nominative takes the suffix *ka*, much like the *ka* *a*. This suffix is used before both transitive and intransitive verbs. In one case, apparently, *ka* is used instead of *ka*. Examples are *ka-ka* *ka-ka* *ka-ka*, there were two sons; *ka-ka* *ka-ka* *ka-ka*, his father said; *ka-ka* *ka-ka* *ka-ka*, the brother died. The termination, as in *ka*, is omitted when no ambiguity will ensue. Thus, *ka-ka* *ka-ka* *ka-ka*, the younger said to his father. The relative particle, corresponding to the English *who* is apparently *ka*, as in *ka-ka* *ka*, the younger; *ka-ka* *ka*, the older.

The Accusative takes no termination, as in *ka-ka* *ka-ka* *ka-ka*, wasted the whole of his property.

The Genitive takes no termination, and precedes the noun that governs it, as in *ka-ka* *ka*, sister's food.

Other suffixes of case are *ka* or *ka*, to; *ka*, to; *ka*, from; *ka*, in; *ka*, in; *ka-ka*, from; *ka-ka*, with. Examples, *ka-ka* *ka-ka* *ka-ka*, said to his father; *ka-ka* *ka-ka* *ka-ka*, gave to his son; *ka-ka* *ka-ka* *ka-ka*, going to a distant village; *ka-ka* *ka-ka* *ka-ka*, will say to my father; *ka-ka* *ka-ka* *ka-ka*, take from him; *ka-ka* *ka-ka*, in that village; *ka-ka*, in a house; *ka-ka*, in a field; *ka-ka*, in the house; *ka-ka* *ka-ka* *ka-ka*, with harlots.

Adjectives follow the nouns they qualify, and in that case, case- and number-suffixes are added to them, and not to the noun, as in *real* *kepi-lé*, to a far country. They take the prefix *ke* as in *Anglim*, *then*, *ke-pet*, good.

Pronouns.—It will have been noticed how economical Kerguelé is in the use of the suffixes of case, the same syllable being used to illustrate such widely different ideas as 'to' and 'from.' This is also strikingly true with the personal pronouns, those of the first and third persons being identical in form. It is possible that in such cases the two words which are the same in appearance are distinguished by being pronounced with different tones, but no information is available on this point. The following are the forms of the personal pronouns which I have noted:—

First person.—NOM. *é-lé*; *é-ye*, we; *é-ne*, to me; *é*, my. The list of words given the plural as *é-pet*, *é-pé-é*, *é-ye*, *é-ye-lé*. The *et* of the second form and the *e* of the third, may be corruptions of the Nominative suffix *lé*, or *et* and *a* may be contracted forms of *é-ye*. *é-ye*, *é-ye*, *é-ye-lé*, are almost certainly different ways of recording the same sound. In the list as recorded by me the only form recorded opposite No. 17 was *é-pet*. The other forms have been taken from other occurrences of the word 'we' in the list. The syllable *é* is used as a pronominal prefix, meaning my, me, to me. Thus, *é-ye-lé*, my father; *é-é-lé-lé*, give to me.

Second person.—NOM. sing. *et*. For the NOM. plur. the list of words originally gave opposite No. 23 *é-pé-é*, in addition to which other entries in the same list give *é-ye-lé* and *é-lé*. The *-é* in *é-pé-é* is possibly the same as the suffix *é-ye*. Compare *é-ye*, we. The gen. sing. is *en* or *é'*, as in *en-é-lé-é-ye*, thy brother; *é'-é-ye*, thy property.

Third person.—The NOM. sing. is *é-lé*. Other cases are *é-lé*, to him; and *é* common as a prefix, as in *é-ye-lé*, his father; *é-lé-lé-lé-lé*, seeing him. For the plural the list of words gives *é-pé-é*, and also *é-ye-lé*.

It-it is 'this.' *Té-ye-lé*, pl. *é-lé-ye*, 'that'. *Té-é-é-lé-lé*, in that village.

é-ye-lé, who? *é-ye-lé-lé*, what? *é-lé*, anyone. The interrogative particle is *é* placed at the end of a sentence.

Verbs.—These present many points of uncertainty. As in *Anglim*, the suffixes of the present and of the past tenses are the same, and the meaning of the verb must be concluded from the context.

The most common verb substantive is *é-lé*, to be or was. *é-lé-é-ye* is also common with the same meaning. *é-ye-lé-lé*, then I went with me. As in other connected languages, the verbal suffixes can be added to substantives, adjectives, etc., as in *é'-é-é-ye-lé*, is thy property.

In the case of other verbs, the most usual suffix of the present is *lé* or *et* as in *et-lé*, he is; *é-lé-lé* is making. In *é-lé-é-ye-é-ye*, was doing, *é-ye-é-ye* apparently gives a continuative or durative sense.

An example of the simplest form of a past tense is *et-lé*, said. In *et-lé-lé-lé-lé*, waited, and *é-lé-lé-lé*, came back, *lé* and *et* are infixes modifying the root-meaning, and not tense-signs. Other forms translated as past tenses are *é-ye-lé-lé-lé*, gave; *et-lé*, said; *é-lé-lé-lé-lé*, ordered; *et-lé-lé-lé-lé*, and *et-lé-lé-lé*, said.

The simplest form of the future is *ai-ŋ*, will strike. Connected forms occurring in the Parable are *ŋee-ai-ti-ai*, shall die, in which *ai* is the root; *ai-tai-ŋ*, will say; *a-ŋee-ai-ti-ŋ*, we will be sorry. *A-ŋee pŋ-ti-ŋee-ti*, which I am unable to analyse, is translated, 'we will be happy.' The root *pŋ* signifies 'go,' and *ŋee* means 'good.'

As in Kerkira, the imperative ends sometimes in *ŋi*, and sometimes in *ŋe*. Thus, *a-tŋi-tŋ*, give to me; *ŋee-tŋ ŋe*, come.

The infinitive of purpose seems to end in *ŋee*, as in *ai-tŋi-ŋe tŋŋŋ ŋee-tŋ-ŋee*, sending him to feed. The form is, however, very doubtful. Possibly it is only incorrect for the durative suffix *ŋee*.

The conjunctive participle ends in *ŋe*, as in *ai-tŋi-ŋe*, sending, and many others. Other forms translated as conjunctive participles are *ŋee-pŋŋ*, dividing; *ŋee-ŋee*, having collected; and, beside *pŋ ŋe*, going, *pŋ-ŋee*, going, and *pŋ-tŋŋ*, having gone.

The cumulative particle, corresponding to the English *as* is *ŋee*, as in *a-pŋŋ-ŋee a-ŋee-tŋ-ŋe*, let us all be sorry.

As an example of a desiderative verb, we may quote *ŋe-tŋ-ŋe-tŋ-ŋe*, wished to eat.

The negative particle is *ŋee* as in *a-tŋi-mŋ-ŋe*, not giving to him, here the *ŋee* is changed to *ŋee*, probably a false spelling; *ŋee-mŋ-tŋ-tŋ-ŋe* and *ŋee-mŋ-tŋ-tŋ-ŋe*, did not, the root being *tŋ*, *ŋe*; *ŋee-tŋ-mŋ-ŋe*, broke-not; *a-pŋŋ-mŋ-ŋe*, did not give to me.

i-cho wa-da-ki-i gei ho-ma-in-ta-ta; i-to nyo-to-tek ko-shi-ai-to' *Také-i*
before you good not-did; I am-to-be am-ordered. But
 i-pfi-lé i-go-nyu-ké i-ti-hi-chi, 'phi i-pai i-an-ki phi ko-gwé me
his/father around-to ordered, 'atoh all among stoh good me
ang-ro-ho i-an té-no-ti; i-té-hukhu mé mang-ro-ho i-pfi-ti, phi-jé
bringing him-came to-pai-in; his-hand-ring me bringing to-him-give, also
mang-ro-ho i-an pfi-to-ti; i-pai-ne kothang, té-ha-do i-kasé-ti-té. i-nyo-té
bringing him-came to-see: we-all-let joining, feasting to-merry. My-son
ti-ho-ti-guasi, shai gi-ti-té; mho-ai-o, té-angh-ti-té, i-nyo gi-té-gwé-té.
was-dead, alive came-back; lost-being, had-again-came, we will-be-happy.'

Siki i-nyo pahi-gú lo-nyá lo-nyang, i-té há ho
That-time his-son older fold-in was, He came over
 alagwé-re tiku khangé ha kati shi-to-ho shi i-go-nyu
approached-when music beating sleeping sound hearing that-time his-son-as
 me kept ho-ta-té, 'hi-té nyu-gwé-ke?' i-go-nyu-té té-ti-shi-té,
we telling asked, 'this (?) what is it?' His-son-as said,
 'an-ti-khang gi-té-gwé-to-té, shi a'pfi-té gwé ho-ti hi-té-ho
'your-brother came-back, and your/father well being his-brother
 an-gwé-nyé magai té-ti-ai.' So-gwé-nyé i-ma-to-ho ho-nyé gi-ma-té
therefore found making-in.' Therefore he-being-angry knew-to want-not,
 So-gwé-nyé i-pfi-té ki-ma-ki phi-ti-ho i-ti-ti-té Siki i-té
Therefore his/father knew-entrusted-to coming him-entrusted. And he
 i-shi i-pfi-té té-ti-shi, 'hi-té, i-té i-té ho-ti-ai-nyé té-ti-mé
that-after his/father-to said, 'he, I your so-much-gone ever
 a'ái té-ti-ma-té, té-ti i-pfi-nyu máto kalyú-té té-ti-mé
My-word broke-not, but my/friends with merry-making goal-shi-té
 mé i-pfi-ma-té, Také a'nyu hi-té ki-ah-nyu máto a'hang
me to-me-gave-not. But thy-son this has-to with thy-property
 ho-ai-ti-té, i-té gwé-nyé-mé magai té-ti-ma-té.' Siki i-té té-ti,
wanted, he at-own-ai-té-ma-té found given.' Then him-to said,
 'hi-té, i-nyu i-ké-té-té i-mang-ho-té. Siki i-hang i-pai a'hang-mé,
'he, my-son living we-will-let. And my-property the-what thy-property-in.
 Také té-ti-khang-i té-ti-ma-té, shai gwé-to-té; mho-ai-to, té-ti-té,
But thy-brother was-dead, alive come-again; was-not, was-found,
 an-gwé-nyé a'khang-ho, kalyú-té-ma-té-ai-té.
therefore to-be-merry, to-play-not-dang-had-in.'

KEZHĀMĀ.

Regarding this tribe, I have even less information than concerning the Bengmā. They inhabit the south-eastern border of the Nāga Hills district, and have the Angkām immediately to their west and south. To their east are the wild little explored tribes of the unsettled country. To their north are the Bōmā. We know all their villages well. In appearance and customs they do not differ from the Angkām in whose country their villages lie.

The Deputy Commissioner estimates that there are about 1,350 speakers of Kezhāmā. Their language differs considerably from Angkām and Bōmā, but clearly belongs to the same sub-group. Through the kindness of the Deputy Commissioner, I was enabled to publish a *verba* of the Parable and a list of standard words and sentences in the language, which do not profess to be altogether correct, and which were obtained with considerable difficulty.

I have not found any authority which deals with this people or their language.

The following account of the principal peculiarities of Kezhāmā grammar is based on the specimens which have been now made available for the first time. Everything that is and below must be taken with great reservation, for, owing to the difficulties experienced in obtaining the specimens, there can be no doubt that they contain several errors. Where I have been able, I have separated out the various component parts of each word by hyphens, but this has not been done uniformly, as I have left doubtful words untouched. In many places the intermediate translation is most uncertain, and, in some places, I have not been able to offer any translation at all. I can only therefore say that the following appear to be the noteworthy points of the grammar.

Nouns have a prefix *a*, corresponding to the Bōmā and Bengmā *a*, which was originally the pronoun of the third person and means 'his,' but often has the force only of the definite article, or even has no meaning whatever, as in *a-wā-ahā*, a distant town. Corresponding to the Angkām relative suffix *a*, we have *a*, as in *hāchā-a*, he who was the younger. The Angkām *ai*, person, is represented by *ai*.

In nouns, the nominative singular takes the suffix *api* before tentative verbs, corresponding to the Lāhā *ai*. As in that language, the suffix can be omitted when no ambiguity will ensue. Thus, *hāchā-a-ai pa*, the younger said; but *pa*, not *pa-api*, *pa-iā*, he went.

The possessive, as in other cognate languages, takes no termination, and precedes the governing noun, as in *a-ai ai hāi hā*, that town's man one's house, the house of a man of that town.

The dative takes the suffix *ahā*, as in *a-pāh-ahā*, to his father.

The locative takes *ahā*, as in *a-iā-ahā*, in the field, and *hā* means 'with,' as in *hāchā-hā*, with hāchā.

The sign of the plural is, as in Angkām, *hā*.

As regards pronouns, we have the following forms,--

It or *that*, *i*; *how-so*, *wā*. The word *ai* means 'property,' as in *a-ai*, my property, but is also used to give the force of various cases to the personal pronouns, as in *a-ai*, with me. *A*, by itself, is used as a prefix meaning 'my,' as in *a-pāhā*, my father.

Na, 'then' and 'you'; used as a prefix *i* means 'thy,' as in *i-gi/ŋ*, thy father; *i-ŋ*, thy property, with thee; as *i-ŋ*, means 'thy son.'

Pa, he; *daa-da* means 'they' as well as 'we.' The prefix is *e* or *pa*, as in *e-g/ŋ*, his father; *pa-ŋ*, his property. *Pa-ŋ*, apparently for *pa-ŋ*, is 'to him'; *pa-ŋ*, to him. The nominative before transitive verbs is *pa-gi*.

ŋ, that; *ŋ*, this; *da-ŋ*, who? *ŋ*, what?

As to verbs, we have *ŋ*, *ŋ*, was. Adjectives take verbal terminations, as in *ŋ-ŋ*, it is good. The present tense in the list of words is not very clear, but it is probably meant that *gi-gi ŋ*, means 'I beat.'

The usual suffix of the past tense is *ŋ*, as in *pa-ŋ*, gave; *ŋ-ŋ*, as well as *ŋ*, did. Sometimes we find *ŋ*, as in *pa-ŋ*, went; *e-gi-ŋ*, was happy. Another suffix is *ŋ* or *ŋ*, as in *pa-ŋ*, said; *pa-ŋ*, has come; *ma-ŋ-ŋ*, has given food. Finally, there are several instances in which no suffix is used, as in the present. Thus, *pa*, said; *pa*, went; *ŋ*, did.

The suffix of the future is *ŋ*, as in *pa-ŋ*, will say; *e-gi-ŋ*, will be happy.

The suffix of the imperative seems to be *ŋ*, as in *pa-ŋ*, give.

The usual suffix of the conjunctive participle is *gi*, as in *gi-gi*, sending. There is also *gi* in *ŋ-ŋ-gi*, dividing; *ma-ŋ-gi*, sending.

ŋ-ŋ-ŋ, seems to be an intensive of *ŋ*, call.

The causal suffix, corresponding to the Arakan *ŋ*, is probably *ŋ*, as in *pa-ŋ-ŋ*, caused him to wear.

The following are examples of negatives, *pa-ŋ*, gave not; *pa-ŋ-ŋ* I am not worthy; *e-gi-ŋ*, was not happy; *ŋ-ŋ-ŋ*, did not wish; *ma-ŋ-ŋ-ŋ*, trespassing not; *pa* . . . *ma*, gave not. We have also *ŋ-ŋ*, was not; *ŋ-ŋ-ŋ*, who caused not, the root is meaning 'not.'

[No. 7.]

TIBETO-BURMAN FAMILY.

NAGÄ GROUP.

WESTERN SUB-GROUP.

KEZHIMA.

(DOWRY NAGA HINDS)

Mi kelt e-no-mi kachi hi. Kachit-e-nyi e-pü-nhi.
Person one his-own-person two were Younger-the his-father-to
 pa, 'yo i-pü, i-ut i-ti-nä i-vo pü-nä.' Sähk e-pü-nyi
said, "O my-father thy-property dividing my-property give." And his-father
 pa-ut kachit-pü pü-nä. Sähk-ut e-nä e-nä kachit-e pa-ut
his-property dividing gave. After-that (/)is-little his-own younger-the his-property
 me-pu-e mo-chik egi e-ut me-chik kotani gwo-e-egi ke-ut-mi-ho
all-the collecting from distant in going various-person-with
 me-e-egi pa-ut-ke me-ke-ut. Pa-ut me-pu-e me-ke-ut e e-ut
living his-properties last. His-property all-the last that from
 mi me-ke-ut. Sähk pa mäh häh. Sähk pa gwo e
(/)man female. And his (/)food near-ant. Afterwards he going that
 e-ut mi kelt ke gwo-ik. Säh mi-nyi pü-nä e-vo pü d-e-cho
from's man that's house went. That man him-own's ruins food feeding
 me-ke-pü e-ik-cho. Säh vo-ha me-ut-ke-cho to-egi mi ke-ik
sending field-to (saps). And pig-food remainder that-also man one
 pü-mo, Sähk e to-ut-ke-egi pa-nyi pa-i, 'i-pü ke-thi-mi
gave-ant. After that becoming-own he said, "my-father's account
 to-ut-ke-ut e yä ke-ke-e chit-dak. Yä gwo i-pü-nä
not-all-owned had I who-am-hungry will-do. I going my-father-to
 hi pa-dä, "yo i-pü, e-cho ke-thi-mi-nä i-ke-aga-nä mäh küt
this will-see, "O my-father, why dwelling-own-to thy-sight-to (/)food had
 cho-nä. I-vo chit-ke-thä kē-ke-ik pye-mo-thä. Ä-vo-ik i-ke-cho
did. Thy-own being call-to worthy-am-not. Me-own thy-house-arrived
 kelt mäh egi." Sähk e e-pü-nä gwo, mäh pa me-cho
one like (/)give." After that his-father-to went, and he distant
 ke-thi-ke-ik pa-pü pa-i ngu-egi, me-me-cho-egi, ä-gwo-egi ke-gio-cho
staying his-father him seeing, being-kind, running, such
 pü-ke-egi, ke-ke me-mä. Sähk pa-me-nyi pa-nä pa, 'yo i-pü,
endearing, chief blood. And his-own kind's said, "O my-father,
 e-cho ke-thi-mi jhi-nä i-ke-aga-nä yä mäh kachit-cho; ke-
why dweller-own before thy-sight-to I (/)food had-did(/), thy-own

chi-ko-thi hi-ko-h pyi-mo-th.' Sakhi a-pfū-nyi ko-thi-mi-nhi pa-shi,
bring call-to more-than-must. And his/father arrives-to said,
 'a-th mo-pa to-nhi-th ko-ri-a pfu-gwa, pa-th mhi-chi-th, hi
 'stuck off among that-which-to-good bring, him-to dress; hand
 ka-thi, ka-thi pusha pfu-gwa pa-a-th mi-pfu-to; mhi kua-ko mhi-to-nyi
ring, (?)/for also bring him-cause to-ear; and not eating
 a-nyi-th; mhi a-no hi-no-hi si-to-nyi, chi-th-gwi; hi-to-nyi,
 mhi-ho-lapp; and ay-ay mhi-thi being-died, to-also-again; being-let,
 ngu-khi-th, si-th a-nyi-th.
to-also-again, therefore are-lappy?

Sakhi a-no kua-a hi th. Sakhi a-hi-nhi gwa-th
at-that-time his-son after field had-gone. After the-house-ear went
 a-thi-thi a-to-thi chi-th, mhi ko-ko-thi-mi hi hi ay-th. 'hi
 mhi singing heard, and around one calling asked, 'this
 hi 'chik?' Sakhi ka-ko-thi a-nyi-pa, 'i-thi-kua gwa-th;
 what (?)to?' And the-arrant said, thy-younger-brother has-come:
 mhi i-pfū-nyi pa to-thi-hi-thi ngu-to-nyi a-mi-ho mhi-to-th.' Sakhi
 and thy/father his healthy-being seeing man-with is/finding.' And
 pa-nyi a-nyi-ma, hi-thi hi-mi-thi. Si-thi-th a-pfū-nyi hi-thi
he was-not-pleased, house-on asked-not-ma. Therefore his/father house-outside
 pa pa-th ji-a-nyi pa, Sakhi th pa-nyi a-pfū-nhi pa, 'pa,
 coming him-to eye-words said. After-that he his/father-to said, 'Oh,
 ye mi-pfū hi-dachi i-va ko-pfū-nyi, ye ko-nyi i-mi
I years so-much that-with remained; I over thy-order
 mo-thi-mo-thi, si-nyi no ka-nyi a-mi-thi hi hi a-ré pa hi-mi-mi-thi
 transgressed-not, but then our good child one me-to gave friends-with
 a-nyi-thi-thi ma. Napi no i-ré mo-pa-a kua-kua-ho hi-thi-nyi
 to-be-merry not. But now your-property all-the heart-to-with having-let
 pa gwi-tha mo-thi no mi-a-thi-thi-thi mo-thi-th.' Pa-nyi a-no-nhi
 he on-coming at-time then person-calling food-gave.' He his-son-to
 pa-th, 'a-no, a-ré miamyia; a-ré-th mo-pa-a i-ré.
 said 'my son, me-with thou-also; my-property all-the thy-property,
 i-thi-hi si-to-nyi, chi-th-gwi, hi-thi-mi, ngu-khi-th,
 Thy-younger-brother being-died, to-also-again, being-let, to-also-again,
 hi-thi kua-ko a-nyi-nyi hi-thi ma-thi th-th.
 therefore we being-lappy merry doing good-is.'

**STANDARD WORDS AND SENTENCES IN THE LANGUAGES
OF THE WESTERN NAGĀ SUB-GROUP.**

STANDARD WORDS AND SENTENCES IN THE

English.	Anglo-Saxon (Anglo-Saxon)	Anglo-Saxon (Anglo-Saxon, also Anglo-Saxon)	Anglo-Saxon (Anglo-Saxon, also Anglo-Saxon)	Anglo-Saxon (Anglo-Saxon, also Anglo-Saxon)
1. One	One	One	One	One
2. Two	Two	Two	Two	Two
3. Three	Three	Three	Three	Three
4. Four	Four	Four	Four	Four
5. Five	Five	Five	Five	Five
6. Six	Six	Six	Six	Six
7. Seven	Seven	Seven	Seven	Seven
8. Eight	Eight	Eight	Eight	Eight
9. Nine	Nine	Nine	Nine	Nine
10. Ten	Ten	Ten	Ten	Ten
11. Twenty	Twenty	Twenty	Twenty	Twenty
12. Thirty	Thirty	Thirty	Thirty	Thirty
13. Hundred	Hundred	Hundred	Hundred	Hundred
14. I	I	I	I	I
15. Of us	Of us	Of us	Of us	Of us
16. Mine	Mine	Mine	Mine	Mine
17. We	We	We	We	We
18. Of us	Of us	Of us	Of us	Of us
19. One	One	One	One	One
20. Two	Two	Two	Two	Two
21. Three	Three	Three	Three	Three
22. Four	Four	Four	Four	Four
23. Five	Five	Five	Five	Five
24. Six	Six	Six	Six	Six
25. Seven	Seven	Seven	Seven	Seven
26. Eight	Eight	Eight	Eight	Eight
27. Nine	Nine	Nine	Nine	Nine
28. Ten	Ten	Ten	Ten	Ten
29. Twenty	Twenty	Twenty	Twenty	Twenty
30. Thirty	Thirty	Thirty	Thirty	Thirty
31. Hundred	Hundred	Hundred	Hundred	Hundred
32. I	I	I	I	I
33. Of us	Of us	Of us	Of us	Of us
34. Mine	Mine	Mine	Mine	Mine
35. We	We	We	We	We
36. Of us	Of us	Of us	Of us	Of us
37. One	One	One	One	One
38. Two	Two	Two	Two	Two
39. Three	Three	Three	Three	Three
40. Four	Four	Four	Four	Four
41. Five	Five	Five	Five	Five
42. Six	Six	Six	Six	Six
43. Seven	Seven	Seven	Seven	Seven
44. Eight	Eight	Eight	Eight	Eight
45. Nine	Nine	Nine	Nine	Nine
46. Ten	Ten	Ten	Ten	Ten
47. Twenty	Twenty	Twenty	Twenty	Twenty
48. Thirty	Thirty	Thirty	Thirty	Thirty
49. Hundred	Hundred	Hundred	Hundred	Hundred
50. I	I	I	I	I
51. Of us	Of us	Of us	Of us	Of us
52. Mine	Mine	Mine	Mine	Mine
53. We	We	We	We	We
54. Of us	Of us	Of us	Of us	Of us
55. One	One	One	One	One
56. Two	Two	Two	Two	Two
57. Three	Three	Three	Three	Three
58. Four	Four	Four	Four	Four
59. Five	Five	Five	Five	Five
60. Six	Six	Six	Six	Six
61. Seven	Seven	Seven	Seven	Seven
62. Eight	Eight	Eight	Eight	Eight
63. Nine	Nine	Nine	Nine	Nine
64. Ten	Ten	Ten	Ten	Ten
65. Twenty	Twenty	Twenty	Twenty	Twenty
66. Thirty	Thirty	Thirty	Thirty	Thirty
67. Hundred	Hundred	Hundred	Hundred	Hundred
68. I	I	I	I	I
69. Of us	Of us	Of us	Of us	Of us
70. Mine	Mine	Mine	Mine	Mine
71. We	We	We	We	We
72. Of us	Of us	Of us	Of us	Of us
73. One	One	One	One	One
74. Two	Two	Two	Two	Two
75. Three	Three	Three	Three	Three
76. Four	Four	Four	Four	Four
77. Five	Five	Five	Five	Five
78. Six	Six	Six	Six	Six
79. Seven	Seven	Seven	Seven	Seven
80. Eight	Eight	Eight	Eight	Eight
81. Nine	Nine	Nine	Nine	Nine
82. Ten	Ten	Ten	Ten	Ten
83. Twenty	Twenty	Twenty	Twenty	Twenty
84. Thirty	Thirty	Thirty	Thirty	Thirty
85. Hundred	Hundred	Hundred	Hundred	Hundred
86. I	I	I	I	I
87. Of us	Of us	Of us	Of us	Of us
88. Mine	Mine	Mine	Mine	Mine
89. We	We	We	We	We
90. Of us	Of us	Of us	Of us	Of us
91. One	One	One	One	One
92. Two	Two	Two	Two	Two
93. Three	Three	Three	Three	Three
94. Four	Four	Four	Four	Four
95. Five	Five	Five	Five	Five
96. Six	Six	Six	Six	Six
97. Seven	Seven	Seven	Seven	Seven
98. Eight	Eight	Eight	Eight	Eight
99. Nine	Nine	Nine	Nine	Nine
100. Ten	Ten	Ten	Ten	Ten

LANGUAGES OF THE WESTERN NĪGĀ SUB-GROUP.

Local.	English.	English (Native).	English.	English.
Idai	Idi	Idimot	Idai	1. One.
Khad, khad	Kangha, kang	Khadha	Kadhi	2. Two.
Kada, kade	Kagha	Kadha	Kadhi	3. Three.
Idai, ladi	Idi	Kaji	Fadi	4. Four.
Paga	Pai	Pag	Paga	4. Five.
Togga	Idi	Kidi	Idi	6. Six.
Togai	Kadi	Kadi	Kadi	7. Seven.
Tadi, tade	Tadi	Tadi	Tadi	8. Eight.
Tadi	Tadi	Tadi	Tadi	8. Nine.
Qaghi	Idi	Idi	Qidi	10. Ten.
Kadi	Kadi	Kadi	Kadi	11. Twenty.
Lapaga	Kaghi	Kaghi	Lapaga	12. Fifty.
Kadi	Kadi	Kadi	Kadi	13. Hundred.
Kadi	Kadi	Kadi	Kadi	14. 1.
Kadi	Kadi	Kadi	Kadi	15. Of m.
Kadi	Kadi	Kadi	Kadi	15. Idia.
Kadi, Kadi, Kadi, Kadi	Kadi, Kadi, Kadi, Kadi	Kadi	Kadi	17. No.
Kadi	Kadi	Kadi	Kadi	18. Of m.
Kadi	Kadi	Kadi	Kadi	19. One.
Kadi	Kadi	Kadi	Kadi	20. Three.
Kadi	Kadi	Kadi	Kadi	21. Of m.
Kadi, Kadi	Kadi (Kadi)	Kadi	Kadi	22. Three.
Kadi	Kadi, Kadi, Kadi	Kadi	Kadi	23. Ten.
Kadi	Kadi	Kadi	Kadi	24. Of m.
Kadi	Kadi	Kadi	Kadi	25. Ten.

English	Anglo-Saxon (English)	Anglo-Saxon (English, when different from English)	Anglo-Saxon (English, when different from English)	Anglo-Saxon (Old or Old-Saxon, when different from English)
20. He	He			
21. Of him	Fe			
22. His	Fe		Feoh, possession	
23. They	U-tes, he-tes, he-tes		Fe-tes	
24. Of them	U-tes		Fe-tes	
25. Their	U-tes		Fe-tes-ah, possession	
26. Head	He, deh			He
27. Feet	Fet	Fet	Fet	Fet
28. Feet	Heates		Heates	Heates
29. Eyes	Mai	Mai	Mai	Mai
30. Mouth	Mu	Tha	Tha	He-Mu
31. Mouth	He		He	He
32. Eye	He		He	He
33. Nose	Te	Tha	Tha	Tha
34. Head	Te	Fi	Fi	Fi
35. Tongue	Heah, maw	Heah	Heah	Heah
36. Body	Fe, ead	Fe	Fe	Fe
37. Back	Chet, sides	Chet	Chet	Chet
38. Loins	Throth	Throth	Throth	Throth
39. Child	He maw			
40. Silver	Heah		Heah	Heah
41. Father	Fe, pa, (my father) faga	Fe	Fe	Fe
42. Mother	Fe		Fe	
43. Brothers	Heah (older), Heah (younger)	Heah (older), Heah (younger)	Heah (older), Heah (younger)	Heah (older), Heah (younger)
44. Sister	Heah, Heah	Heah	Heah	Heah
45. Man	Ma, Heah		Heah	
46. Woman	Heah-maw		Heah-maw	Heah-maw

English	English (Compound)	English (Break down English)	English (Break down English)	English (Break down English)
10. With	With		With	With
11. Child	Childhood, child	Childhood	Childhood	Childhood
12. Sea	Sea	Sea	Sea	Sea
13. Daughter	Daughter	Daughter	Daughter	Daughter
14. House	House	House	House	House
15. Customer	Customer	Customer	Customer	Customer
16. Hospital	Hospital	Hospital	Hospital	Hospital
17. God	God	God	God	God
18. Devil	Devil	Devil	Devil	Devil
19. Sea	Sea	Sea	Sea	Sea
20. Moon	Moon	Moon	Moon	Moon
21. Star	Star	Star	Star	Star
22. Fire	Fire	Fire	Fire	Fire
23. Water	Water	Water	Water	Water
24. Stone	Stone	Stone	Stone	Stone
25. House	House	House	House	House
26. House	House	House	House	House
27. Sea	Sea	Sea	Sea	Sea
28. Day	Day	Day	Day	Day
29. God	God	God	God	God
30. Book	Book	Book	Book	Book
31. Book	Book	Book	Book	Book
32. Sea	Sea	Sea	Sea	Sea
33. Canal	Canal	Canal	Canal	Canal
34. Sea	Sea	Sea	Sea	Sea
35. Sea	Sea	Sea	Sea	Sea
36. Sea	Sea	Sea	Sea	Sea
37. Sea	Sea	Sea	Sea	Sea
38. Sea	Sea	Sea	Sea	Sea
39. Sea	Sea	Sea	Sea	Sea
40. Sea	Sea	Sea	Sea	Sea
41. Sea	Sea	Sea	Sea	Sea
42. Sea	Sea	Sea	Sea	Sea
43. Sea	Sea	Sea	Sea	Sea
44. Sea	Sea	Sea	Sea	Sea
45. Sea	Sea	Sea	Sea	Sea
46. Sea	Sea	Sea	Sea	Sea
47. Sea	Sea	Sea	Sea	Sea
48. Sea	Sea	Sea	Sea	Sea
49. Sea	Sea	Sea	Sea	Sea
50. Sea	Sea	Sea	Sea	Sea
51. Sea	Sea	Sea	Sea	Sea
52. Sea	Sea	Sea	Sea	Sea
53. Sea	Sea	Sea	Sea	Sea
54. Sea	Sea	Sea	Sea	Sea
55. Sea	Sea	Sea	Sea	Sea
56. Sea	Sea	Sea	Sea	Sea
57. Sea	Sea	Sea	Sea	Sea
58. Sea	Sea	Sea	Sea	Sea
59. Sea	Sea	Sea	Sea	Sea
60. Sea	Sea	Sea	Sea	Sea
61. Sea	Sea	Sea	Sea	Sea
62. Sea	Sea	Sea	Sea	Sea
63. Sea	Sea	Sea	Sea	Sea
64. Sea	Sea	Sea	Sea	Sea
65. Sea	Sea	Sea	Sea	Sea
66. Sea	Sea	Sea	Sea	Sea
67. Sea	Sea	Sea	Sea	Sea
68. Sea	Sea	Sea	Sea	Sea
69. Sea	Sea	Sea	Sea	Sea
70. Sea	Sea	Sea	Sea	Sea
71. Sea	Sea	Sea	Sea	Sea
72. Sea	Sea	Sea	Sea	Sea
73. Sea	Sea	Sea	Sea	Sea
74. Sea	Sea	Sea	Sea	Sea
75. Sea	Sea	Sea	Sea	Sea
76. Sea	Sea	Sea	Sea	Sea
77. Sea	Sea	Sea	Sea	Sea
78. Sea	Sea	Sea	Sea	Sea
79. Sea	Sea	Sea	Sea	Sea
80. Sea	Sea	Sea	Sea	Sea
81. Sea	Sea	Sea	Sea	Sea
82. Sea	Sea	Sea	Sea	Sea
83. Sea	Sea	Sea	Sea	Sea
84. Sea	Sea	Sea	Sea	Sea
85. Sea	Sea	Sea	Sea	Sea
86. Sea	Sea	Sea	Sea	Sea
87. Sea	Sea	Sea	Sea	Sea
88. Sea	Sea	Sea	Sea	Sea
89. Sea	Sea	Sea	Sea	Sea
90. Sea	Sea	Sea	Sea	Sea
91. Sea	Sea	Sea	Sea	Sea
92. Sea	Sea	Sea	Sea	Sea
93. Sea	Sea	Sea	Sea	Sea
94. Sea	Sea	Sea	Sea	Sea
95. Sea	Sea	Sea	Sea	Sea
96. Sea	Sea	Sea	Sea	Sea
97. Sea	Sea	Sea	Sea	Sea
98. Sea	Sea	Sea	Sea	Sea
99. Sea	Sea	Sea	Sea	Sea
100. Sea	Sea	Sea	Sea	Sea

Local.	Swaped.	Swaped (Dotted).	Swaped.	Swaped.
Ena	Boogha	Ena	Ena	79. Ena.
Boogha	Hahaka	Hahaka, hahakahi	Hahaka	80. Ena.
Ena	Wahaka	Wahaka, wahaka	Wahaka	81. Ena.
Ena	Ena		Ena	82. Ena.
Ena	Ena		Ena	83. Ena.
Ena	Ena		Ena	84. Ena.
Ena	Ena		Ena	85. Ena.
Ena	Ena		Ena	86. Ena.
Ena	Ena		Ena	87. Ena.
Ena	Ena		Ena	88. Ena.
Ena	Ena		Ena	89. Ena.
Ena	Ena		Ena	90. Ena.
Ena	Ena		Ena	91. Ena.
Ena	Ena		Ena	92. Ena.
Ena	Ena		Ena	93. Ena.
Ena	Ena		Ena	94. Ena.
Ena	Ena		Ena	95. Ena.
Ena	Ena		Ena	96. Ena.
Ena	Ena		Ena	97. Ena.
Ena	Ena		Ena	98. Ena.
Ena	Ena		Ena	99. Ena.
Ena	Ena		Ena	100. Ena.
Ena	Ena		Ena	101. Ena.
Ena	Ena		Ena	102. Ena.
Ena	Ena		Ena	103. Ena.
Ena	Ena		Ena	104. Ena.
Ena	Ena		Ena	105. Ena.
Ena	Ena		Ena	106. Ena.
Ena	Ena		Ena	107. Ena.
Ena	Ena		Ena	108. Ena.
Ena	Ena		Ena	109. Ena.
Ena	Ena		Ena	110. Ena.
Ena	Ena		Ena	111. Ena.
Ena	Ena		Ena	112. Ena.
Ena	Ena		Ena	113. Ena.
Ena	Ena		Ena	114. Ena.
Ena	Ena		Ena	115. Ena.
Ena	Ena		Ena	116. Ena.
Ena	Ena		Ena	117. Ena.
Ena	Ena		Ena	118. Ena.
Ena	Ena		Ena	119. Ena.
Ena	Ena		Ena	120. Ena.
Ena	Ena		Ena	121. Ena.
Ena	Ena		Ena	122. Ena.
Ena	Ena		Ena	123. Ena.
Ena	Ena		Ena	124. Ena.
Ena	Ena		Ena	125. Ena.
Ena	Ena		Ena	126. Ena.
Ena	Ena		Ena	127. Ena.
Ena	Ena		Ena	128. Ena.
Ena	Ena		Ena	129. Ena.
Ena	Ena		Ena	130. Ena.
Ena	Ena		Ena	131. Ena.
Ena	Ena		Ena	132. Ena.
Ena	Ena		Ena	133. Ena.
Ena	Ena		Ena	134. Ena.
Ena	Ena		Ena	135. Ena.
Ena	Ena		Ena	136. Ena.
Ena	Ena		Ena	137. Ena.
Ena	Ena		Ena	138. Ena.
Ena	Ena		Ena	139. Ena.
Ena	Ena		Ena	140. Ena.
Ena	Ena		Ena	141. Ena.
Ena	Ena		Ena	142. Ena.
Ena	Ena		Ena	143. Ena.
Ena	Ena		Ena	144. Ena.
Ena	Ena		Ena	145. Ena.
Ena	Ena		Ena	146. Ena.
Ena	Ena		Ena	147. Ena.
Ena	Ena		Ena	148. Ena.
Ena	Ena		Ena	149. Ena.
Ena	Ena		Ena	150. Ena.
Ena	Ena		Ena	151. Ena.
Ena	Ena		Ena	152. Ena.
Ena	Ena		Ena	153. Ena.
Ena	Ena		Ena	154. Ena.
Ena	Ena		Ena	155. Ena.
Ena	Ena		Ena	156. Ena.
Ena	Ena		Ena	157. Ena.
Ena	Ena		Ena	158. Ena.
Ena	Ena		Ena	159. Ena.
Ena	Ena		Ena	160. Ena.
Ena	Ena		Ena	161. Ena.
Ena	Ena		Ena	162. Ena.
Ena	Ena		Ena	163. Ena.
Ena	Ena		Ena	164. Ena.
Ena	Ena		Ena	165. Ena.
Ena	Ena		Ena	166. Ena.
Ena	Ena		Ena	167. Ena.
Ena	Ena		Ena	168. Ena.
Ena	Ena		Ena	169. Ena.
Ena	Ena		Ena	170. Ena.
Ena	Ena		Ena	171. Ena.
Ena	Ena		Ena	172. Ena.
Ena	Ena		Ena	173. Ena.
Ena	Ena		Ena	174. Ena.
Ena	Ena		Ena	175. Ena.
Ena	Ena		Ena	176. Ena.
Ena	Ena		Ena	177. Ena.
Ena	Ena		Ena	178. Ena.
Ena	Ena		Ena	179. Ena.
Ena	Ena		Ena	180. Ena.
Ena	Ena		Ena	181. Ena.
Ena	Ena		Ena	182. Ena.
Ena	Ena		Ena	183. Ena.
Ena	Ena		Ena	184. Ena.
Ena	Ena		Ena	185. Ena.
Ena	Ena		Ena	186. Ena.
Ena	Ena		Ena	187. Ena.
Ena	Ena		Ena	188. Ena.
Ena	Ena		Ena	189. Ena.
Ena	Ena		Ena	190. Ena.
Ena	Ena		Ena	191. Ena.
Ena	Ena		Ena	192. Ena.
Ena	Ena		Ena	193. Ena.
Ena	Ena		Ena	194. Ena.
Ena	Ena		Ena	195. Ena.
Ena	Ena		Ena	196. Ena.
Ena	Ena		Ena	197. Ena.
Ena	Ena		Ena	198. Ena.
Ena	Ena		Ena	199. Ena.
Ena	Ena		Ena	200. Ena.

English	Original (Pinyin)	English (Original, very different from English)	English (Simplified, very different from English)	English (Still or almost, more different from English)
100. Father	U pa-ma	Pa-ma-tu	Pe-pa-tai-tu	Pe-pa-ma-tu
101. Of father	U pa-ma	Pa-ma-tu	Pe-pa-tai-tu	Pe-pa-ma-tu
102. To father	U pa-ma hi	Pa-ma-tu hi	Pe-pa-tai-tu hi	Pe-pa-ma-tu hi
103. From father	U pa-ma hi-tu	Pa-ma-tu hi-tu	Pe-pa-tai-tu hi-tu	Pe-pa-ma-tu hi-tu
104. A daughter	Si-pi-tu	Tu-ma-tu	tu-tu-ma	Si-pi-tu
105. Of a daughter	Si-pi-tu hi	Tu-ma-tu	tu-tu-ma	Si-pi-tu
106. To a daughter	Si-pi-tu hi-tu	Tu-ma-tu hi-tu	tu-tu-ma	Si-pi-tu hi-tu
107. From a daughter	Si-pi-tu hi-tu	Tu-ma-tu hi-tu	Tu-ma-tu hi-tu	Si-pi-tu hi-tu
108. Two daughters	Si-pi-tu-tu	Tu-ma-tu-tu	tu-tu-ma	Si-pi-tu-tu
109. Daughters	Si-pi-tu (the daughters)	Tu-ma-tu	tu-tu-ma	Tu-ma-tu
110. Of daughters	Si-pi-tu	Tu-ma-tu	tu-tu-ma	Tu-ma-tu
111. To daughters	Si-pi-tu hi	Tu-ma-tu hi	tu-tu-ma	Tu-ma-tu hi
112. From daughters	Si-pi-tu hi-tu	Tu-ma-tu hi-tu	Tu-ma-tu hi-tu	Tu-ma-tu hi-tu
113. A good man	Tu-ma-tu hi-tu		Tu-ma-tu hi-tu	Tu-ma-tu hi-tu
114. Of a good man	Tu-ma-tu hi-tu		Tu-ma-tu hi-tu	Tu-ma-tu hi-tu
115. To a good man	Tu-ma-tu hi-tu hi		Tu-ma-tu hi-tu hi	Tu-ma-tu hi-tu hi
116. From a good man	Tu-ma-tu hi-tu hi-tu		Tu-ma-tu hi-tu hi-tu	Tu-ma-tu hi-tu hi-tu
117. Two good men	Tu-ma-tu hi-tu-tu		Tu-ma-tu hi-tu-tu	Tu-ma-tu hi-tu-tu
118. Good men	Tu-ma-tu hi-tu (the good men)		Tu-ma-tu hi-tu	Tu-ma-tu hi-tu
119. Of good men	Tu-ma-tu hi-tu		Tu-ma-tu hi-tu	Tu-ma-tu hi-tu
120. To good men	Tu-ma-tu hi-tu hi		Tu-ma-tu hi-tu hi	Tu-ma-tu hi-tu hi
121. From good men	Tu-ma-tu hi-tu hi-tu		Tu-ma-tu hi-tu hi-tu	Tu-ma-tu hi-tu hi-tu
122. A good woman	Tu-ma-tu hi-tu	Tu-ma-tu hi-tu	Tu-ma-tu hi-tu	Tu-ma-tu hi-tu
123. A bad boy	Si-pi-tu-tu hi-tu	Si-pi-tu-tu hi-tu	Si-pi-tu-tu hi-tu	Si-pi-tu-tu hi-tu
124. Good women	Tu-ma-tu hi-tu	Tu-ma-tu hi-tu	Tu-ma-tu hi-tu	Tu-ma-tu hi-tu
125. A bad girl	Si-pi-tu-tu hi-tu	Si-pi-tu-tu hi-tu	Si-pi-tu-tu hi-tu	Si-pi-tu-tu hi-tu
126. Good	Si-pi-tu			Si-pi-tu

English.	Anglo-Saxon (English).	Anglo-Saxon, when different from English.	Anglo-Saxon, when different from English.	Anglo-Saxon, when different from English.
123. Better	Better	Bet (edge of sheet) w	Bet (edge of sh) w	Bet (edge of sh) w
124. Best	Best	Bet (edge, point-to) w	Bet (edge, point-to) w	Bet (edge, point-to) w
125. High	High	High	High	High
126. Higher	Higher	Hi (edge) w	Hi (edge) w	Hi (edge) w
127. Highest	Highest	Hi (edge, point-to) w	Hi (edge, point-to) w	Hi (edge, point-to) w
128. A horn	Horn	Horn	Horn	Horn
129. A horn	Horn	Horn	Horn	Horn
130. A horn	Horn	Horn	Horn	Horn
131. A horn	Horn	Horn	Horn	Horn
132. A horn	Horn	Horn	Horn	Horn
133. A horn	Horn	Horn	Horn	Horn
134. A horn	Horn	Horn	Horn	Horn
135. A horn	Horn	Horn	Horn	Horn
136. A horn	Horn	Horn	Horn	Horn
137. A horn	Horn	Horn	Horn	Horn
138. A horn	Horn	Horn	Horn	Horn
139. A horn	Horn	Horn	Horn	Horn
140. A horn	Horn	Horn	Horn	Horn
141. A horn	Horn	Horn	Horn	Horn
142. A horn	Horn	Horn	Horn	Horn
143. A horn	Horn	Horn	Horn	Horn
144. A horn	Horn	Horn	Horn	Horn
145. A horn	Horn	Horn	Horn	Horn
146. A horn	Horn	Horn	Horn	Horn
147. A horn	Horn	Horn	Horn	Horn
148. A horn	Horn	Horn	Horn	Horn
149. A horn	Horn	Horn	Horn	Horn
150. A horn	Horn	Horn	Horn	Horn
151. A horn	Horn	Horn	Horn	Horn
152. A horn	Horn	Horn	Horn	Horn
153. A horn	Horn	Horn	Horn	Horn
154. A horn	Horn	Horn	Horn	Horn
155. A horn	Horn	Horn	Horn	Horn
156. A horn	Horn	Horn	Horn	Horn
157. A horn	Horn	Horn	Horn	Horn
158. A horn	Horn	Horn	Horn	Horn
159. A horn	Horn	Horn	Horn	Horn
160. A horn	Horn	Horn	Horn	Horn
161. A horn	Horn	Horn	Horn	Horn
162. A horn	Horn	Horn	Horn	Horn
163. A horn	Horn	Horn	Horn	Horn
164. A horn	Horn	Horn	Horn	Horn
165. A horn	Horn	Horn	Horn	Horn
166. A horn	Horn	Horn	Horn	Horn
167. A horn	Horn	Horn	Horn	Horn
168. A horn	Horn	Horn	Horn	Horn
169. A horn	Horn	Horn	Horn	Horn
170. A horn	Horn	Horn	Horn	Horn
171. A horn	Horn	Horn	Horn	Horn
172. A horn	Horn	Horn	Horn	Horn
173. A horn	Horn	Horn	Horn	Horn
174. A horn	Horn	Horn	Horn	Horn
175. A horn	Horn	Horn	Horn	Horn
176. A horn	Horn	Horn	Horn	Horn
177. A horn	Horn	Horn	Horn	Horn
178. A horn	Horn	Horn	Horn	Horn
179. A horn	Horn	Horn	Horn	Horn
180. A horn	Horn	Horn	Horn	Horn
181. A horn	Horn	Horn	Horn	Horn
182. A horn	Horn	Horn	Horn	Horn
183. A horn	Horn	Horn	Horn	Horn
184. A horn	Horn	Horn	Horn	Horn
185. A horn	Horn	Horn	Horn	Horn
186. A horn	Horn	Horn	Horn	Horn
187. A horn	Horn	Horn	Horn	Horn
188. A horn	Horn	Horn	Horn	Horn
189. A horn	Horn	Horn	Horn	Horn
190. A horn	Horn	Horn	Horn	Horn
191. A horn	Horn	Horn	Horn	Horn
192. A horn	Horn	Horn	Horn	Horn
193. A horn	Horn	Horn	Horn	Horn
194. A horn	Horn	Horn	Horn	Horn
195. A horn	Horn	Horn	Horn	Horn
196. A horn	Horn	Horn	Horn	Horn
197. A horn	Horn	Horn	Horn	Horn
198. A horn	Horn	Horn	Horn	Horn
199. A horn	Horn	Horn	Horn	Horn
200. A horn	Horn	Horn	Horn	Horn

[illegible]

English.	English (Simplified).	English (Simplified, when different from English).	English (Simplified, when different from English).	English (Simplified, when different from English).
120. You are . . .	Ènne hā . . .	Ènne hā-ah . . .		
121. They are . . .	Ènne hā . . .	Ènne hā-ah . . .		
122. I was . . .	Ènne hā . . .	Ènne hā-ah . . .		
123. You were . . .	Ènne hā . . .	Ènne hā-ah . . .		
124. He was . . .	Ènne hā . . .	Ènne hā-ah . . .		
125. We were . . .	Ènne hā . . .	Ènne hā-ah . . .		
126. You were . . .	Ènne hā . . .	Ènne hā-ah . . .		
127. They were . . .	Ènne hā . . .	Ènne hā-ah . . .		
128. He . . .	Ènne hā . . .	Ènne hā-ah . . .		
129. We . . .	Ènne hā . . .	Ènne hā-ah . . .		
130. Being . . .	Ènne hā . . .	Ènne hā-ah . . .		
131. Having been . . .	Ènne hā . . .	Ènne hā-ah . . .		
132. I may be . . .	Ènne hā . . .	Ènne hā-ah . . .		
133. I shall be . . .	Ènne hā . . .	Ènne hā-ah . . .		
134. I should be . . .	Ènne hā . . .	Ènne hā-ah . . .		
135. Next . . .	Ènne hā . . .	Ènne hā-ah . . .		
136. To have . . .	Ènne hā . . .	Ènne hā-ah . . .		
137. Having . . .	Ènne hā . . .	Ènne hā-ah . . .		
138. Having been . . .	Ènne hā . . .	Ènne hā-ah . . .		
139. I had . . .	Ènne hā . . .	Ènne hā-ah . . .		
140. They had . . .	Ènne hā . . .	Ènne hā-ah . . .		
141. He had . . .	Ènne hā . . .	Ènne hā-ah . . .		
142. We had . . .	Ènne hā . . .	Ènne hā-ah . . .		
143. You had . . .	Ènne hā . . .	Ènne hā-ah . . .		
144. They had . . .	Ènne hā . . .	Ènne hā-ah . . .		
145. I had (Past Future)	Ènne hā . . .	Ènne hā-ah . . .		
146. They had . . . (Past Future)	Ènne hā . . .	Ènne hā-ah . . .		

Word.	Alphabet.	Alphabet (Roman).	English.	English.
Phien-lang?			Phien hi.	100. You are.
Phien-lang?			Phien hi.	101. They are.
Hye-lang, hi.			Ti hi.	102. I am.
Hye?			Hi hi.	103. Who are?
Ph-lang?			Ph hi.	104. He was.
Hye-hi-lang?			Hue-hi.	105. We were.
Hie-lang?			Hue-hi.	106. You were.
Phien-lang?			Hue-hi.	107. They were.
Lang?	Hi		Hi.	108. He.
			Hye?	109. Ye he.
			Hue-hi	110. Being.
Th, sh.			Hue-hi	111. Having been.
Hye-shue-hi	Shue		Tu-shue-hi	112. I may be.
Hye-shue-hi	Shi-shi-shi		Tu-shi-shi	113. I shall be.
	Shi-shue-hi		Tu-shi-shi	114. I should be.
Shue	Shue	Thue, shi	Shi	115. He.
	Th-shue		Thue-shi	116. We have.
	Th		Shi	117. Having.
Shue	Th-shue		Shi	118. Having been.
Hye-shi	Shi-shi-shi		Tu-shi-shi	119. I have.
Shi-shi	Shi-shi-shi		Shi-shi-shi	120. When he.
Th-shi	Shi-shi-shi		Ph-shi	121. He has.
Hye-shi-shi	Ag-hi-shi-shi		Ag-hi-shi-shi	122. We have.
Ph-shi-shi	Ag-hi-shi-shi		Shi-shi-shi	123. You have.
Ph-shi-shi	Ag-hi-shi-shi		Ph-shi-shi-shi	124. They have.
Hye-shi-shi	Shi-shi-shi			125. I had (Past Tense).
Shi-shi-shi	Shi-shi-shi			126. When he had (Past Tense).

English.	Agemem (Agemem).	Amharic (Amharic, when different from Agemem).	Amharic (Amharic, when different from Amharic).	Amharic (Amharic, when different from Amharic).
101. He has (Past Tense).	He vññ	—	He vññ	do as Amharic, changing the pronoun.
102. We has (Past Tense).	Heññ vññ	—	Heññ vññ	
103. You has (Past Tense).	Heññ vññ	—	Heññ vññ	
104. They has (Past Tense).	Heññ vññ	—	Heññ vññ	
105. I am having	He vñññ	—	He vñññ	do as Amharic, changing the pronoun.
106. I was having	He vñññ	He vñññ	He vñññ	
107. I had have	He vññññ, vñññ	—	He vñññ	
108. I may have	He vññññ	He vññññ	He vññññ	
109. I shall have	He vñññ	—	He vñññ	do as Amharic, changing the pronoun.
110. There will have	He vñññ	—	He vñññ	
111. He will have	He vññññ	—	He vññññ	
112. We shall have	Heññ vñññ	—	Heññ vñññ	
113. You will have	Heññ vñññ	—	Heññ vñññ	do as Amharic, changing the pronoun.
114. They will have	Heñññ vñññ	—	Heñññ vñññ	
115. I should have	He vññññ (I ought to have)	He vñññññ He vñññññ	He vññññ He vññññ	
116. I am having	He vññ	He vññ	He vññ	
117. I was having	He vñññ, vñññ	He vñññ	He vñññ	do as Amharic, changing the pronoun.
118. I shall be having	He vñññ	He vñññ	He vññññ	
119. I go.	He vññ	—	He vññ	
120. There go	He vñññ	—	He vñññ	
121. He go	He vñññ	—	He vñññ	do as Amharic, changing the pronoun.
122. We go	Heññ vñññ	—	Heññ vñññ	
123. You go	Heññ vñññ	—	Heññ vñññ	
124. They go	Heñññ vñññ	—	Heñññ vñññ	
125. I want	He vññ	—	He vññ	do as Amharic, changing the pronoun.
126. There want	He vññ	—	He vññ	
127. He want	He vññ	—	He vññ	
128. We want	Heññ vññ	—	Heññ vññ	

Latin	Tagalog	Tagalog (Written)	English	English
Pa binatid	Binatid			112. He lost (Past Tense).
Nagiba binatid	Ayay binatid			113. We lost (Past Tense).
Binatid binatid	Binatid binatid			114. You lost (Past Tense).
Binatid binatid	Binatid binatid			115. They lost (Past Tense).
Nagiba nagib	Binatid nagib		Pa ayay binatid	116. I am losing.
Nagiba nagib ayay	Binatid nagib		Ayay binatid ayay	117. We are losing.
Nagiba nagib	Binatid nagib		Pa ayay binatid	118. I had losses.
Nagiba nagib nagib	Binatid nagib		Pa ayay binatid	119. I may lose.
Nagiba nagib, binatid binatid	Binatid nagib		Pa ayay binatid	120. I shall lose.
Binatid binatid	Binatid binatid			121. There will lose.
Pa binatid	Binatid binatid			122. He will lose.
Nagiba binatid				123. We shall lose.
Binatid binatid				124. You will lose.
Pa binatid binatid				125. They will lose.
Nagiba binatid	Binatid binatid		Pa ayay binatid	126. I should lose.
I nagib	Binatid binatid		Binatid binatid	127. I am losing.
I binatid	Binatid binatid		Binatid binatid	128. I was losing.
I binatid	Binatid binatid		Binatid binatid	129. I shall be losing.
Nagiba nagib	Binatid nagib		Pa ayay binatid	130. I go.
Binatid nagib	Binatid nagib		Binatid nagib	131. There go.
Pa nagib	Binatid nagib		Pa nagib	132. He goes.
Nagiba nagib	Binatid nagib		Binatid nagib	133. We go.
Binatid nagib	Binatid nagib		Binatid nagib	134. You go.
Pa binatid nagib	Binatid nagib		Binatid nagib	135. They go.
Nagiba nagib	Binatid nagib		Binatid nagib	136. I want.
Binatid nagib	Binatid nagib		Binatid nagib	137. There want.
Pa nagib	Binatid nagib		Binatid nagib	138. He want.

English.	Anglo-Thai (Siam).	Anglo-Chinese (Siam Siam).	Anglo-Thai (Siam Siam).	Anglo-Chinese (Siam Siam).
214. We want . . .	Ma-ha want . . .	Ma-ha want . . .	Ma-ha want . . .	Ma-ha want . . .
215. You want . . .	Ma-ha want . . .	Ma-ha want . . .	Ma-ha want . . .	Ma-ha want . . .
216. They want . . .	Ma-ha want . . .	Ma-ha want . . .	Ma-ha want . . .	Ma-ha want . . .
217. On . . .	Ma-ha want . . .	Ma-ha want . . .	Ma-ha want . . .	Ma-ha want . . .
218. Going . . .	Ma-ha want . . .	Ma-ha want . . .	Ma-ha want . . .	Ma-ha want . . .
219. Once . . .	Ma-ha want . . .	Ma-ha want . . .	Ma-ha want . . .	Ma-ha want . . .
220. When is your name? . . .	Ma-ha want . . .	Ma-ha want . . .	Ma-ha want . . .	Ma-ha want . . .
221. How old is this house? . . .	Ma-ha want . . .	Ma-ha want . . .	Ma-ha want . . .	Ma-ha want . . .
222. How far is it from here to Bangkok? . . .	Ma-ha want . . .	Ma-ha want . . .	Ma-ha want . . .	Ma-ha want . . .
223. How many men are there in your father's house? . . .	Ma-ha want . . .	Ma-ha want . . .	Ma-ha want . . .	Ma-ha want . . .
224. I have walked a long way to-day . . .	Ma-ha want . . .	Ma-ha want . . .	Ma-ha want . . .	Ma-ha want . . .
225. The top of my head is married to his nose . . .	Ma-ha want . . .	Ma-ha want . . .	Ma-ha want . . .	Ma-ha want . . .
226. In the house in the middle of the white town . . .	Ma-ha want . . .	Ma-ha want . . .	Ma-ha want . . .	Ma-ha want . . .
227. Put the middle upon the back . . .	Ma-ha want . . .	Ma-ha want . . .	Ma-ha want . . .	Ma-ha want . . .
228. I have known him ever since we were boys . . .	Ma-ha want . . .	Ma-ha want . . .	Ma-ha want . . .	Ma-ha want . . .
229. He is a young couple on the top of the hill . . .	Ma-ha want . . .	Ma-ha want . . .	Ma-ha want . . .	Ma-ha want . . .
230. He is sitting on a horse under that tree . . .	Ma-ha want . . .	Ma-ha want . . .	Ma-ha want . . .	Ma-ha want . . .
231. His brother is taller than the sister . . .	Ma-ha want . . .	Ma-ha want . . .	Ma-ha want . . .	Ma-ha want . . .
232. The price of that is two rupees and a half . . .	Ma-ha want . . .	Ma-ha want . . .	Ma-ha want . . .	Ma-ha want . . .
233. My father lives on that small island . . .	Ma-ha want . . .	Ma-ha want . . .	Ma-ha want . . .	Ma-ha want . . .
234. Give this paper to him . . .	Ma-ha want . . .	Ma-ha want . . .	Ma-ha want . . .	Ma-ha want . . .
235. Take these rupees from him . . .	Ma-ha want . . .	Ma-ha want . . .	Ma-ha want . . .	Ma-ha want . . .
236. That fish walked fast like with rupees . . .	Ma-ha want . . .	Ma-ha want . . .	Ma-ha want . . .	Ma-ha want . . .
237. Draw water from the well . . .	Ma-ha want . . .	Ma-ha want . . .	Ma-ha want . . .	Ma-ha want . . .
238. Walk where you . . .	Ma-ha want . . .	Ma-ha want . . .	Ma-ha want . . .	Ma-ha want . . .
239. Where they come to land you . . .	Ma-ha want . . .	Ma-ha want . . .	Ma-ha want . . .	Ma-ha want . . .
240. From where did you buy that? . . .	Ma-ha want . . .	Ma-ha want . . .	Ma-ha want . . .	Ma-ha want . . .
241. From a shopkeeper of the village . . .	Ma-ha want . . .	Ma-ha want . . .	Ma-ha want . . .	Ma-ha want . . .

Siak.	Siak-pak.	Siak-pak (Siak-pak)	Siak-pak.	English.
Ngil-ho-goo . . .	Ngil-ho-goo (Ngil-ho-goo)	Ngil-ho-goo	Ngil-ho-goo	112. We want.
Ngil-ho-goo . . .	Ngil-ho-goo	Ngil-ho-goo	Ngil-ho-goo	113. You want.
Ngil-ho-goo . . .	Ngil-ho-goo	Ngil-ho-goo	Ngil-ho-goo	114. They want.
Ngil-ho-goo . . .	Ngil-ho-goo	Ngil-ho-goo	Ngil-ho-goo	115. He.
Ngil-ho-goo . . .	Ngil-ho-goo	Ngil-ho-goo	Ngil-ho-goo	116. Strong.
Ngil-ho-goo . . .	Ngil-ho-goo	Ngil-ho-goo	Ngil-ho-goo	117. Good.
Ngil-ho-goo . . .	Ngil-ho-goo	Ngil-ho-goo	Ngil-ho-goo	118. What is your name?
Ngil-ho-goo . . .	Ngil-ho-goo	Ngil-ho-goo	Ngil-ho-goo	119. How old is this house?
Ngil-ho-goo . . .	Ngil-ho-goo	Ngil-ho-goo	Ngil-ho-goo	120. How far is it from here to Kanton?
Ngil-ho-goo . . .	Ngil-ho-goo	Ngil-ho-goo	Ngil-ho-goo	121. How many men are there in your father's house?
Ngil-ho-goo . . .	Ngil-ho-goo	Ngil-ho-goo	Ngil-ho-goo	122. I have walked a long way today.
Ngil-ho-goo . . .	Ngil-ho-goo	Ngil-ho-goo	Ngil-ho-goo	123. The son of my uncle is married to his sister.
Ngil-ho-goo . . .	Ngil-ho-goo	Ngil-ho-goo	Ngil-ho-goo	124. In the house is the middle of the whole house.
Ngil-ho-goo . . .	Ngil-ho-goo	Ngil-ho-goo	Ngil-ho-goo	125. Put the middle upon the head.
Ngil-ho-goo . . .	Ngil-ho-goo	Ngil-ho-goo	Ngil-ho-goo	126. I have better, his son, walk many things.
Ngil-ho-goo . . .	Ngil-ho-goo	Ngil-ho-goo	Ngil-ho-goo	127. He is standing on the top of the hill.
Ngil-ho-goo . . .	Ngil-ho-goo	Ngil-ho-goo	Ngil-ho-goo	128. He is sitting on a horse under that tree.
Ngil-ho-goo . . .	Ngil-ho-goo	Ngil-ho-goo	Ngil-ho-goo	129. His brother is taller than his sister.
Ngil-ho-goo . . .	Ngil-ho-goo	Ngil-ho-goo	Ngil-ho-goo	130. The price of that is two dollars and a half.
Ngil-ho-goo . . .	Ngil-ho-goo	Ngil-ho-goo	Ngil-ho-goo	131. My father lives in that small house.
Ngil-ho-goo . . .	Ngil-ho-goo	Ngil-ho-goo	Ngil-ho-goo	132. Give the sugar to him.
Ngil-ho-goo . . .	Ngil-ho-goo	Ngil-ho-goo	Ngil-ho-goo	133. Take these eggs from him.
Ngil-ho-goo . . .	Ngil-ho-goo	Ngil-ho-goo	Ngil-ho-goo	134. Send him well and kind love with eggs.
Ngil-ho-goo . . .	Ngil-ho-goo	Ngil-ho-goo	Ngil-ho-goo	135. Draw water from the well.
Ngil-ho-goo . . .	Ngil-ho-goo	Ngil-ho-goo	Ngil-ho-goo	136. With justice me.
Ngil-ho-goo . . .	Ngil-ho-goo	Ngil-ho-goo	Ngil-ho-goo	137. Where my mother is, I am.
Ngil-ho-goo . . .	Ngil-ho-goo	Ngil-ho-goo	Ngil-ho-goo	138. From where did you buy that?
Ngil-ho-goo . . .	Ngil-ho-goo	Ngil-ho-goo	Ngil-ho-goo	139. From a shopkeeper in the village.

NAGĀ GROUP CENTRAL SUB-GROUP.

This sub-group includes the *Āo* and *Lhokh* languages, and occupies the *south* and *north-east* of the Naga Hills District. Mr. Darnish included in it the language of the *Bamla*, but this clearly belongs to the western sub-group.

The speakers of this sub-group are estimated to number as follows :—

<i>Āo</i>	20,000
<i>Lhokh</i>	22,000
<i>Tengpa</i>	?
<i>Thakumai</i> and <i>Yachumi</i>	?
Total at least	42,000

The first two tribes have only lately been described under these names. They have frequently been referred to by earlier writers, but under various appellations. Different forms of *Āo* have been described under the names of *Chinangli*, *Mongpa* (these are two well defined dialects), *Amirangli*, *Daka Haimang*, *Duploria*, *Hattigoria*, *Khari*, *Nawngang Naga*, and *Tengpa Nagi**; while instead of *Lhokh* we also meet the names *Tachumi* and *Mihai*. The *Lhokh* call themselves *Kyā*. *Thakumai* and *Yachumi* are now dead with for the first time.

The great distinction between the Western and the Central sub-group of Nāgā languages, is that, in a negative proposition, the latter prefix, while the former suffixes, the negative particle to the word which is negatived.

Taking *Angim* as the typical western, and *Āo* as the typical central language, we are at first sight impressed at the great difference which apparently exists between these two languages, which are as little distant from each other. Mr. Davis has, however, clearly shown in his note printed in the *Assam Census Report* for 1901 that the difference is more apparent than real, and is principally a matter of prefixes and suffixes.

What follows is based on Mr. Davis's note, and on some remarks thereon which were made by Mr. Clark, and which were published at the same time :—

At first sight there would seem to be scarcely anything in common between these two languages. In *word* they are very different. The *Āo* shows a preference for the word *apaw* as a termination, as in the words *ding, hawmaw, ding, good, etc.* This word does not occur at all in the *Angim* language.

Again the negative particle in *Āo* precedes the root which it qualifies, in *Angim*, follows it. *Āo* *pa, Āo, āw, nawa, not come*; *Angim*, *not, nawa*; *nawa, not come*.

The only trace that Mr. Davis can find in *Angim* of the negative preceding a verbal root, is in the phrase *'naw*, equivalent to *do* *more*, *there is not*. Thus the *'n* is the negative.

But now to trace the resemblance between the two languages. To do this, let us first compare the numerals from one up to twenty :—

English.	Angim.	Āo.
One	<i>pe</i>	<i>at, atit</i>
Two	<i>hawa</i>	<i>atit</i>
Three	<i>at</i>	<i>atam</i>
Four	<i>at</i>	<i>paat</i>
Five	<i>paapa</i>	<i>paapa</i>
Six	<i>awa</i>	<i>atit, awat</i>
Seven	<i>atam</i>	<i>atam</i> (<i>Mongpa</i> , and
Eight	<i>atitit</i>	<i>at</i> , <i>Mongpa</i> , <i>hawa</i> .

* Regarding these names, see the section on *Āo*.

English.	Arabic.	Jo.
Five	khams	khā.
Ten	har	har.
Eleven	har + pointed or haro diphi	har-khā.
Twelve	har + haro	har-khā.
Thirteen	har + al	har-khā.
Fourteen	har + dā	har-khā.
Fifteen	har + jangra	har-khā.
Sixteen	har + aro	har-khā.
Seventeen	har-khā + aro	har-khā.
Eighteen	har-khā + aro	har-khā.
Nineteen	har-khā + aro	har-khā.
Twenty	har-khā, har-khā, or har-khā.	har-khā.

The resemblance in this list between the words for 1, 2, 3, 4, 5, and 10 are very striking. Above are we find the same method used in the formation of the numerals. In forming 17, 18, and 19 both languages employ the same methods, these numbers being denoted by the expressions '10 not-brought 2,' '10 not-brought 3,' '10 not-brought 4,' respectively. 20 and not-brought are identical words. In Jo, however, this method of notation begins at 16, or one place further back than in Arabic.

PERSONAL PRONOUNS.

These present considerable points of resemblance. They are—

English.	Arabic.	Singular.	Jo.
I	ā, ā, ica		ā, ā, ā.
Thou	ca		ca.
He	ga	ga.	ga.
We two, including person addressed	ā-ca	ā-ca.	ā-ca (Mongana), ā-ca (Changpa).
We two, excluding the same	ā-ca		ā-ca.
You two	ā-ca	ā-ca.	ā-ca.
They two	ā-ca, ā-ca	ā-ca.	ā-ca (Mongana)
We (exclusive)	ā-ca		ā-ca.
We (inclusive)	ā-ca		ā-ca.
You	ca		ca.
They	ā-ca, ā-ca, ā-ca		ā-ca, ā-ca, ā-ca.

The forms ā, ica, given for 'I' in Arabic are Eastern Arabic variations. They are not unlike the Jo ā. The words for 'two' in both languages are practically the same, as also are the words for 'us' 'them' in both languages from the dual and plural in a very similar manner.

VOCABULARY.

The following list gives a few words in the two languages, which are very similar or identical:—

English.	Arabic.	Jo.
House	bi	bi.
Fire	ni	ni.
Smoke	nihi	nihi.
Man	ni, ni	ni (Mongana).
To-day	ni	ni.
Call, to	ni, ni	ni, ni, ā, ā.
Kill, to	ni	ni, ni.
Walk	nihi	nihi.
Water	ni	ni, ni.
Light	ni	ni.
Head	nihi	ni.
Laugh, to	nihi	nihi.
Man	nihi	nihi.
Call, to	ni, ni, ā, ā	ni, ni (Mongana)
One day	nihi	nihi.
Good, to	ni	ni, ni.
See, to	ni	ni.

Again, let us take an example of a word which is apparently very different in the two languages. Such a word is *dagmad*, *gdi*, *dagmad-gu*. In Chagchi, *d-g* is a general term for weeds growing in cultivated land. In *gdi*, *g* is a generic and *gdi* a specific term specifying the kind of grass. *Gdi* is therefore 'weeds'. Now in the French language, the language most closely connected with *dagmad*, 'straw' is *g-di*, *g* being the prefix placed before all substantives in the French language. Omitting all this prefix we have—

French.	English.	dagmad.
<i>gdi</i>	straw	<i>gdi</i>

These words are identical, for *i* and *a* are commonly interchanged in the two languages. Now however—

French.	English.	<i>di</i> .
<i>a-gdi</i>	straw	<i>d-g</i>

there is entirely any difference in pronunciation, and the words may be fairly said to be identical. We have thus found right to be the same as *d-g*. This method could be easily applied to other words.

From a comparison of the words in the compiled list, it will be seen that the *di* construction or prefix has the same function as the *dagmad* *di* or *di*, *ma*. Mr. Clark, however, mentions that *di* or *di* does not mean 'man,' but that it is really a relic of an old present form of the verb 'to be,' and means 'he who is.' Three *di* are meant 'old,' *di* means 'man,' and *di-di-e*, means 'he who is an old man,' 'an old man.' He may mean *di*, and *ma-gu* means 'he who is in,' hence 'an inhabitant.' It should be remembered that *di*, by addition or non-addition, to *di* two words come together, not dissimulate, or the two *di* and *ma* form a new word. Hence, when *di* or *di* is added to a word ending with a vowel, the *e* is usually dropped. On the other hand, Mr. Davis concludes that this *e* is the exact equivalent of the *dagmad* *di*. He says, "In the Tshikani language we find this too. The Tshikani people use *di* in exactly the same way as the *dagmad* use *di*. It seems queer out of one's way to say that *di-e* in these words is the verbal construction or which is equivalent to the *dagmad* *di*. *di* *dagmad* take the term "*di*," by which we know these people. The word *dagmad* used with a final *di* or by the people themselves. They call themselves *di-e*, *di*, the *di* people, mean plain *di*, and their language is *di-e*. *di* *ma* *ma*, not *di* *ma*. The word ending of *di-e* in *dagmad* would be *di* *ma*. They call the *di* *ma* *ma*, the *di* *ma* *ma*, the *di* *ma* *ma*, and the *di* *ma* *ma* *ma*."

<i>di</i> .	English.	dagmad.
<i>di</i>	old man	<i>di</i>
<i>di-di-e</i>	old woman	<i>di-di-e</i>
<i>di-di</i>	child	<i>di-di</i>
<i>di-di-e</i>	male	<i>di-di-e</i>
<i>di-di</i>	male	<i>di-di</i>
<i>di-di-e</i>	young man	<i>di-di-e</i>
<i>di-di-e</i>	village chief	<i>di-di-e</i>
<i>di-di</i>	woman	<i>di-di</i>
<i>di-di</i>	a rich man	<i>di-di</i>
<i>di-di</i>	one who knows	<i>di-di</i>
<i>di-di</i>	a smart	<i>di-di</i>

Again, take the phrases—

<i>di</i> .	<i>di</i> .	<i>di</i> .	<i>di</i> .
English	You	what	<i>di-di</i>
dagmad	<i>di</i>	<i>di</i>	<i>di-di</i>
English	You	what	<i>di-di</i>

and the answer to the question—

<i>di</i> .	<i>di</i> .	dagmad.
English	I	<i>di-di</i>
dagmad	<i>di</i>	<i>di-di</i>
English	I	<i>di-di</i>

It being established that the function of the *di* or *di* is the same as that of the *dagmad* *di*, we have the following identical words in the two languages—

<i>di</i> .	<i>di</i> .	<i>di</i> .
English	<i>di-di</i>	<i>di</i> .
dagmad	<i>di-di</i>	<i>di</i> .

There is in a new prefix. The essential part of the word is, in *di*, *di*, not, in *dagmad*, *di*, which may be taken as identical words, *di* in *dagmad* being a feminine male termination for animals as well as man.

Again—

<i>di</i> .	<i>di</i> .	<i>di</i> .
English	<i>di-di</i>	<i>di</i> .
dagmad	<i>di-di</i>	<i>di</i> .

Here the essential part of the word in both languages is *ko* or *ko*, *Angli* is, *and*, *any* and *I* are commonly interchangeable (cf. *Mingus strong*, *Changli gang*, a *hundred top*), the identity of *ko* and *and* is established again—

<i>ko</i>	<i>ko-mu</i> ,	a child.
Q. <i>Angli</i>	<i>ko</i> ,	a child.

Assuming that the function of the *ko* or is the same as that of the English *and*, we find that the formation of nouns of agency in the same in the two languages. Thus, in *Angli* they are formed by prefixing *ko* and suffixing *ni*, to the verbal root. Thus, *ko*, *ni*, *man*; *ko-ni*, *a man*. In *ko*, these nouns are formed by prefixing *ko* and suffixing *ni*. Thus, *ni*, *man*; *ni-ni* for *individer*, *a man*. In both cases the prefixed particle is the common nipratal prefix.

Other examples are—

<i>Angli</i>	<i>ni</i> , <i>man</i> ;	<i>ko-ni</i> , <i>a rich man</i> .
<i>ko</i>	<i>ni</i> , <i>man</i> ;	<i>ni-ni</i> , <i>a rich man</i> .
<i>Angli</i>	<i>ni</i> , <i>man</i> ;	<i>ko-ni</i> , <i>a rich man</i> .
<i>ko</i>	<i>ni</i> , <i>man</i> ;	<i>ni-ni</i> , <i>a rich man</i> .

SIMILARITY IN THE CONSTRUCTION OF SENTENCES.

<i>Angli</i>	<i>ni</i>	<i>ni</i> <i>ko</i> <i>ni</i>	<i>ni</i>	<i>ni</i>	<i>ni</i>	<i>ni</i>
<i>ko</i>	<i>ni</i>	<i>ni</i> <i>ko</i> <i>ni</i>	<i>ni</i>	<i>ni</i>	<i>ni</i>	<i>ni</i>
<i>English</i>	<i>ni</i>	<i>ni</i> <i>ko</i> <i>ni</i>	<i>ni</i>	<i>ni</i>	<i>ni</i>	<i>ni</i>
<i>Angli</i>	<i>ni</i>	<i>ni</i> <i>ko</i> <i>ni</i>	<i>ni</i>	<i>ni</i>	<i>ni</i>	<i>ni</i>
<i>English</i>	<i>ni</i>	<i>ni</i> <i>ko</i> <i>ni</i>	<i>ni</i>	<i>ni</i>	<i>ni</i>	<i>ni</i>
<i>ko</i>	<i>ni</i>	<i>ni</i> <i>ko</i> <i>ni</i>	<i>ni</i>	<i>ni</i>	<i>ni</i>	<i>ni</i>
<i>English</i>	<i>ni</i>	<i>ni</i> <i>ko</i> <i>ni</i>	<i>ni</i>	<i>ni</i>	<i>ni</i>	<i>ni</i>
<i>Angli</i>	<i>ni</i>	<i>ni</i> <i>ko</i> <i>ni</i>	<i>ni</i>	<i>ni</i>	<i>ni</i>	<i>ni</i>
<i>ko</i>	<i>ni</i>	<i>ni</i> <i>ko</i> <i>ni</i>	<i>ni</i>	<i>ni</i>	<i>ni</i>	<i>ni</i>
<i>English</i>	<i>ni</i>	<i>ni</i> <i>ko</i> <i>ni</i>	<i>ni</i>	<i>ni</i>	<i>ni</i>	<i>ni</i>
<i>Angli</i>	<i>ni</i>	<i>ni</i> <i>ko</i> <i>ni</i>	<i>ni</i>	<i>ni</i>	<i>ni</i>	<i>ni</i>
<i>ko</i>	<i>ni</i>	<i>ni</i> <i>ko</i> <i>ni</i>	<i>ni</i>	<i>ni</i>	<i>ni</i>	<i>ni</i>
<i>English</i>	<i>ni</i>	<i>ni</i> <i>ko</i> <i>ni</i>	<i>ni</i>	<i>ni</i>	<i>ni</i>	<i>ni</i>
<i>Angli</i>	<i>ni</i>	<i>ni</i> <i>ko</i> <i>ni</i>	<i>ni</i>	<i>ni</i>	<i>ni</i>	<i>ni</i>
<i>ko</i>	<i>ni</i>	<i>ni</i> <i>ko</i> <i>ni</i>	<i>ni</i>	<i>ni</i>	<i>ni</i>	<i>ni</i>
<i>English</i>	<i>ni</i>	<i>ni</i> <i>ko</i> <i>ni</i>	<i>ni</i>	<i>ni</i>	<i>ni</i>	<i>ni</i>
<i>Angli</i>	<i>ni</i>	<i>ni</i> <i>ko</i> <i>ni</i>	<i>ni</i>	<i>ni</i>	<i>ni</i>	<i>ni</i>
<i>ko</i>	<i>ni</i>	<i>ni</i> <i>ko</i> <i>ni</i>	<i>ni</i>	<i>ni</i>	<i>ni</i>	<i>ni</i>
<i>English</i>	<i>ni</i>	<i>ni</i> <i>ko</i> <i>ni</i>	<i>ni</i>	<i>ni</i>	<i>ni</i>	<i>ni</i>
<i>Angli</i>	<i>ni</i>	<i>ni</i> <i>ko</i> <i>ni</i>	<i>ni</i>	<i>ni</i>	<i>ni</i>	<i>ni</i>
<i>ko</i>	<i>ni</i>	<i>ni</i> <i>ko</i> <i>ni</i>	<i>ni</i>	<i>ni</i>	<i>ni</i>	<i>ni</i>
<i>English</i>	<i>ni</i>	<i>ni</i> <i>ko</i> <i>ni</i>	<i>ni</i>	<i>ni</i>	<i>ni</i>	<i>ni</i>

In this sentence the similarity of the construction for 'sincerely' is very marked. It being represented in both languages by an *ni* following the verbal root.

ĀO OR HATIGORRIA.

Āo is spoken in the extreme north-east of the Naga Hills District. Beyond the tribe, in the unsettled territory are the naked Nigis, and more to their north and west in the district of Shikhar, we meet the Kungri and other unidentified Nigh tribes, Kikimā, Ammōnē and even Shan languages. To the south they are bounded by the Khōis and Sami Nigis, by whom they are separated from the Kengris, Anglani, and Kōhāmā tribes. Regarding this tribe, Mr. Davis gives the following particulars in the Census Report of Assam for 1891, pp. 241 and 2.

The Āo occupy the country which is drained by the Jhal, the Bhal, and by the stream which flows into the Dikra on its left bank. The only Āo village on the right bank of the Dikra is Langa. The Āo profess to have their origin from a stone, which is situated between Langa and the Shingon village of Lohā. From this place they gradually migrated across the Dikra and occupied the country in which they now dwell. They are divided into two tribes, Chongli or Kungri and Mongson, speaking dialects which are so dissimilar as to be practically different languages. These two tribes, though they in many instances live side by side in the same villages, have each preserved their own dialect.

The Āo occupy, including Langa, which was not counted, 45 villages. Of these 22 are Chongli, namely, 18 are Mongson entirely, which are called villages, situated both by Chongli and Mongson. Roughly speaking, the Āo country is composed of three parallel ridges, called Lamsungkong, Chonglikong, and Japungkong, respectively. The Chongli tribe inhabits all the villages on the Lamsungkong (the range immediately overlooking the Dikra), with the exception of the villages of Mahabong and Nimanā, which are partially Mongson. The valley of the Mahā or Jhalā, i.e., the valley enclosed between the Lamsungkong and Chonglikong, contains the mixed villages, while on the Chonglikong and Japungkong the villagers, with the exception of Uka Haimong, Mahabong, and Japungkong (non-Āo villages, namely Mongson).

Ambingā, called by the Āo Minsāpā, is a village which really belongs to the 'naked' tribe of Nigis. The inhabitants came many years ago from the village of Wadikong or Chonglikong, a village belonging to that tribe, and situated a day's march east of the Dikra from these villages. Now-a-days, in all but language, the Ambingā people have become Āo. The problem is, how did they get on to their present site, which is on the range immediately over the plain, through the intervening Āo villages? When they are in present they are at least three days' journey from the nearest villages of the tribe to which they really belong.

The two dialects of Āo are, as stated above, Chongli or Kungri and Mongson. The Deputy Commissioner of the Naga Hills gives 15,500 as the total population speaking the language, and adds that the Kungri are the larger section, being about three-fifths of the whole tribe. This would give the following approximate figures for the speakers of each dialect:

Chongli or Kungri	"	"	"	"	"	"	8,200
Mongson	"	"	"	"	"	"	7,300
Total							15,500

The only one of which we have a grammar is Chongli, and the version of the Parable of the Prodigal Son, which follows, and for which I am indebted to the Mission of the Reverend E. W. Clark, is couched in that dialect. There is a list of Chongli and Mongson words and sentences in Appendix G of the Census Report already quoted from, which I take the liberty of reproducing, after the Chongli specimen.

The use of the word Āo in connection with this language is modern. The earliest instance of its occurrence with which I am acquainted is in Mr. Clark's *Specimen*, written in 1879. The name was unknown to Mr. Dewart, whose essay was published in 1860. He called the tribe Hatigorria, and wrote as follows about it:—

This large and warlike tribe is found to the east of the Khōis and Sami, but how far they extend it is impossible to say. In their own language they are called *Shamān* or *Shamānā*.¹

¹ Mr. Davis writes, 'I have never even heard their name, but "Shamān" looks like an incorrect rendering of a Sanskrit or English term.'

The tribes known as Anstingia, Depheria, Deika, Haimong, and Khari, are really part of the Hailigoria tribe, and included with them; Deika Haimong and Khari being merely the names of villages.

In addition to the above, I find an examination that what is called Nwongong Nāgi is closely connected with An.

Mr. Davis informs me that the true language of Anstingia is not An at all. The inhabitants of this village come from Oringhsang, which lies just across the Tékia, and belong to a "Naked Nāgi" tribe. An come down to the plains through that village and hence the Assamese sometimes call them by its name. Depheria is the Assamese name for An who come down to the plains through the Dep Doin, and Hailigoria for those who An as through the Hailigor Dair. The names Depheria and Hailigoria include both Changli and Mungon. Khari is a large Mungon village, and Nwongong the Assamese name of the Changli village Munglungang.

The following are the authorities which I have met which deal with An under each of its many names:—

1.—AN GENERALLY.—

DAVIS, A. W., L.C.S., *Report on the Census of Assam for 1887*, by R. A. Smith, L.C.S. On pp. 155 and 16, above is a note on the relation which the principal languages of the Nāgi group (including both the Changli and Mungon dialects of An) bear to each other. It contains lists of words in both dialects. On pp. 175 and 18, there is a *Comparison showing points of resemblance in words and structure of the languages between the Angaitse and An Nāgi (Changli) languages*, with notes by the Reverend E. W. Clark; pp. 244 and 18, an account of the An tribe. Appendix G, pp. xxviii and xxvii, is a list of words and sentences showing the differences between the Changli and Mungon dialects of the An Nāgi language. All these are by A. W. D. Halliday, 1892.

II.—CHANGLI OR CHINGLI.—

CHAM, MAI HAY, E. W.,—*Specimens of the Sengpa or Sengpa Dialect of a Tribe of Nagas Inhabiting in the Valley of Aizawl, between the Deika and Depu Rivers, embracing over forty villages*. *Journal of the Royal Asiatic Society*, Vol. vi, 1876, pp. 375 and 18.

SPENCER, J.,—*The An Nāgi Language of Southern Assam*. *Proceedings of the American Oriental Society for May, 1886*, pp. 415 and 18, published with Vol. viii of the *Journal of the Society for 1886*; *See also American Journal of Philology*, vii, pp. 344—368.

DAVIS, A. W., L.C.S.,—See No. I, above.

CHAM, MAI HAY, E. W.,—*An Nāgi Grammar with Illustrative Phrases and Vocabulary*. Shilling, 1893.

III.—MUNGON.—

DAVIS, A. W., L.C.S.,—See No. I, above.

IV.—ANSTINGIA.—

DAVIS, MAI HAY, E.,—See No. VI, Depheria, below. The words given are more or less learned Changli. They are not Anstingia, which is a different language. See above.

V.—DEIKA HAIMONG.—

CHAM, MAI HAY, E. W.,—*Specimens of the Languages of Deika, including those of the atrophied Tribes of Sengpa, the Central Pheung, and the Eastern Pheung*. Calcutta, 1874. Vocabulary of Deika Haimong Nāgi on pp. 367 and 18. This is Changli. Mr. Clark started missionary work in Deika Haimong village.

DAVIS, MAI HAY, E. W.,—See No. VI, Depheria, below. The words given are more or less learned Changli.

VI.—RUPHONGIA.—

DAVIS, MAI HAY, E. W.,—*Specimens of the Nāgi Language of Assam*. *Journal of the American Oriental Society*, Vol. 3, 1881, pp. 115 and 18. Contains vocabularies of a number of Nāgi languages, including "Yungpa and Depheria," printed as one and the same language. The words given are not in any dialect of An at all. They are Yungpa. Other languages with which this group is associated, "Mungong, Hailigor, Haimong and Anstingia," and 3, "Khari."

CHAM, MAI HAY, E. W.,—See No. V, Deika Haimong, above. On pp. 364 and 18, there is a *Dep-Depa Nāgi Vocabulary*. The words given are very learned Changli.

VII.—NATIONSHELL.—

BAOEN, see KEE, N.,—See No. VI., *Daphnia*, above. The words given are more or less incorrect Chongli characters. See No. V., *Doko* Hainan, above. On pp. 224 and 2 there is a Hail Gaysa Naga Vocabulary. The words given are incorrect Mongon.

DEANER, G. H., F.R.S.—*Notes on the Locality and Population of the Felice dwelling between the Bantamgwa and Mpaghi Rivers. Journal of the Royal Asiatic Society*, Vol. vii, 1896, pp. 225 and 2. On page 225 there is the account of the Bantamgwa language already quoted, and on p. 227 a vocabulary.

VIII.—KHARI.—

HARRISON, E. H.,—*Descriptions of the North-East Frontier. Journal of the Asiatic Society of Bengal*, Vol. xiv, 1865, pp. 365 and 6. Contains a Khari Naga Vocabulary by E. Brown. Reprinted in *Minor-Burmese Naga* relating to Indian Subjects. London, 1866. Vol. ii, pp. 13 and 2.

HARRIS, see KEE, N.,—See No. VI., *Daphnia*, above. The words given are not very accurately written Mongon.

HARRIS, see W., W.,—*A Comparative Dictionary of the Languages of India and High Asia*. London, 1866. Contains Vocabulary of Khari Naga based on Hodgson.

HAUSER, E. T., G.E.S.—*Descriptions of Languages of Bengal*, Calcutta, 1873. Reprint of Hodgson's Vocabulary on p. 71.

IX.—NONGHONG NAGA.—

HARRISON, E. H.,—*On the Aborigines of the Eastern Frontier. Journal of the Asiatic Society of Bengal*, Vol. xviii, Pt. II, 1869, pp. 497 and 8. Vocabulary by E. Brown. Reprinted in *Minor-Burmese Naga* relating to Indian Subjects. London, 1866. Vol. ii, pp. 13 and 2.

HARRIS, see KEE, N.,—See No. VI., *Daphnia*, above. The words given are more or less incorrect Chongli characters. See W., W.,—See No. VIII., *Khari*, above. Also contains Vocabulary of Nonghong Naga.

The following account of the main features of the Chongli dialect of 45 is based on Mrs. Clark's grammar. The student is referred to that work for full particulars. What follows does not pretend to be more than the merest sketch.

Pronunciation.—45 rejects not only the vowel but also the word aspirates. There does not appear to be any restriction as to initial letters, and most occur as final, though the most usual termination is either a vowel, a nasal, or *r*. The sound *ap*, which is very frequent as a final, seldom occurs as *ap* initial. The letter *h* occurs very rarely. There does not appear to be any system of tones in the language.

The pronunciation of the vowels fluctuates. Thus, the root *nak* becomes *nak-ai*, *na-awet*, and *na-ak*, *waiching*. When two vowels come together, they coalesce. Examples are,—

- na*+*ding*=*nading*, be.
- na*+*ding*=*nding*, give.
- du*+*ding*=*during*, come.
- du*+*ding*=*duiding* or *nding*, come down.
- du*+*ding*=*duing* or *nding*, come up.
- aki*+*ding*=*akiding*, say.
- gfi*+*ding*=*gfiding*, see.
- do*+*ding*=*ding*, go; *ong*, go on.
- pat*+*o*=*pat*, be.
- aki*+*o*=*akip*, said.

When a verbal root ends in a vowel the *e* of the termination *er* is elided. Thus,—

- da*+*er*=*daer*, bring.
- daak*+*er*=*daak*, bring.
- auak*+*er*=*auak*, speak.

Consonants frequently interchange. Especially, *b* and *p*; *d* and *t*; *g* and *k*; and sometimes *l* and *m* and *n*, respectively. When *ts* at the end of a verbal root is followed by *h*, the whole becomes *sh*, thus *aputsa-t-day*—*aputsang*, give them.

The letters are pronounced as indicated in the system adopted for this Survey. The vowel *a* is pronounced as the *a* in 'ant.' In Mrs. Clark's *Glossaries* this vowel is represented by *y*. The same *ahy* represents the sound of a prolonged *s* by *ao*. I have thought it best to follow her in this latter point.

Articles.—The force of the indefinite article is given by suffixing the word *sh* or *shih*, one. Thus, *siang sh*, a man. To give the force of the definite article, the suffixes *et* and *sh* or *sh*, which are properly demonstrative pronouns, are often used. Thus, *siang-et*, the man. The prefix *ts* or *t* is sometimes used below seems to be often used in the same sense. Thus, *tsu*, father, but *tsu-eh* *aputsa*, the father given.

Prefixes and suffixes.—In addition to the prefixes and suffixes used to make forms corresponding to declension and conjugation, the following should be noted.

The prefix *ts*, or, before vowels, *t*, may be added to a verb without making any essential change in meaning, except in the imperative mood, which it negates. All that it does is to impart some emphasis. Thus, from the root *sh*, go, we have *pa-shah* *t-sh*-*r*, they are just going, or are indeed going. Similarly, prefixed to adjectives, it gives emphasis, and forms a kind of superlative, as *tsau* *tsau-sh*, good, *t-tsau-sh*, the good one, the best. Prefixed to verbal roots, it is also used to form abstract nouns. Thus, *siang-sh*, to illumine, *ts-shang-sh*, light.

The suffix *tsa*, with or without the prefix *sh*, is also used to form abstract nouns. It is properly the suffix of the future tense. Thus, *pa-sh*, rejoice, *pa-sh-tsa*, will rejoice; *pa-sh-ts*, or *ts-pa-sh-tsa*, joy.

The suffix *er*, or, after vowels, *r*, is properly the termination of the present and of the continuative past. Thus, *shih-er*, he is just come. It is also very commonly used as the termination of a noun of agency. Thus, *shih-er*, a carrier; *shih-er*, a trader; *shih-er*, a speaker. In this way, like the English *er*, it is often substituted for the relative pronoun, i.e., it forms what in Dravidian languages would be called a Relative Participle. Thus, *shih-er*, may be used to signify he, or they, who come, or came. So, also, with the antecedent expressed. Thus,—

tsang *shih-er* *sh* *shih* *shih*.

just come—who are they those said, i.e., they who have just now come said so. Again *tsang* means 'in' and *tsang-er*, he who is in, an inhabitant.

This suffix is also used to indicate the act done. Thus, from *shih*, to traffic, *shih-er* not only 'a trader,' but also 'trading.' Thus, *pa* *shih-er* *ap* *shih* *shih*, he became rich by trading.

The suffix *sh* is used exactly like *er*. Thus, *shih-sh*, he who trades, or trading; *pa-sh*, he who rejoices, or joy.

The suffix *shih* indicates place. Thus, *sh*, to be, *sh-shih*, a place of abode, a residence; *t*, this, *t-shih*, here.

SUBSTANTIVES.

Gender.—For human relations different words are used to indicate gender. Thus *tsu*, father; *ap*, mother. *Fider*, male, and *tsau*, female, are also used for the same purpose. For animals we have *tsau*, male, and *tsau*, female. The suffixes *sh* for male, and *sh* for female are also commonly used.

Number.—Number is only indicated when the non-indicative would cause confusion. In such cases the singular is indicated by suffixing *ka*, *hatt*, one, and the plural by *taa*. Thus, *sydgar-taa*, workmen for hire. A dual is indicated by suffixing *ad*. Thus,—

daad-ad father-and.

maa-and mother-two, both the mother and child.

Case.—Case is indicated by postpositions. They are as follows:—

Nominative.—This case takes the suffix *a*, which may be omitted when no ambiguity would ensue.—Example, *daadu-a daat*, the younger said.

Accusative.—The suffix is *di*, which may be omitted under similar circumstances. Some verbs always require it. *Daag*, the dative suffix, is sometimes used for the accusative. Examples, *pa-di*, him; *at ad-dag daadhar*, I am serving thee.

Instrumental.—The suffix is *dya*, as in *pa adhar dya adhar daad*, he became rich by trading; *a* is also used, as in *daat-a*, by hand.

Dative.—The suffixes are *aaa*, *aaa*, or *daag*, as in *da-maa daat*, give to me; *ad-dag daat*, he said to the father. Motion towards is indicated by *daaga* or *a*, as in *Na a-hat-daga hat*, I will go to our father; *pa-a daad-a-da*, he went to the jungle.

Abative.—The suffix is *naaga*, as in *pa-naaga*, from him.

Genitive.—No suffix is used. The possessor simply precedes the possessed, as in *daat-a da*, the older brother's anger.

Locative.—*Naag*, already given for the dative, also means 'in' or 'on.' Thus, *at-naag-maa*, on the legs.

Concomitant.—The suffix *daa* means 'with.' Thus, *pa-daa*, with him; *ad daat da-da* he, then art over with me.

ADJECTIVES.

Adjectives usually follow the substantives they qualify, as in *daagay daagay*, a good man, or the man is good.

The suffix *ka* forms verbal adjectives. Thus *at*, eat; *ka-at-ka*, edible. The suffixes *taa*, *ad*, and *er*, already described, are also used for the same purpose. *At-ad-taa*, edible; *daa-aa strong*, the man who will come, the coming man; *pa daat-ka* &, *pa daat* &, the word said by him.

Adjectives are freely treated as verbs. *Daag*, good; *daagtaa*, will be good; *naaga*, is good.

Comparison is indicated by the dative with *daag*, as in *da-dag daat daagay*, then that this is good, this is better than that. As explained above, the *i* in *daagay* emphasises the adjective, and gives it the force of a superlative, as in *daat-dag daat daagay-da*, this is better than all, i.e., the best.

The numerals are —

- | | |
|--------------------|---|
| 1. <i>ka</i> . | 8. <i>ha</i> . |
| 2. <i>daat</i> . | 9. <i>daad</i> . |
| 3. <i>aaa</i> . | 10. <i>da</i> . |
| 4. <i>paat</i> . | 11. <i>faat</i> &, and so on to |
| 5. <i>paagha</i> . | 12. <i>maad</i> <i>maad</i> <i>daad</i> , i.e., 30 not brought 6. |
| 6. <i>daat</i> . | 17. <i>maad</i> <i>maad</i> <i>faat</i> , and so on to |
| 7. <i>faat</i> . | 20. <i>maad</i> . |

t with verbs has already been described. Another very common prefix is the letter *a*, which is used only with past tenses, but not with all. If, however, a verbal root commences with *a*, the prefix is merged in the first syllable, and does not appear. Thus the past of the verb *do* is *do*, not *a-do*. With this exception, nearly all simple verbs, and some of the compound verbs to be described later on, take this prefix. On the other hand, most compound verbs, and a few primary ones, *e.g.* *sa-mi*, speak, do not take it.

The following are the principal tenses of the verb *lee*, bring:—

<i>Present.</i>	<i>ai lee-er</i> , I bring.
<i>Present Definite.</i>	<i>ai lee-di-ga</i> , <i>lee-di-e</i> , or <i>lee-di-hi</i> , I am bringing.
<i>Past.</i>	<i>ai a-lee</i> , <i>a-lee-hi</i> , <i>lee-hi</i> , I brought.
<i>Continuative Past.</i>	<i>ai a-lee-er</i> , I have been bringing, and do so still.
<i>Completed Past.</i>	<i>ai lee-é-pé</i> , I have brought and finished bringing. Some verbs take <i>hi</i> or <i>hi-er</i> , as <i>ai doo-é-hi</i> or <i>doo-é-hi-er</i> , I have admonished and finished admonishing.
<i>Immediate Future.</i>	<i>ai lee-di</i> , I shall bring soon.
<i>Distant Future.</i>	<i>ai lee-tae</i> , I shall bring.
<i>Imperative.</i>	<i>lee-dag</i> , bring.
<i>Negative Imperative.</i>	<i>ta-lee</i> , or <i>ta lee</i> , do not bring.

Participation.—*Present*.—*lee-er*, *lee a*, bringing, as in *poi saeng léer ée*, he came bringing wood. The negative is *ai-lee-e*, not bringing.

Past.—*lee-er-dag* or *a-lee-er-dag*, having brought, as in *saeng léer-dag poi ée*, having brought the wood he came, he came after he had brought the wood.

Gerunds.—*Present*.—*lee-dag* or *lee-dé-hi*, in bringing, while bringing, as in *poi ée-dag léer ée*, as he was cutting the rain came.

Past.—*a-lee é-pé*, by having brought; *a-lee saeng* or *a-lee peng*, in having brought, on account of having brought, as in *poi léer-dag léer ée-saeng*, *poi pé léé léer-é*, on his mind again returning, he remembered in this manner.

Infinitive.—There are several forms, all meaning the same thing, usually as infinitives of purpose, *lee-lee*, *é-lee-tae*, *hi-lee-tae*, *a-lee-tae*, *lee-e*, *ta-lee-e*, *hi-lee-e*, *a-lee-e*. Example, *pa-mee saeng léee ée*, they have gone to bring firewood. The infinitive is often governed by the postposition *é-lee* or *peng*, both meaning 'for.'

Conditional Sentences.—The usual words for 'if' are *lee-hi*, *é-lee*, *hi*, and *hi*. *Ké* and *hi* must be attached to the verb, the others are treated as independent words. If *hi* is attached to a noun or pronoun, it indicates an apodosis or contradiction. Thus, *ai é-hi*, *ai-hi* *é-lee*, if you go, I will not go; *ai-hi é-lee léer-é* *é-lee*, (my father's servants have more than enough to eat) yet *ai-lee-ee* I am starving.

Future Conditional.—The suffix is *di-e*, or *er-e*. Thus, *hi-dag ai é-di-e*, *ai ée*, when I go, you will go; *poi léer é-di-e*, *ai é-di*, if he say so, I will go. The suffix also means 'even if,' as in *saeng léer-é-di*, even if the weather is bad.

Past Conditional.—In the protasis, *lee-hi*, is used with the past indicative, or *é-lee*, or *hi-hi* may be used, but in the last two cases the verb loses the prefix *a*. In the apodosis, the suffix is *hi*. In the following example the verbs are *see*, die, and *mae*, not die, from *ee*, die.

Pai *mao* *si-wei* *san-shi*, *mao-shi*.

He medicine drunk 10, would-not-have-died, i.e., if he had taken medicine, he would not have died. Instead of *si-wei san-shi*, we might have used *mao shing*, or *wei shi-shi*.

Compound Verbs.—We now have a large number of infixes which can be added to a verbal root in order to modify its meaning. Such modified verbs I call compound, and it should be noted that, as a rule, they do not take the prefix *si* in the past tense. The following are a few of these infixes, which occur in the Parable of the Prodigal Son:—

Infix.	Meaning.	Example.
<i>shih</i> or <i>fan</i> cause		<i>shu-shih</i> , to cause to bring; <i>shu-shing</i> (for <i>shu-shi-shing</i>), cause to become; <i>sepi-shing</i> , cause to slip on.
<i>mai</i>	completion	<i>se-shih-shi shih-shi</i> <i>se-shi-shi</i> , this they saw who has taken up thy property.
<i>se</i>	desire	<i>pi pi pi shi-se-shi-shi</i> , wishing to fill his own belly; <i>shu-shi-shi shu-shi-shi-shi</i> , the elder brother was not wishing to enter into the house.
<i>sh</i>	fine division	<i>shu-sh</i> , to divide thoroughly.
<i>shih</i>	hardly any definite modification of meaning. Sometimes repetition.	<i>shu-shih</i> sometimes means 'to hear,' but <i>shu-shih-shih</i> always denotes, as in <i>pi pi shih-shih</i> , <i>shu-shih-shih</i> , he heard the sound of clanging. <i>shu-shih-shu-shi</i> , to listen; <i>shu-shu-shu-shi</i> , the father listened repeatedly.
<i>shu</i>	reciprocity	<i>shu-shu-shu-shi-shi</i> , we will rejoice together.
<i>shu</i>	potentiality	<i>shih-shu</i> , to think, <i>shih-shu-shi</i> , to be able to think, to remember, as in <i>pi pi shi-shi</i> , <i>shih-shu-shi</i> , he remembered in this way.
<i>fan</i>	action on a third person	<i>pi shi-shi-shi-shi-shi-shu-shi-shi</i> , he will give the paper to me; <i>pi shi-shi-shi-shi-shi-shu-shi-shi-shi</i> , he will give the paper to another person.
<i>seu</i> or <i>seu</i>	frequentative, continuous action.	<i>shu-shu-shu-shu-shu-shu-shi</i> , the father, running continuously.
<i>shih</i>	used as a prefix, means 'back again,' as in <i>shih-shu-shu</i> , returned.	

Verbs Substantive.—The two most common are *sh* and *hi*. The first refers to things, and the latter usually, but not invariably, to persons. When used in questions they take the prefix *si* even in the present. Thus,—

pi-shi sh-shi-shi-shi *yang sh-shi sh-shi-shi* *sh*?

mat to-leave again? are or not-are? are; i.e., are there materials for mending a mat or not? there are.

pi sh-shi-shi sh-shi sh-shi-shi *sh*?

he house-in in or not-in? is, i.e., is he in the house or not? he is.

The present tense of *sh*, viz., *sh*, also means 'to have,' as in *shu-shu sh-shi*, birds have nests.

The past tense of *it*, is sometimes *it-doo*, instead of *it-h*, as in *ahung it-doo olir had it-doo*, of one man two sons were. This verb is often used to form periphrastic tenses with the participles of other verbs. Thus, *poi oon-d hir*, he is sitting; *poi oot-it-oon-d it-h*, he was not willing to enter. It is sometimes spelt *is*.

Other verb substantives are *ar* and *or*, which are only used in the present, as in *poi det ar*, he is mistaken. These are not often used.

The verb substantive *dee*, *ee*, *ie*, has many uses. It is used to form the past tense of *it*, as shown above. It is often used in questions, as in *te-oon-of it-oon dee?* is the fruit ripe?

It is frequently to be translated by 'or' in an alternative question, as in the examples given above. With *it*, it means 'if.'

Passive Voice.—This is rare. Nearly all verbs are capable of being used as passives without change of form. Thus, *oot-it-it ootit poi d-apt*, he found the lost cow, and *oot-it-it ootit poi d-apt d-apt*, the lost cow was found by him. The verb substantive *oo* is often used to show clearly that the sentence is passive. Thus, *oot-it-it ootit poi d-apt d-apt d-it*.

Negative Verbs.—The usual negative is *oot*, which precedes the verb. If the verb commences with a vowel, the two coalesce, which gives rise to some irregularities. An example of the regular use is *oot oot-poot*, then *gavot not*. Examples of irregular formations are *oo, dia, oo-oo, not to die*; *ootit, oop, oo-ootit, not to say*. Some compound verbs insert the negative particle between the two members. Thus, *ootit-doon, to converse, negative ootit-doon*. The negative imperative is not formed with *oot*, but with *it* or *ie*.

Order of Words.—The verb usually comes last in the sentence. The subject may be first in the sentence, or in any other place where it may best serve the full expression of the main and subordinate thoughts. Adjectives follow the words they qualify, and genitives precede the words on which they depend.

kyé-hí pèi tòu-dang is; tòu pà-vé(vang) lí-rang uben pà
 aríng lí-see the-father-toward and; but he far-distant being the-father him
 ang-tung tóng-tung tòu kuan-jen oíge pà tákong-vang kán, tòu
 seeing the-son pitying run-continuously ponder his work-to tugging, the-son
 weeped. Língai tòu-tu póng tòu, 'O à-há, língai Tóng-tu
 kuan-expectedly. Then the-son him-to said, 'O my-father, kuan Daily
 & kuan, kuan ná mǐdang as that most lí; língai táng-vang
 word transcribing, and then before my pen adhering is; therefore now-from
 ná no chíe tí kuan mistaken.' Língai tòu pà lí-rang tòu.
 I thy said that called-to wrongly-to.' But the-father him down-to said,
 'see, língai-bá yí-tu kán, kán pà-vang a-bíng; pà tòu-vang
 garment the-best quickly tugging, coming him-on after; his hands-on
 kán, kán tòu-vang-tung tóng-tu, sǐ-póng; anke shǐng
 rings, and legs (or feet)-on stockings (or shoes) slip-on-again; see food-eating
 pòu-tap-tí. Kóng-tung ká chíe ná lí, tòu-tu kán
 rejoice-together-will. What-do-it (kuan) my son dead was-though, again alive
 lí; mǐd ká, chíe-tu.'
 is; but though, however.'

Ángai pí-mo kóng tóng-tung pà tòu lí-rang lí.
 Then they rejoice-to began-when his elder-brother called-to him.
 Tòu pà (pà) língai ká kán lí-rang kóng pí-mo lí língai.
 This-after he appearing came near came-to tugging tugging round hand-
 rang, pà kǐlí ká ná kán língai, 'yí kǐlí ar'
 is, he home-visitant one called having-come having-visited-on, 'this what is.'
 kǐlí-also pǐ-tung tòu, 'see kán mǐd, kán ná lí pà kán
 around-that him-to said, 'thy younger-brother appeared, and thy father him well
 ang-tung pà kán bearing yíng.' Ángai tòu-tí língai
 found-became him for large-fest made.' Then the-elder-brother angry-being
 kóng ná-tóng lí. Língai tòu kán ká pà
 home-to not-enter-visitant was. Therefore the-father home-come-to descending him
 mǐng tòu. Pà (pà) língai tòu-tung tòu, 'tóng-tu, kán pà
 entreating spoke. He answering the-father-to said, 'consider-please, years as
 yí-tu ná ná-tung kóng kán ná mǐd ká & kóng-tung. Lí
 many I like-to writing-on and thy spoken word never disappeared. This
 mǐd ká tòu-tu-tu-tu póng-tu kán kán ná ná-tung
 visited-to-visitant my friends-with rejoice-together-to for words then good
 chíe kóng ná-gán. Língai ná chíe-tí chíe jà-jà-tu-tu wán-tung ná
 ká me-own not-gone. But thy now-this who kóng-tu-tu póng-tu lí
 see chíe pà lí-rang pà kán ná kán bearing yíng.' Ángai
 properly enter-will he arrive-on him for then fest made.' Therefore
 tòu pà-tung tòu, 'to-chíe ná wǐ kán lí, kán ná kǐlí ká
 the-father him-to said, 'the-son then near me-with wǐ, and I what here

ank-ai ni wayong. Tōke no an-ai an. Kōi, tōken hi; *which*
at-this thee for. Dai ōp brother-thi dead though, *also is; but*
 ikk, ikk-iro; kōngai anke kōnjōng chi pōtōn tōi.
though, returned-as; therefore no mind pleasing enjoy-as ought.

In the following comparative vocabulary of *Changli* and *Monggon*, from the pen of Mr. Davis, it should be noted that the sound which Mrs. Clark represents by *q*, and which is represented in this survey by *a*, is here written *u* or *i*. In other respects also, the spelling differs slightly from that followed in the preceding page.

English.	Changli.	Monggon.
Man	shung	uni
Male	shu	sh-shung
Woman	shu	shu.
Child	shu	shu.
Young man	shung	shung.
Old man	shu	shu.
Old woman	shu	shu.
Thrommed girl	shu	shu.
Child (son or daughter)	shu	shung.
Wife	shung	shu.
Husband	shung	shu.
Widow	shu	shu.
Father	shu	shu.
Mother	shu	shu.
Elder brother	shu	shu.
Younger brother	shu	shu.
Sister	shu	shu.
Wine	shu	shu.
Fire	shu	shu.
Fish	shu	shu.
Flesh	shu	shu.
Delicious	shu	shu.
Fig	shu	shu.
Meat	shung	shung.
Paddy	shu	shu.
Roasted rice	shu	shu.

English.	Chang.	Siang.
Hot	gaitai	apik.
Thunder	yang	ikang.
House	ki	ku.
Woe	kidi	hadi.
Swallow	wangkan	ku.
Grass	masi	masak.
Tiger	loyi	shin.
Bear	shian	lian.
Monkey	shidi	wang.
Marking deer	masai	masai.
Bomb	shidi	shidi.
Chen	kamsh	kamsh.
Dirty	masi	ku.
White	kuangang	kuang.
Black	kuak	kuak.
Hot	loyi	ku.
Cold	kamshang sak	kamshang sak.
Small	shidi	ku.
Long	shang	shang.
Short	shidi	shidi.
Round	shang	shang.
Light	loyi	loyi.
Good	shang	loyi, ku.
Bad	kamshang	kamshang, kuang.
Wine	shu	shu.
Sweet	kuang	kuang.
Bitter	ku	ku.
Slip	ku	kuang.
Coal-baking	kuang yang	kuang yang.
Tree	shang	ku.
Fish	ku	kamsh.
Speak	shang	shang.
Call	shang	shang.

English	Chang	Kiang
Said	yokang	shikang.
Said	tsukang	yikang.
Do	kyang	kyang.
Three	tsukhang	tsukhang.
Go	shokhang	shang.
Take	kyang	yang.
Set	shikyang	shang.
Enjoy	shikyang	yikyang.
See	ngi	ngi.
Look at	ngyang, shikyang	yang, shang.
Arrive	shang	shang.
Where have you been ?	Hà kòshí ká	Hang shiká ná ná ?
I have been the wood	Hí shang pshí ká	Hí shang káshá.
Why did you steal from his house ?	Há kshí ná pshí tang a-ya ?	Hang shiká ná pshí há há tang ?
Have you eaten rice or not ? . .	Há shí shang ná ná shang ?	Hang shiká shang ná ?
What are you doing ?	Hí kshí ná ?	Hang shiká ná ?
I am cooking rice	Hí shí shang	Hí shí shang.
What vegetables are you cooking ?	Há kshí há há ?	Hang shiká ná ná ?
Come back when you have had your lunch.	Chí shang ná shang	shiká shang ná shang.
Where have you come from ? . .	Há kshí shang ná ?	Hang há shang shang ná ?
I have come from my field . . .	Hí shí shang ná ?	Hí shí shang ná.
Are your people in the village or have they gone to the fields ?	Há gashí kshí há ná ná ná ?	Hang há gashí ná ná ná ná ?
They are in the village	Kshang há	A há há.
Make liquor	Tshíng ná ná	shí shang ná ná.
I am going to spend quickly . . .	Hí shang ná ná ná	Hí shang ná ná ná.
This man is very ill	Hang ná shang shang ná	shí ná shang shang shang.
Watch that child	shí ná shiká shang	shí ná shí shang.
What are you looking at ? . . .	Há kshí shang, or shikang ?	Hang shiká shang ?

[Over here in Kiang, as in Tsuk, nearly every noun has the prefix shí, corresponding to the shiká shí.]

LHÖTÄ.

I regret that up to the close of writing I have not succeeded in obtaining any specimens of this language. What follows is based upon Mr. Davis's note in the Census Report of Assam for 1891 and on Mr. Wüster's grammar.

Twenty-two thousand Lhötis were counted at the Census just referred to. The tribe is called Lhötä or Fäntist, but its members call themselves Kyö, which means both a Lhötä man and a man generally. It is not known which meaning is the original. 'Taantä' is merely another spelling of 'Kyö' or 'Kyöwist.' The Assamese call them Miktil after the name of a village in the Lhötä country which lies near the plain. The term Lhötä is also an Assamese one, and is unknown to the people themselves.

They live in 73 villages of which 69 lie in the Wokha, and four in the Mohakchang Subdivisions of the Naga Hills district. Their language differs from village to village, but this is principally a matter of intonation and pronunciation. As a whole the language has no marked dialects, though it might be equally true to say that every village has its own dialect. Its speakers dwell about the centre of the Naga Hills district, which is at the same time close to the southern edge of that of Nihanger. Their location may be described as the hills on both sides of the Doyang river from the point where the Chokri river falls into it. Their Nagasöle boundaries are Ao to the north, Sonä to the east, Mäkä to the west, and Angimä and Rengmä to the south. Lhötä is a distinct language from Ao, but has the same time closely connected with it. A perusal of the following grammatical sketch and of the list of words appended will show that the two have certainly a common origin, while, at the same time, they are both widely different from Angimä, Rengmä, Kachhäkä, and Sonä. Mr. Davis has shown that, ultimately, both Ao and Angimä can be referred to a common ancestor. We may therefore class these Naga languages as a great tree with at least two boughs, one represented by Ao and Lhötä, and the other by Angimä, Rengmä, Kachhäkä, and Sonä.

The following are the authorities which I have seen in regard to Lhötä :—

- CHERRILL, BEN G.—*Specimens of the languages of India, including those of the aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier*. Calcutta, 1874. On pp. 364 and 2, there is a Miktil Naga Vocabulary.
- EVANS, GEORGE J.—*A rough Comparative Vocabulary of two more of the Dialects spoken in the "Naga Hills"*. Journal of the Asiatic Society of Bengal, Vol. xlii, Pt. 1, 1875, pp. 116 and 2. Contains 'Lhötä Naga' Vocabulary.
- DANFORTH, G. H., L.C.S.—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Peguä Rivers*. Journal of the Royal Asiatic Society, Vol. xli, 1891, pp. 126 and 2. On p. 127 there is an account of the tribe, and on p. 127 a short vocabulary.
- WÜSTER, VAN DER, W. K.—*Outline Grammar of the Lhötä Naga Language, with a Vocabulary and Illustrative Sentences*. Calcutta, 1892.
- DAVIS, A. W., L.C.S.—*Report on the Census of Assam for 1891*. By H. A. Gait, L.C.S. Shillong, 1892. On pp. 176 and 2, there is a note on the relations which the principal languages of the Naga group bear to one another. This includes several Lhötä vocabularies. On p. 226 there is an account of the tribe. Both see by A. W. D.

The following brief account of the main features of the language is based on Mr. Wüster's Grammar, to which the student is referred for further particulars. The list of words for Lhötä has been filled up, so far as was possible, from the same source, and has been supplemented by another list received from the Deputy Commissioner of the Naga Hills district.

[illegible]

Tones play an important part in Litha. At present there is no information available concerning them except that the syllable of negation is always pronounced on a much higher key than the rest of the word to which it is prefixed. This is indicated by an apostrophe. Thus *u'nd*, is not, but *uund*, *bolly*. In the latter the two *u's* are pronounced on nearly the same key. The voice always falls at the end of a sentence, and in double interrogatives, in which the verbal root is reduplicated, the first syllable of the interrogative verb is spoken on a much higher key than the rest of the sentence.

Prefixes and Suffixes.—In addition to prefixes used to make forms corresponding to declension and conjugation, the following should be noted.

Nearly every noun takes the prefix *di-*, which is again dropped when a possessive or other modifying word unites with it to form a word of two or more syllables. Thus, *di-hi*, house; *di-hi*, my house; *di-tahki*, water; *di-tahki*, hot, *di-tahki*, hot water; *di-tahki*, tree, and *di-tahki*, and *di-tahki*, *di-tahki* tree.

This prefix corresponds to the prefix *a* which is met in *Bena*, *Bengali*, and *Mongron*. It is used in the East Hindi *a*.

The prefix *o-*, corresponding to the *o-* of *la*, is used before nouns, adjectives, and gerunds, has no imperative significance, and may be assumed or thrown off at pleasure. It is perhaps slightly intensive in character, and is possibly assumed for the sake of euphony and to avoid the recurrence of unassimilable words.

Statements of this order will be found below:

Forms of agency are formed by the suffix *ji* with or without the prefix *a*. Thus, *at-ta-ji* means "attendant a trader"; *sa-ji* or *sa-ji-ji* a tailor.

Another suffix having a similar force is *ekeli* or *ekeli*. Thus, *tal*, to eat, *e-tal-ekeli*, an eater; *nia*, to stay, *e-nia-ekeli*, the one who stays. This corresponds to the *ko* suffix *er*, and the English suffix *a*. Instead of *eké* we often find *eká*. This suffix, which corresponds to the relative particle of Brazilian languages, is of frequent occurrence. It means 'he who is.'

Mr. Widdler gives the following excellent example of the way in which nouns, adjectives, and verbs are in their root forms indistinguishable from one another. The base throughout is the stem *del*, and :—

Age Group	Option A (%)	Option B (%)	Option C (%)	Option D (%)
18-24	85	10	3	2
25-34	75	15	5	5
35-44	70	20	5	5
45-54	65	25	5	5
55-64	60	30	5	5
65+	55	35	5	5

continued on p. 44

Abstract

continued on inside back cover

1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 26

as-is-is-odd, as-is-is-odd, he who is the ruler, he who rules.

Age Group	Total (%)	Male (%)	Female (%)	Unknown (%)
18-24	12	10	14	10
25-34	25	22	28	20
35-44	28	25	32	22
45-54	22	20	26	18
55-64	15	12	18	10
65+	8	6	10	5

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Articles.—The force of the indefinite article is conveyed by suffixing the indefinite pronouns *managap* or *anagap*, a certain. In the case of human beings, *anapad*, which has the same meaning, may be substituted. Thus, *lyp anapad* or *lyp managap*, a certain man. The numeral *a-hah*, one, is only used in counting, and not as an article.

The force of the definite articles is given by suffixing the demonstrative pronouns *ait*, this, or *ait*, that. Thus, *hahit ait*, this book, the book. More often, however, the relative particle *aitait*, or *aitait* is suffixed. Thus *a-ait-aitait*, he who owns, the owner.

These articles are only used when ambiguity would result from their absence.

Substantives.—Gender.—For human relations, different words are used to indicate gender. Thus, *a-yah*, father; *a-yah*, mother. For human beings, *a-pah*, male, and *a-hah*, female, are also used, as *aitapir*, a young person; *aitapir a-pah*, a boy; *aitapir a-hah*, a girl. For the lower animals the words are *a-pah* and *a-hah*. Thus, *pharva*, a dog; *pharva a-pah*, *pharva pah*, *pharpah*, a male dog; *pharva a-hah*, a bitch. Irregular is *hah*, a cow; *aitapah*, a cock; *hahitait*, a hen.

Number.—Number is only indicated when this is considered necessary by the context. In this case, the indefinite article is used to indicate the singular, and, usually, the plural of the demonstrative pronouns, *ait-dag*, *ait-dag*, etc., to denote the plural. There is no plural suffix corresponding to the *ha* form. Thus, *lyp aitag*, the man. Names of multitude are also added to form the plural. Also the suffix *ait*, as in *ait-ait*, horses.

There is a rudimentary dual, as in *ha* and *Angham*. The sign is *ait*. Thus *Angham Philip ait*, Andrew Philip two, Andrew and Philip.

The syllable *ait* is frequently suffixed when two or more objects are spoken of in succession. Thus,—

A-ait ait ait a-ait ait ait-ait.

My-brother and his brother both went.

With more than two individuals *ait* might be translated 'all.'

Case.—Case is indicated by postpositions. They are as follows:—

Nominative.—The sign of the nominative, when it is the subject of a transitive verb, is *ait*. When there are two or more nominatives to the same verb, the *ait* is only suffixed to the last. It should be distinguished from the conjunction *ait*, meaning 'and.' Example—

ait-ait ait a-ait-ait-ait aitarv itap-ait-ait.

your-brother and my-brother-both-(case-sign) tiger killed-much, i.e., your brother and mine slew a tiger.

This *ait* is evidently the sign of the case of the Agent, and the literal translation of the foregoing sentence is 'by your brother and my brother a tiger was slain.' Compare the Instrumental. The suffix corresponds to the Khasian *ayit*.

When the nominative is the subject of an intransitive verb it either takes the suffix, *ait*, or has no suffix at all. Sometimes, however, *ait* is used. Thus,—*ait-ait aitarv, ait a-ait-ait aitarv*, this is good, but that is bad; *aitapir aitarv-ait-ait*, the cow is very hungry.

Accusative.—The accusative case takes no suffix. When a verb has also an indirect object, it stands between the direct object and the verb. Thus,—*ait-ait a-ait a-ait-ait*, he gave me salt.

Instrumental.—This case is formed by the suffix *ni*, as in *á-ni á-mang-ni á-ni á-ni-á-mang-ni*. I show him with a stone.

Notes.—The suffixes are *a*, *shen*, and *shang*, to, and *a*, *shih*, *shih* and *shen*, for. Thus, *3-nd* of *pin-i* *sh*, I will go to your village; *3-nd* *sh* *sh*, go to the hills; *sh* *sh* *3-nd* *sh* *sh* *sh*, he has come for wood; *3-nd* *sh* *sh* *sh* *sh*, buy a cloth for my brother.

Answer.—The prefix is *ni*, as in *ni-ni ri-cha*. I came from my house.

Location.—The suffixes are *i*, *in*; *s* or *in*, *on*, and *ac* or *at*, in the direction of, *on*, *upon*; or other prepositions may be used. Examples are *shl-ak* *s-ha-l*, or *s-ha shayl*, *shat-s*, place this in the basket; *s-shaym*, *s-shaym-on*, on the tree.

When a noun is followed by an adjective in agreement with it, the postposition is added to the latter. Thus.—

di-harr	consolid-weakst-est	Stapyle	fat-d-let.
my-house	white-as-who-is-plain of noon	much occurs	with.

Adjectives.—Adjectives usually, but not always, follow the nouns they qualify. The suffix *-adeti*, or one of its variations, is very commonly used with adjectives, as in the example just given.

Comparison is indicated by suffixing *-ot*, *-gona*, &c. to the adjective. The suffix is liable to be euphonicly changed to *-ot* or *-a*. Examples are, *oip* *ot* *oip-ot*, I you tall gone, you are taller than I; *ai-ai-ai* *ot* *ai-ai-ai-ot*, this is better than that; *long* *ai-ai-ai* *ot* *long-ot*, all have this large gone, this is the largest here.

The numerals will be found in the list of words. Sixteen, etc., is, something like *do, sent-ai seket a'pē*, by four twenty incomplete, but also, and more commonly, two sixteen, ten nine six.

The following outlines are given by Mr. Wilmer :—

continued on p. 10

and school affairs, the area is first defined, second

on South Island and others. The one in front that was two behind, third

or immediate release, the results behind.

Principle—The Personal Information App—

1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 26

all cases, we found that

1992, 1993, 1994, 1995, 1996, 1997, 1998

1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 26

None, d-nd, etc., and so on for the other cases.

The Demonstrative pronouns are used for the third person. The Possessive pronouns are so illustrated below:—

Abstract

Age Group	Total (%)	Male (%)	Female (%)	Unknown (%)
18-24	12	10	14	10
25-34	25	22	28	20
35-44	28	25	32	25
45-54	22	20	24	20
55-64	15	12	18	15
65+	8	5	12	10

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get it done, ~~with~~ **your** ~~business~~.

NOTES: *Leaf's* *EE*, collecting *EE*, adding *EE*, other income.

The Demonstrative pronouns, both of which are used as pronouns of the third person, are, —

1. *ai*, *hi*, this, he; *ai tē ai*, these two; *aiñga*, *aiñ*, *aiñā*, *aiñga*, those, they.

2. *ai*, *aiñ*, that, he; *aiñ tē aiñ*, they two; *aiñga*, *aiñga*, *aiñā*, *aiñga*, *aiñ*, *aiñga* those, they.

The Interrogative pronouns are —

i-ai, *i-aiñ*, who?

i-aiñ, *aiñga*, *aiñ*, which?

i-aiñ, *i-aiñ*, what person?

aiñ, *aiñga*, *aiñga*, what thing?

The form of the Relative pronoun is usually given by the relative suffix *aiñā*, etc., he who is. Thus, *aiñ aiñ aiñ-aiñā*, yesterday man he who is come, the man who came yesterday. Sometimes the interrogative pronoun is used as a relative, and is then followed by a demonstrative. Thus, —

aiñga aiñ aiñ aiñga-aiñ aiñ-aiñ.

What you take desiring that take, (which is the one you wish to take? Take it) i.e., take the one which you like.

The Reflexive pronoun is *aiñā* or *aiñā*, self.

i aiñā aiñ-aiñ, I struck myself.

i aiñā aiñ, my own house.

Verbs.—The ideas of time and mood are conveyed by prefixes and suffixes added to the root. The verb does not change for number or person. The use of the prefix *i* has already been referred to.

The following are the principal tenses of the verb *aiñ*, eat:—

Present. *i-aiñ*, *i-aiñ* *aiñ-aiñ*, I eat, I am eating.

Present definite. *i-aiñ aiñ-aiñ aiñ-aiñ*, *i-aiñ aiñ-aiñ aiñ-aiñ*, I am eating.

Imperfect. Same as second form of present, *i-aiñ aiñ-aiñ*, I was eating.

Past. *i-aiñ aiñ-aiñ*, *i-aiñ aiñ-aiñ*, I ate.

Perfect. *i-aiñ aiñ-aiñ*, *i-aiñ aiñ-aiñ*, I have eaten.

Pluperfect. *i-aiñ aiñ-aiñ*, *i-aiñ aiñ-aiñ*, I had eaten.

Future. *i-aiñ*, *i-aiñ*, *i-aiñ*, *i-aiñ*, I shall eat.

Imperative. *aiñ-aiñ*, eat.

Negative Imperative. *aiñ-aiñ*, do not eat.

Participles and Gerunds. It is difficult to distinguish these two. The same form sometimes has the power of an adjective, i.e., participle, and sometimes that of a verbal noun, i.e., gerund. Classifying them according to time referred to, we have the following suffixes and prefixes:—

Present. *aiñ-aiñga*, while eating.

aiñ-aiñga, *aiñ-aiñga*, while eating.

aiñ-aiñga, although I eat.

Past. *aiñ-aiñga*, *aiñ-aiñga*, having eaten.

aiñ-aiñga, after having eaten.

aiñ-aiñga, although (I) ate.

aiñ-aiñga, since (I) have eaten.

Indefinite.—*ta-ta*, on eating, if (I) eat, from eating.

ta-t, on eating, immediately on eating.

Infinitive.—There are two forms of the infinitive of purpose.

1. *ta ta-ta*, *ta ta-ta*, to eat; *a-ta ta-ta-ta ta-t-a-ta*, I wish to eat.

2. *a-ta ta-ta ta-ta*,
a-ta a-ta-ta ta-ta,
a-ta a-ta ta-ta, } I came to eat.

Conditional sentences.—These are generally expressed by the aid of participles. Thus, *and ta-ta-ta*, *a-ta a-ta*, though you eat, I will not eat.

and a-ta-ta, *pa*, if you eat this, well, &c., if you eat this you will be well.

The past conditional is formed with *at* in the protasis, and *hi-ta* in the apodosis. Thus, *and a-ta ta-ta a-ta a-ta a-ta a-ta*, if you had eaten this, you would have known whether it was good or bad.

Compound verbs.—As in *Lo*, a large number of particles can be added to a root in order to modify its meaning.

Examples are,—

Potentialis.—*Inda ta-ta* or *o-ta*, as

in *a-ta ta-ta-ta-a*, I can eat.

Causals.—“*ta*”

a-ta ta ta-ta-ta-a, I cause him to eat.

Desideratives.—*ang* or *tiang*

a-ta ang-a, I wish to eat.

Intensives.—*ti-ta*, *tiang* or *tiang*

or *rip-tiang-a* or *ti rip-ta-ta*, I am very sleepy.

And many others. There are also prefixes used with a similar result.

Passive voice.—As in *Lo*, roots may be used either in an active or in a passive signification. Thus, *ta-ta-ta* means either ‘has eaten’ or ‘has been eaten.’ The meaning has to be judged from the construction of the sentence.

Negative verbs.—Negative forms are indicated by the prefix *a* or *na*, except in the imperative mood, where it is *ni*. The negative prefixes are pronounced as separate syllables, and always in a higher key than the rest of the word. Thus, *a-ta a-ta*, I do not eat. In such cases *a-ta* becomes *a-ta*. Thus, *a-ta ta-ta a-ta*, I am not eating.

Interrogative sentences.—The interrogative particles are *ka* and *wa*, which are attached to the verb. *and ta-ta-ka* or *and ta-ta-wa*, do you eat? Double interrogatives double the verbal root, and, in the past tense, take the termination *hi*. Thus, *and ta-ta-ta-ka*, do you eat or not? *and ta-ta-ta-hi*, did you eat or not? or we may have forms like *and ta-ta-ta-hi*, *a-ta-ta-hi*, did you eat or not?

Order of words.—Adjectives and articles usually follow the nouns they qualify. The thing possessed follows the possessor. The subject usually commences the sentence, and the verb usually ends it.

TENGA NĀGA.

Tenga is a trans-Dibru village, between the Nakaï Tribes and the Aka. The inhabitants wear a little khalatkh. We know very little else about them, as they have generally absented when visits have been paid to them. All that we know of their language is based on vocabularies made by Brown in the middle of the last century. Brown wrongly considered that it was the same as Dupdaria, one of the forms of Aka. He must have got his specimens from some stray members of the village who visited the plains in company with some party of Aka from Nunging or of naked men from Tama. I have failed to obtain any specimens of their language for this Survey, but have filled up the standard list of words, so far as was possible, from Brown. From this it will be seen that the language belongs to the Central Group. The following are the earlier authorities on this form of speech:—

- Brown, R. H.,—*On the Descriptions of the Eastern Frontier*, *Journal of the Asiatic Society of Bengal*, Vol. xviii, Pt. II, 1848, pp. 347 and 8. Translated by Rev. E. Brown. Reprinted in *Miscellaneous Essays relating to India &c.* London, 1850, Vol. II, pp. 18 and 8.
 Brown, Rev. H.,—*Specimens of the Naga Language of Assam*, *Journal of the American Colonial Society*, Vol. 4, 1854, pp. 124 and 5. Contains a vocabulary of Tenga and Dupdaria (*sic*).
 Brown, Sir W. W.,—*A Comparative Dictionary of the Languages of India and High Asia*, London, 1858. Contains a vocabulary of Tenga Naga based on Hodgson.

THUKUMI AND YACHUMI.

I am indebted to Captain A. E. Woods, L.R.C., Deputy Commissioner of the Naga Hills District, for the lists of words in these languages. They were taken down by him in the cold weather of 1899-1900. Regarding them he says,—

Both the tribes inhabit country right outside British Territory in the Tita Valley. The Tita is a river which flows west of the Patemati Hill and falls into the Imokh which again falls into the Chindwin.¹ The country has never been surveyed and of course little or nothing is known of the inhabitants.

The Thukumi language seems to be very similar to a language spoken by a tribe called Sangtam who are trans-Dibru or Mid Naga also living outside British Territory.

The Yachumi (Yachung or Yachum) tribe also inhabit the Tita Valley. I could not find out the tribal name, as I have called it Yachumi, from one of their big villages. I was sorry I could not get more information about the language, etc., but as Yachumi was carefully and had to be finished it was impossible.

The lists of words are not complete, and do not pretend to be accurate. They, however, give sufficient information to show us that these two languages certainly belong to the Central Group of Naga languages. I may add that Mr. Davis informs me that Thukumi has a noun-suffix *-rd*, corresponding to the Aka *-r*, and the Angami *nd* or *ni*. He adds,—

¹ The Thukumi call themselves Jachumi-r. "Yachumi" is a Sema term. They inhabit the upper portion of the Tita valley, the whole of the valley of the Nakaï stream and extend across the Tita-Dibru watershed to just opposite the Aka village of Makhichung. Their villages are small. The Aka call the tribe Sangtam. As amongst the Aka, the women are tattooed on the legs and arms, but not the eyes. Their khalatkh resembles that of the Aka and Maita. Their language is closely allied to both Maita and Aka and is indeed but a very strong resemblance to Maita. I have visited most of the villages of this tribe.

² The Tita and Imokh are united, but not named, in Comber's *Geographical Dictionary of India*. Work will be found in about 1200 of the Indian Atlas.

The following list of standard words and sentences in the dialects of the Central sub-group of the Naga languages is far from complete. I have not been able to obtain lists specially prepared for the Survey and what I give are compilations, in some cases incomplete, from materials already available. The columns for Ao (Changli) and Lhokli are probably accurate enough, being compiled, respectively, from the grammars of Mrs. Clark and Mr. Witter. The sentences at the end have been supplied by the Rev. E. W. Clark and the Deputy Commissioner of the Naga Hills, respectively. The few Ao (Mongsen) words are taken from Mr. Davis's list in the Assam Census Report for 1891, which I have reproduced in full a few pages back. Two columns are from vocabularies published in 1841 by the Rev. N. Brown. They are No. 3, Khak (regarding which he says, 'a large and interesting tribe, whose dress and general appearance are more respectable than I have elsewhere seen among the Nagas,' Mr. Davis has kindly made some corrections in this column. Khak is a large Mongsen village, and the words given are in the Mongsen language); and No. 8 Tangsa (which he seems to class wrongly as a form of Ao, under the name 'Tangsa' and 'Deydax.' It is in no way a form of Ao, although belonging to the same sub-group).

Two columns have been taken from Sir George Campbell's *Specimens of the Languages of India*. They are given for what they are worth. Unfortunately the originals have many misprints, and, while these columns are more complete than the others, I cannot vouch for their accuracy.

The columns are—

4. Hail Garya Nâgî. (This is more or less inaccurate Mongsen.)
7. Mîkîl Nâgî. (Mîkîl is the Assamese name for Lhokli.)

In all these lists, I have not ventured to alter the spelling, except to correct what are evident misprints which are capable of being put right.

Finally, there are two incomplete lists of Thakumal and Tachumal, which I owe to the kindness of Captain Woods.

STANDARD LIST OF WORDS AND SENTENCES IN THE

English	In Chinese (Pinyin)	Read (Sound)	Read (Sound) (Complete)
1. One	Ek, 455	Akhen	Akhen
2. Two	Aw	Awen	Awen
3. Three	Awen	Awen	Awen
4. Four	Fah	Fah	Fah
5. Five	Fung	Fung	Fung
6. Six	Tshih	Tshih	Tshih
7. Seven	Tshih	Tshih	Tshih
8. Eight	Ti	Tshih	Tshih
9. Nine	Tshih	Tshih	Tshih
10. Ten	Tshih	Tshih	Tshih
11. Twenty	Shih	Shih	Shih
12. Fifty	Tshih	Tshih	Tshih
13. Hundred	Shih, Shih	Shih	Shih
14. I	Shih	Shih	Shih
15. Of me	Shih, Shih	Shih	Shih
16. Mine	Shih, Shih	Shih	Shih
17. We	Shih, Shih, Shih, Shih	Shih, Shih	Shih, Shih
18. Of us	Shih	Shih	Shih
19. Our	Shih	Shih	Shih
20. You	Shih	Shih	Shih
21. Of him	Shih	Shih	Shih
22. His	Shih	Shih	Shih
23. You	Shih	Shih	Shih
24. Of you	Shih	Shih	Shih

* The spelling of the Chinese characters is different, except that it is substituted for y and shih. The position of the character is the same as in the original.

Native Name (Alphabetically)	European Name (Phonetic)
Maitunga	Klain
Ini	Aimati
Ikham	Aim
Mejo	Palla
Manga	Piangpa
Yarak	Piyah
Kia	Piangpa
Taji	Tiang
Taka	Piaka
Tira	Taka
Maki	Maki
Hajak	
Thupa	Mikangpangpa
Aika	Egal
Aika	
Aika	Egaliti
Haka	Aikaka
Aika	
Aika	
Aika	Yang
Aika	
Aika	Maki
Aikaka	Makaka
Aika	

LANGUAGES OF THE CENTRAL NAGÁ GROUP.

Shikhoi.	Takoni.	English.
Enak	Enak	1. One.
Angi taku	Angi	2. Two.
Ising	Amang	3. Three.
Waku	Phi	4. Four.
Kung	Dangli	5. Five.
Thun	Thun	6. Six.
Tangl	Tangl	7. Seven.
Kak	Thak	8. Eight.
Taklu	Taga	9. Nine.
Tuvil	Thir	10. Ten.
Milil	Melil	11. Twenty.
Tungyap	Tunglu	12. Fifty.
Hi	Chi	13. Hundred.
Yyila	Yil	14. 1.
		15. Of me.
		16. Mine.
Yalirakur	Yalirakur	17. We.
		18. Of us.
		19. Our.
Wak	Wak	20. Them.
		21. Of thee.
		22. Thine.
		23. You.
		24. Of you.

English.	in (Chinese) (Sinh).	Thai (Sinh).	Sinh (Sinh) (Chinese).
44. Year	Shuoh	—	Shuohshuoh
45. He	Pe, gen. pol. . . .	Pe	Shengsheng(?)
47. Of him	Pe	Pe	Shih
48. His	Pe	Pe	Shih
49. They	Shen, plural, person	Shih	Tahk
50. Of them	Shen, plural	—	Shih
51. Their	Shen, plural	—	Tahshih
52. Head	Tahk, loc. . . .	Tahk	Shih
53. Feet	Tahsheng (last or first) (Sinh)	Tahsheng	Tahsheng
54. Head	Tahk	Tahk	Tahk
55. Eye	Tahk	Tahk	Tahk
56. Mouth	Tahsheng	Tahk	Tahsheng
57. Teeth	Tahk	Tahk	Tahk
58. Ear	Tahsheng	Tahsheng	Tahsheng
59. Hair	Shuoh (Sinh), meaning (hair of the body, or of animals).	Shuoh	Shuoh
60. Head	Tahshih	Tahk	Tahshih
61. Tongue	Tahk	—	Tahshih
62. Belly	Tahk	Tahk	Tahk
63. Back	Tahsheng (small of back) Sinh	Tahk	Tahsheng
64. Arm	Shuoh, loc. . . .	Shuoh	Shuoh
65. Cold	Shuoh (Sinh)	Shuoh	Shuoh
66. Hair	Tahk	Tahk	Shuoh
67. Sister	Tahk, old (see father)	Tahk	Shuoh
68. Mother	Tahk, old (see mother)	Shuoh	Shuoh
69. Brother	Shuoh, old (Sinh), loc. (Sinh) (Sinh)	Shuoh, loc. . . .	Tahshih
70. Sister	Shuoh (Sinh), loc. (Sinh) (Sinh)	Shuoh	Tahk
71. Hair	Shuoh (Sinh), loc. (Sinh) (Sinh)	Shuoh	Shuoh, loc. . . .

Indonesian.	Indonesian.	English.
		84. Four.
Empat	Longkud	85. Five.
		86. Six.
		87. Seven.
		88. Eight.
		89. Nine.
		90. Ten.
		91. Eleven.
		92. Twelve.
Bel	Bel	93. Head.
Belang	Belang	94. Feet.
Benda	Benda	95. Feet.
	Matih	96. Eye.
Bu	Bu	97. Mouth.
Bu	Bu	98. Teeth.
Bugis	Bugis	99. Ear.
Buru	Buru	100. Skin.
Bu	Bu	101. Head.
Bulu	Bulu	102. Temples.
Buru	Buru	103. Belly.
Buru	Buru	104. Feet.
Bu	Bu	105. Feet.
		106. Head.
		107. Head.
Buru	Buru	108. Feet.
Buru	Buru	109. Feet.
Buru	Buru	110. Feet.
Buru	Buru	111. Feet.
Buru	Buru	112. Feet.
Buru	Buru	113. Feet.
Buru	Buru	114. Feet.
Buru	Buru	115. Feet.
Buru	Buru	116. Feet.
Buru	Buru	117. Feet.
Buru	Buru	118. Feet.
Buru	Buru	119. Feet.
Buru	Buru	120. Feet.

English	Arabic Script (Persic)	Arabic (Hebrew)	Heb. Comp. Eng. (Compilat.)
22. Woman	Taher, she	Amel	Amel
23. With	Shangtan, between		Kalan
24. Child	Chia, child	Amel	Taher
25. Son	Shan	Tah	Keshet
26. Daughter	Shi	Amel	Keshet, Taher
27. Man	Shi		Shi
28. Customer	Shan		Agi
29. Merchant	Shan		Mahel, Shi
30. Good	Tongtan	Shan	Keshet
31. Good	Shan tongtan		Keshet
32. Sun	Shi, son	Shi	Keshet
33. Moon	Shi, i	Shi	Shi
34. Star	Shi	Shi	Shi
35. Fire	Shi	Mahel	Shi
36. Water	Tan	Shi	Shi
37. Stone	Shi	Shi	Shi
38. Stone	Shi	Keshet	Shi
39. Cow	Shan (sheep), (sheep) Shi	Mahel	Shi
40. Dog	Shi	Shi	Shi
41. Cat	Shi	Mahel	Shi
42. Goat	Shan (sheep), (sheep) Shi	Shi (sheep)	Shi
43. Duck	Shi		Shi
44. Lion			
45. Camel			
46. Bird	Shi	Shi	Shi
47. Sea	Shi (sea), (sea) Shi	Shi	Shi
48. Sea	Shi (sea), (sea) Shi	Shi	Shi

Hebrew.	Hebrew.	English.
Kyachet	Alter	22. Woman
Kachol	Ischil	23. With.
Kater	Kater	24. Child.
Kater	Kater	25. Son.
Kikchaleayeh	Kycheayeh	26. Daughter
. . . . .	. . . . .	27. Sister.
Ketach	Tach	28. Celebration.
Keypan	Alkaypan	29. Shepherd
Tachet	Ischiel	30. Oak.
Arachachachach . . .	Arachachach	31. Devil.
Kyeh	Arach	32. Son.
Klach	Klach	33. Moon
Klaygh	Tlaygh	34. Sea
Klach	Klach	35. Fire.
Keh	Kyeh	36. Water.
Keh	Tlaygh	37. House.
. . . . .	. . . . .	38. Horn.
Klach	Klach	39. Gun
Klach	Klach	40. Dog.
Klaygh (could not) . .	Klach	41. Cat.
Klaygh	Tach	42. Cook.
. . . . .	. . . . .	43. Drink.
. . . . .	. . . . .	44. Son.
. . . . .	. . . . .	45. Grand.
Klach	Klach	46. Bird.
Tach	Tach	47. Son.
Tachachach	Klach	48. Bird.

French.	Native.	English.
Polongpis . . .	Isit	50. Sit.
Longpis . . .	Aras	51. Aras.
Elitong . . .	Elitong	52. Elit.
Talung . . .	Khang	53. Kang.
Mamantahi . .	Hali	54. Hal.
Chilongpis . .	Kalung	55. Kal.
Kampitongpis .	Kampitongpis	56. Kam.
Amangpis . . .	Pupis	57. Up.
Karas	Agil	58. Kar.
Achilong . . .	Alilin	59. Achil.
Longpis . . .	Alilin	60. Alil.
Ypis	Kung	61. Ypis.
Long	Mung	62. Long.
Ypis	Alilin	63. Ypis.
Tutit	Tutit	64. Tutit.
Tutit	Tutit	65. Tutit.
Agas	Agil	66. Agil.
Alilin	Alilin	67. Alil.
Alilin	Alilin	68. Alil.
Ypis	Tutit	69. Ypis.
Ypis	Alil	70. Ypis.
Alilin	Alilin	71. Alil.
Ypis	Agil	72. Ypis.
Ypis	Agil	73. Ypis.
Ypis	Agil	74. Ypis.
Ypis	Agil	75. Ypis.
Ypis	Agil	76. Ypis.
Ypis	Agil	77. Ypis.
Ypis	Agil	78. Ypis.
Ypis	Agil	79. Ypis.
Ypis	Agil	80. Ypis.
Ypis	Agil	81. Ypis.
Ypis	Agil	82. Ypis.
Ypis	Agil	83. Ypis.
Ypis	Agil	84. Ypis.
Ypis	Agil	85. Ypis.
Ypis	Agil	86. Ypis.
Ypis	Agil	87. Ypis.
Ypis	Agil	88. Ypis.
Ypis	Agil	89. Ypis.
Ypis	Agil	90. Ypis.
Ypis	Agil	91. Ypis.
Ypis	Agil	92. Ypis.
Ypis	Agil	93. Ypis.
Ypis	Agil	94. Ypis.
Ypis	Agil	95. Ypis.
Ypis	Agil	96. Ypis.
Ypis	Agil	97. Ypis.
Ypis	Agil	98. Ypis.
Ypis	Agil	99. Ypis.
Ypis	Agil	100. Ypis.

English.	As (Chinese) Words.	Kind (Form).	Read (Says) Signs (Compound).
100. Father . . .	Tai-tai . . .	.....	Ài-tai tsai-tai-tai.
101. Of father . . .	Tai-tai . . .	.....	Ài-tai . . .
102. To father . . .	Tai-tai tsiang . . .	.....	Ài-tai tsiang.
103. From father . . .	Tai-tai tsiang . . .	.....	Ài-tai . . .
110. A daughter . . .	Ài-tai . . .	.....	Tai-tai tsai-tai-tai-tai.
111. Of a daughter . . .	Ài-tai . . .	.....	Tai-tai tsai . . .
112. To a daughter . . .	Ài-tai tsiang . . .	.....	Tai-tai tsai . . .
113. From a daughter . . .	Ài-tai tsiang . . .	.....	Tai-tai tsai . . .
114. Two daughters . . .	Ài-tai . . .	.....	Tai-tai tsai.
115. Daughters . . .	Ài-tai . . .	.....	Tai-tai tsai.
116. Of daughters . . .	Ài-tai . . .	.....	Tai-tai tsai tsai.
117. To daughters . . .	Ài-tai tsiang . . .	.....	Tai-tai tsai tsai.
118. From daughters . . .	Ài-tai tsiang . . .	.....	Tai-tai tsai tsai.
119. A good man . . .	Tsiang tsiang . . .	.....	Ài-tai tsai-tai tsai.
120. Of a good man . . .	Tsiang tsiang . . .	.....	Ài-tai tsai-tai . . .
121. To a good man . . .	Tsiang tsiang tsiang . . .	.....	Ài-tai tsai-tai tsai . . .
122. From a good man . . .	Tsiang tsiang tsiang . . .	.....	Ài-tai tsai-tai tsai-tai . . .
123. Two good men . . .	Tsiang tsiang tsai . . .	.....	Ài-tai tsai-tai-tsiang . . .
124. Good men . . .	Tsiang tsiang tsai . . .	.....	Ài-tai tsai-tai tsai . . .
125. Of good men . . .	Tsiang tsiang tsai . . .	.....	Ài-tai tsai-tai tsai . . .
126. To good men . . .	Tsiang tsiang tsai tsiang . . .	.....	Ài-tai tsai-tai tsai . . .
127. From good men . . .	Tsiang tsiang tsai tsiang . . .	.....	Ài-tai tsai-tai tsai-tsiang . . .
128. A good woman . . .	Tai-tai tsai-tai . . .	.....	Ài-tai tsai-tai tsai-tai . . .
129. A bad boy . . .	Tai-tai tsai-tai . . .	.....	Ài-tai tsai-tai tsai-tai . . .
130. Good woman . . .	Tai-tai tsai-tai . . .	.....	Ài-tai tsai-tai tsai-tai tsai-tai . . .
131. A bad girl . . .	Tai-tai tsai-tai . . .	.....	Ài-tai tsai-tai tsai-tai . . .
200. Good . . .	Tsiang . . .	.....	Tsiang . . .

Polish.	Polish.	English.
Usta, in kątach	Usadźcie	100. Put down.
.....	101. Of fathers.
.....	102. To fathers.
.....	103. From fathers.
.....	104. A daughter.
.....	105. Of a daughter.
.....	106. To a daughter.
.....	107. From daughter.
.....	108. Two daughters.
.....	109. Daughters.
.....	110. Of daughters.
.....	111. To daughters.
.....	112. From daughters.
.....	113. A good man.
.....	114. Of a good man.
.....	115. To a good man.
.....	116. From a good man.
.....	117. Two good men.
.....	118. Good men.
.....	119. Of good men.
.....	120. To good men.
.....	121. From good men.
.....	122. A good woman.
.....	123. A bad boy.
.....	124. Good women.
.....	125. A bad girl.
.....	126. Good.

English	See (Pinyin) (Simplified)	Read (Pinyin)	Read (Pinyin) (Simplified)
138. Better	Theng	.....	Shengren
139. Best	Thenghi	.....	Theng longren
140. High	Tahng, toji	.....	Tahng
141. Higher	Toji	.....	Chieh longren
142. Highest	Tojhi	.....	Chieh chieh longren
143. A tower	Kar shang	.....	An, 190
144. A man	Kar tsan	.....	Kar tsai
145. House	Kar shang tsan	.....	Kar shang
146. House	Kar tsan tsan	.....	Kar tsai shang
147. A hall	Khah pengli	.....	An tsan
148. A cow	Khah tsai	.....	Chia
149. He is	Khah pengli tsan	.....	Mieh shang
150. Cow	Khah tsai tsan	.....	Chia shang
151. A dog	An shang	.....	An tsai
152. A table	An tsan	.....	An tsai tsai
153. Dog	An shang tsan	.....	An shang
154. Kitchen	An tsan tsan	.....	An tsai shang
155. A big goat	Shang shang	Shang (Simplified)	Shang shang tsai
156. A female goat	Shang tsan	.....	Shang tsai tsai
157. Goat	Shang tsan	.....	Shang shang
158. A male deer	Mieh shang	.....	Shieh shang
159. A female deer	Mieh tsan	.....	Shieh tsai
160. Deer	Mieh tsan	.....	An tsai
161. I am	Mieh	.....	Shieh
162. What are	Mieh	.....	Shieh
163. He is	Pia tsai tsai	.....	Chia tsai (P. shieh) tsai
164. We are	Chieh tsai	Shieh shieh

In (Haupt) (Date):		Läng (F. 1840):	
1840		1840	
1841		1841	
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1896		1896	
1897		1897	
1898		1898	
1899		1899	
1900		1900	

Thakant.	Thakant.	English.
...	...	133. Sister.
...	...	134. Sister.
...	...	135. High.
...	...	136. Higher.
...	...	137. Highest.
...	...	138. & below.
...	...	139. & more.
...	...	140. Almost.
...	...	141. More.
...	...	142. & full.
...	...	143. & over.
...	...	144. Both.
...	...	145. Over.
...	...	146. & deep.
...	...	147. & thick.
...	...	148. Page.
...	...	149. Effect.
...	...	150. & he goes.
...	...	151. & female goes.
...	...	152. Goes.
...	...	153. & male does.
...	...	154. & female does.
...	...	155. Does.
...	...	156. I am.
...	...	157. There are.
...	...	158. We is.
...	...	159. We are.

English.	Im. (thought) (Hany.)	Mean. (Hany.)	Real. (Hany.)
140. You are . . .	Remain-ko . . .	you are	Single Iyaku . . .
141. They are . . .	Shimashite-ko, are . . .	they are	Tobito Iyaku . . .
142. I was . . .	Kishi, i-tsu . . .	was	Si Iyaku . . .
143. There was . . .	Shi-ko, shi . . .	there was	Hany Iyaku . . .
144. He was . . .	Shi-ko, shi, shi . . .	he was	Chiyaga (I object) Iyaku . . .
145. We were . . .	Ondite-ko, shi . . .	we were	Hanbing Iyaku . . .
146. You were . . .	Remain-ko, shi . . .	you were	Single Iyaku . . .
147. They were . . .	Shimashite-ko, shi, shi . . .	they were	Tobito Iyaku . . .
148. He . . .	Li-tsu . . .	he	Iyaku . . .
149. To be . . .	Li-tsu . . .	to be	Li . . .
150. Being . . .	Li-tsu . . .	being	Iyaku . . .
151. Having been . . .	Li-tsu . . .	having been	Iyaku . . .
152. I may be . . .	Li-tsu . . .	I may be	Si shi . . .
153. I shall be . . .	Li-tsu . . .	I shall be	Si shi . . .
154. I should be . . .	Li-tsu . . .	I should be	Si shi . . .
155. Must . . .	Li-tsu . . .	must	Shi . . .
156. To be . . .	Li-tsu . . .	to be	Shi . . .
157. Being . . .	Li-tsu . . .	being	Shi . . .
158. Having been . . .	Li-tsu . . .	having been	Shi . . .
159. I am . . .	Li-tsu . . .	I am	Shi . . .
160. Thou hast . . .	Li-tsu . . .	thou hast	Shi . . .
161. He has . . .	Li-tsu . . .	he has	Shi . . .
162. We have . . .	Li-tsu . . .	we have	Shi . . .
163. You have . . .	Li-tsu . . .	you have	Shi . . .
164. They have . . .	Li-tsu . . .	they have	Shi . . .
165. I had . . . (Past Time)	Li-tsu . . .	I had	Shi . . .
166. Thou hadst . . . (Past Time)	Li-tsu . . .	thou hadst	Shi . . .

In (English) (Order)	Latin (Woods)			
100-101	DE. DE.	.	.	.
100-102	Elkling DE	.	.	.
100-103	A. Decker	.	.	.
100-104	DE Decker	.	.	.
100-105	Old. Decker	.	.	.
100-106	DE Decker	.	.	.
100-107	Elkling DE Decker	.	.	.
100-108	DE Decker	.	.	.
100-109	DE Decker	.	.	.
100-110	DE Decker	.	.	.
100-111	DE Decker	.	.	.
100-112	DE Decker	.	.	.
100-113	DE Decker	.	.	.
100-114	DE Decker	.	.	.
100-115	DE Decker	.	.	.
100-116	DE Decker	.	.	.
100-117	DE Decker	.	.	.
100-118	DE Decker	.	.	.
100-119	DE Decker	.	.	.
100-120	DE Decker	.	.	.
100-121	DE Decker	.	.	.
100-122	DE Decker	.	.	.
100-123	DE Decker	.	.	.
100-124	DE Decker	.	.	.
100-125	DE Decker	.	.	.
100-126	DE Decker	.	.	.
100-127	DE Decker	.	.	.
100-128	DE Decker	.	.	.
100-129	DE Decker	.	.	.
100-130	DE Decker	.	.	.
100-131	DE Decker	.	.	.
100-132	DE Decker	.	.	.
100-133	DE Decker	.	.	.
100-134	DE Decker	.	.	.
100-135	DE Decker	.	.	.
100-136	DE Decker	.	.	.
100-137	DE Decker	.	.	.
100-138	DE Decker	.	.	.
100-139	DE Decker	.	.	.
100-140	DE Decker	.	.	.
100-141	DE Decker	.	.	.
100-142	DE Decker	.	.	.
100-143	DE Decker	.	.	.
100-144	DE Decker	.	.	.
100-145	DE Decker	.	.	.
100-146	DE Decker	.	.	.
100-147	DE Decker	.	.	.
100-148	DE Decker	.	.	.
100-149	DE Decker	.	.	.
100-150	DE Decker	.	.	.
100-151	DE Decker	.	.	.
100-152	DE Decker	.	.	.
100-153	DE Decker	.	.	.
100-154	DE Decker	.	.	.
100-155	DE Decker	.	.	.
100-156	DE Decker	.	.	.
100-157	DE Decker	.	.	.
100-158	DE Decker	.	.	.
100-159	DE Decker	.	.	.
100-160	DE Decker	.	.	.
100-161	DE Decker	.	.	.
100-162	DE Decker	.	.	.
100-163	DE Decker	.	.	.
100-164	DE Decker	.	.	.
100-165	DE Decker	.	.	.
100-166	DE Decker	.	.	.
100-167	DE Decker	.	.	.
100-168	DE Decker	.	.	.
100-169	DE Decker	.	.	.
100-170	DE Decker	.	.	.
100-171	DE Decker	.	.	.
100-172	DE Decker	.	.	.
100-173	DE Decker	.	.	.
100-174	DE Decker	.	.	.
100-175	DE Decker	.	.	.
100-176	DE Decker	.	.	.
100-177	DE Decker	.	.	.
100-178	DE Decker	.	.	.
100-179	DE Decker	.	.	.
100-180	DE Decker	.	.	.
100-181	DE Decker	.	.	.
100-182	DE Decker	.	.	.
100-183	DE Decker	.	.	.
100-184	DE Decker	.	.	.
100-185	DE Decker	.	.	.
100-186	DE Decker	.	.	.
100-187	DE Decker	.	.	.
100-188	DE Decker	.	.	.
100-189	DE Decker	.	.	.
100-190	DE Decker	.	.	.
100-191	DE Decker	.	.	.
100-192	DE Decker	.	.	.
100-193	DE Decker	.	.	.
100-194	DE Decker	.	.	.
100-195	DE Decker	.	.	.
100-196	DE Decker	.	.	.
100-197	DE Decker	.	.	.
100-198	DE Decker	.	.	.
100-199	DE Decker	.	.	.
100-200	DE Decker	.	.	.

English.	Am(Choctaw)(Kiam).	Kiam (Choctaw).	Real Choctaw Waga (Choctaw).
117. He had (Past Tense).	Pha had-ah		
118. We had (Past Tense).	Quada had-ah		
119. You had (Past Tense).	Shada had-ah		
120. They had (Past Tense).	Phamada had-ah		
121. I am having	Hi mi-ah		Hi-ma a-ha
122. I was having	Hi mi-ah i-ha		Hi-ma a-ha
123. I had been	Hi mi-aga		Hi-ma a-ha
124. I may have			Hi-ma a-ha
125. I shall have	Hi mi-ah, ha-ha-ha		Hi-ma a-ha
126. They will have	Pha mi-ah, ha-ha-ha		
127. He will have	Pha mi-ah, ha-ha-ha		
128. We shall have	Quada mi-ah, ha-ha-ha		
129. You will have	Shada mi-ah, ha-ha-ha		
130. They will have	Phamada mi-ah, ha-ha-ha		
131. I should have			Hi-ma a-ha
132. I was having			Hi-ma a-ha
133. I was having	Hi-ma a-ha a-ha		Hi-ma a-ha
134. I shall be having			Hi-ma a-ha
135. I go	Hi go	Hi-ma	Hi-ma
136. They go	Hi go	Hi-ma	Hi-ma
137. He go	Hi go	Hi-ma	Hi-ma
138. We go	Quada go	Hi-ma	Hi-ma
139. You go	Shada go	Hi-ma	Hi-ma
140. They go	Phamada go	Hi-ma	Hi-ma
141. I want	Hi go	Hi-ma	Hi-ma
142. They want	Hi go	Hi-ma	Hi-ma
143. He want	Hi go	Hi-ma	Hi-ma

No. (English) (Hindi)	Latin (Official)
100001	Amni. (Amni.)
100002	Amni. (Amni.)
100003	Amni. (Amni.)
100004	Amni. (Amni.)
100005	Amni. (Amni.)
100006	Amni. (Amni.)
100007	Amni. (Amni.)
100008	Amni. (Amni.)
100009	Amni. (Amni.)
100010	Amni. (Amni.)
100011	Amni. (Amni.)
100012	Amni. (Amni.)
100013	Amni. (Amni.)
100014	Amni. (Amni.)
100015	Amni. (Amni.)
100016	Amni. (Amni.)
100017	Amni. (Amni.)
100018	Amni. (Amni.)
100019	Amni. (Amni.)
100020	Amni. (Amni.)
100021	Amni. (Amni.)
100022	Amni. (Amni.)
100023	Amni. (Amni.)
100024	Amni. (Amni.)
100025	Amni. (Amni.)
100026	Amni. (Amni.)
100027	Amni. (Amni.)
100028	Amni. (Amni.)
100029	Amni. (Amni.)
100030	Amni. (Amni.)
100031	Amni. (Amni.)
100032	Amni. (Amni.)
100033	Amni. (Amni.)
100034	Amni. (Amni.)
100035	Amni. (Amni.)
100036	Amni. (Amni.)
100037	Amni. (Amni.)
100038	Amni. (Amni.)
100039	Amni. (Amni.)
100040	Amni. (Amni.)
100041	Amni. (Amni.)
100042	Amni. (Amni.)
100043	Amni. (Amni.)
100044	Amni. (Amni.)
100045	Amni. (Amni.)
100046	Amni. (Amni.)
100047	Amni. (Amni.)
100048	Amni. (Amni.)
100049	Amni. (Amni.)
100050	Amni. (Amni.)
100051	Amni. (Amni.)
100052	Amni. (Amni.)
100053	Amni. (Amni.)
100054	Amni. (Amni.)
100055	Amni. (Amni.)
100056	Amni. (Amni.)
100057	Amni. (Amni.)
100058	Amni. (Amni.)
100059	Amni. (Amni.)
100060	Amni. (Amni.)
100061	Amni. (Amni.)
100062	Amni. (Amni.)
100063	Amni. (Amni.)
100064	Amni. (Amni.)
100065	Amni. (Amni.)
100066	Amni. (Amni.)
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100068	Amni. (Amni.)
100069	Amni. (Amni.)
100070	Amni. (Amni.)
100071	Amni. (Amni.)
100072	Amni. (Amni.)
100073	Amni. (Amni.)
100074	Amni. (Amni.)
100075	Amni. (Amni.)
100076	Amni. (Amni.)
100077	Amni. (Amni.)
100078	Amni. (Amni.)
100079	Amni. (Amni.)
100080	Amni. (Amni.)
100081	Amni. (Amni.)
100082	Amni. (Amni.)
100083	Amni. (Amni.)
100084	Amni. (Amni.)
100085	Amni. (Amni.)
100086	Amni. (Amni.)
100087	Amni. (Amni.)
100088	Amni. (Amni.)
100089	Amni. (Amni.)
100090	Amni. (Amni.)
100091	Amni. (Amni.)
100092	Amni. (Amni.)
100093	Amni. (Amni.)
100094	Amni. (Amni.)
100095	Amni. (Amni.)
100096	Amni. (Amni.)
100097	Amni. (Amni.)
100098	Amni. (Amni.)
100099	Amni. (Amni.)
100100	Amni. (Amni.)

Present.	Infinitive.	English.
		187. He lost. (Past Tense).
		188. We lost. (Past Tense).
		189. You lost. (Past Tense).
		190. They lost. (Past Tense).
191. I am losing.	192. I was losing.	193. I had been losing.
194. I may lose.	195. I shall lose.	196. I will lose.
197. He will lose.	198. We shall lose.	199. You will lose.
200. They will lose.	201. I should lose.	202. I am losing.
203. I was losing.	204. I shall be losing.	205. I go.
206. I go.	207. They go.	208. I was.
209. We go.	210. They go.	211. I was.
212. I was.	213. They were.	214. He was.

English	Chinese	Pinyin	Notes
121. We went . . .	Quēn to . . .	Quēn	
122. You went . . .	Quēn to . . .	Quēn	
123. They went . . .	Quēn to . . .	Quēn	
124. Go . . .	Quēn, wēng . . .	Quēn	
125. Going . . .	Quēn . . .	Quēn	
126. Come . . .	Quēn . . .	Quēn	
127. What is your name? . . .	Shén me míngzì?	Shén me míngzì?	
128. How old is this horse? . . .	Zhè mǎ duō dà nián?	Zhè mǎ duō dà nián?	
129. How far is it from here to Kaifeng? . . .	Zhè mǎ yǒu duō yuǎn dào Kāifēng?	Zhè mǎ yǒu duō yuǎn dào Kāifēng?	
130. How many men are there in your father's house? . . .	Zhè mǎ yǒu duō yǎo rén zài nǐ fù qīng de jiā?	Zhè mǎ yǒu duō yǎo rén zài nǐ fù qīng de jiā?	
131. I have washed a long way today . . .	Wǒ jīn tiān xǐ le yí ge wǎn . . .	Wǒ jīn tiān xǐ le yí ge wǎn . . .	
132. The son of my master is married to his son . . .	Zhè mǎ de zǐ sūn yǐ jīng yǐng le . . .	Zhè mǎ de zǐ sūn yǐ jīng yǐng le . . .	
133. Is the house in the middle of the white house . . .	Zhè mǎ de jiā zài bái jiā de zhōng yān . . .	Zhè mǎ de jiā zài bái jiā de zhōng yān . . .	
134. Put the saddle upon his back . . .	Wǒ bǎ sǎ dī shàng zài zhè mǎ de bèi shàng . . .	Wǒ bǎ sǎ dī shàng zài zhè mǎ de bèi shàng . . .	
135. I have loaded him up with many things . . .	Wǒ bǎ zhè mǎ zài shàng mǎ shàng shàng le hǎo duō dōng xī . . .	Wǒ bǎ zhè mǎ zài shàng mǎ shàng shàng le hǎo duō dōng xī . . .	
136. He is putting things on top of his hat . . .	Zhè mǎ zài shàng mǎ shàng shàng le hǎo duō dōng xī . . .	Zhè mǎ zài shàng mǎ shàng shàng le hǎo duō dōng xī . . .	
137. He is writing on a horse under that tree . . .	Zhè mǎ zài shàng mǎ shàng shàng le hǎo duō dōng xī . . .	Zhè mǎ zài shàng mǎ shàng shàng le hǎo duō dōng xī . . .	
138. His brother is taller than his sister . . .	Zhè mǎ de dì dì bǐ zhè mǎ de dì dì gāo . . .	Zhè mǎ de dì dì bǐ zhè mǎ de dì dì gāo . . .	
139. The price of that is two ounces and a half . . .	Zhè mǎ de jià qián shì èr liǎng yí gēng . . .	Zhè mǎ de jià qián shì èr liǎng yí gēng . . .	
140. My father lives in that small house . . .	Wǒ fù qīng zhù zài zhè mǎ de jiā . . .	Wǒ fù qīng zhù zài zhè mǎ de jiā . . .	
141. Give this rope to him . . .	Zhè mǎ de jià qián shì èr liǎng yí gēng . . .	Zhè mǎ de jià qián shì èr liǎng yí gēng . . .	
142. Take these ropes from him . . .	Zhè mǎ de jià qián shì èr liǎng yí gēng . . .	Zhè mǎ de jià qián shì èr liǎng yí gēng . . .	
143. Buy him well and feed him with rice . . .	Zhè mǎ de jià qián shì èr liǎng yí gēng . . .	Zhè mǎ de jià qián shì èr liǎng yí gēng . . .	
144. Draw water from the well . . .	Zhè mǎ de jià qián shì èr liǎng yí gēng . . .	Zhè mǎ de jià qián shì èr liǎng yí gēng . . .	
145. Wash before me . . .	Zhè mǎ de jià qián shì èr liǎng yí gēng . . .	Zhè mǎ de jià qián shì èr liǎng yí gēng . . .	
146. Where do you come from? . . .	Zhè mǎ de jià qián shì èr liǎng yí gēng . . .	Zhè mǎ de jià qián shì èr liǎng yí gēng . . .	
147. From where did you buy him? . . .	Zhè mǎ de jià qián shì èr liǎng yí gēng . . .	Zhè mǎ de jià qián shì èr liǎng yí gēng . . .	
148. From a shopkeeper of the village . . .	Zhè mǎ de jià qián shì èr liǎng yí gēng . . .	Zhè mǎ de jià qián shì èr liǎng yí gēng . . .	

[illegible]

Malay.	English.
101	101. We want.
102	102. You want.
103	103. They want.
104	104. Go.
105	105. Sleep.
106	106. Gaze.
107	107. What is your name?
108	108. How old is this house?
109	109. How far is it from here to Malacca?
110	110. How many men are there in your father's house?
111	111. I have walked a long way to-day.
112	112. The son of my uncle is married in the night.
113	113. In the house is the middle of the white horse.
114	114. Put the middle upon the table.
115	115. I have beaten his son with many stripes.
116	116. He is going out to the top of the hill.
117	117. He is sitting on a horse under that tree.
118	118. His mother is older than his sister.
119	119. The price of that is two rapiers and a half.
120	120. My father lives in that small house.
121	121. Give three rapiers to him.
122	122. Take three rapiers from him.
123	123. Send him and send him with rapiers.
124	124. Send water from the well.
125	125. Walk before me.
126	126. Where lay under lay had you?
127	127. From where did you lay that?
128	128. From a shopkeeper of the village.



NAGA GROUP.

THE EASTERN SUB-GROUP.

This includes the following languages :—

Names of Tribes.	Names of Languages.	Estimated Number of Speakers.
Naga Hills	Angaitse or Thilong	1,000
	Chilongique or Tamsi	
Mhaing	Haupet	1,500
	Makili	
	Makongh	1,500
Lakhimpur	Mamangh	
Extn British Territory	Ching or Mayang	5,000
	Asirangh	1
	Mikong	1
	Shingai	1

The figures for the Naga Hills are only a rough estimate. Those for Mhaing and Lakhimpur are what are given by the local authorities for 'Naga' without specifying any language for their respective districts. They certainly by no means represent all the speakers of the various languages mentioned, of whom there must be many thousands more beyond our frontier.

Mr. Duxson has given the following account of the Eastern Naga Group :—

In this family are included all the tribes found in the tract lying east of the Hakaish country extending to the Shingha country on the east and bounded on the north by the Patuk range of hills. Within these limits there are many different tribes, some of them consisting only of a few villages, and all, or nearly all, speaking languages unintelligible to one to the other. Within twenty miles of country five or six different dialects are often to be found. We do not yet possess monographs of many of the languages spoken in this area, but, so far as our knowledge extends at present, a considerable affinity appears to exist among them. There is also a great resemblance in the manners and customs of the Naga of this tract; they nearly all occupy their dwellings upon bamboo platforms, leaving the body to rot there, the skull being preserved in the house-tower, which is to be found in nearly every village. Most of the tribes tattoo; the tattoo, as it is called, not being given except to men who have killed no enemy. In several of the tribes the women are perfectly naked, as among the men.

Proceeding in an easterly direction from the Hakaish country, the first tribe we meet are the Teding Naga, so called from their principal village; they are a tribe of naked Naga inhabiting about thirty villages, with a population of about 10,000. Very little is known of these people.

Next to them come a tribe called Shingai, the name of their principal village, nothing is known of them, but they are believed to be as numerous as the Teding Naga.

The next tribes to the east are the Danfer, Jolcha, or Akharypaga tribe; they have about twelve villages, with a population of some 10,000. Jolcha and Danfer are names of two of their principal villages. Akharypaga is a name given them by the people of the plains.

The Hakaish, so called from Hakea, their largest village, are a small tribe with only four villages, and a population of about 4,000.

The Makongh, who are also called Baulmaria and Baulmaria, have a population of about 10,000. I have no information as to the exact number of their villages, but it may be eight or ten.

The Mamangh, or Jalpaga, as they are also called, have probably about thirty villages, with a population of 10,000, or 12,000. They are the last Naga tribe of importance in the east, though there are a few tribes who still further to the east of them; these are of little note, and are in subjection to the Shingha.

I repeat that, for the purposes of this Survey, I have only been able to obtain a few new lists of words in these languages. In order to make the information regarding the Naga speeches as complete as under the circumstances I could, I have endeavoured to collate what has hitherto been known regarding each, and to throw it into the form of the Standard List of Words and Sentences. Much that is there given must be taken with reserve, for, even where a list is apparently nearly complete, it has all the defects

of its sources, which were seldom as accurate as could be desired. In order to prevent the reader being misled by wrong information, I have, whenever two independent authorities were available, given the words recorded by each in two parallel columns. It is probable that, when both agree, what they say may be taken as accurate.

The most fruitful cause of mistakes in the original sources from which the lists have been compiled is printer's error. It is quite clear that in many cases, for instance, an 'n' has been printed 'u' and vice versa. When there was no uncertainty about this, I have silently corrected the mistake, but doubtful cases (and there are many) I have not ventured to touch.

An examination of this list shows two important peculiarities of the Eastern Nigil Sub-Group.

The first is that it is a group of transition languages, bridging over the gulf between the other Nigil languages and Singpho, the great language which lies to their east and south-east. A large portion of the vocabulary agrees with that language, as is shown by Mr. Needham's notes to the words taken from Mishing.

The other peculiarity which deserves notice is that, at least, four languages of the group, Yablong, Tania, Mojong, and Namsangli, have an ergative conjugation of the verb. That is, that each tense changes according to the person of the subject, a state of affairs quite foreign to the other Nigil languages, and almost foreign to the Bodo ones. The Namsangli verb (while not changing for number) has its three persons for each tense, just like Assamese or Bengali. This is also unknown to Singpho.

ANGWĀNKU OR TABLĒNG AND TAMLU OR CHINGMĒGNU.

Immediately to the east of the Joo, in the extreme north-east of the district of the Naga Hills, where it meets the Shuangar District we come upon two tribes living together, the Tamlu or Chingmāgnu and the Tableng or Angwānkū. Both these languages belong to the Eastern Sub-Group. The Deputy Commissioner estimates the number of people speaking these languages as follows:—

Tamlu	5,500 (?)
Tableng	3,500 (?)

He says—

These tribes are settled and reside in the hills on each side of the Tiddim River, below it enters the valley of the Chintheung. In the village of Tamlu, in British Territory, both languages or dialects are spoken. I am inclined to believe that they are separate languages, but the customs of the people, with some slight exceptions, are the same, and also the intermingling on their borders; but the Tableng people wear black men called round their waist, while the Tamlu people wear the piece of the bark of a tree like a belt, with an attachment (belong resembling a tail.

I compared a certain amount of common words in the languages, and they were very different, and they say a Tamlu man cannot understand a Tableng man unless he has learned the language.

Both tribes call themselves 'Kāi.' Those speaking Tableng call themselves 'Wā-ohing Wā-ohing Kāi,' Wā-ohing being their two principal villages. Those speaking Chingmāgnu are called 'Nāpī Kāi.'

The names Tableng and Tamlu are those given to the tribes by the English. Angwānkū and Chingmāgnu are, respectively, what they themselves call their respective languages.

Brown, in his *Specimens* quoted below, says that the following languages are identical with Tableng, or, as he calls the language, Tableng, — Jakung, Kungun, Gakung, Dair and Southern Namsang. He also gives another language which he calls Maling and Nams, which is evidently closely related to his Tableng.

Mr. Noel Williamson, the Subdivisional Officer of Mokokchung, in the Naga Hills District, has supplied me with lists of words in both Tableng and Tamlu. They will be found printed on pp. 342 and 3. There are not sufficient materials available to form a grammatical sketch of either of them, but the principal forms will be found in the lists. It will be seen that the two, though closely related, are distinct languages. It should be noted, that both have an organic conjugation of the verb, there being different forms for each person of the present and future tenses, while (as in Namsang¹), there is no distinction between the singular and the plural. Moreover, there are instances of euphonic change; for instance in Tableng 'he will beat' is *shōkōk*, contracted from *shōt-shōk* and in Tamlu the suffix *shōk* of the imperative becomes *shō* after a hard consonant. Thus *shōt-shōk*, *gō*, *beat* *shō-shō*, *beat*. In other words, these languages are coming to be agglutinative, and are becoming synthetic.

The following are the authorities which I have noted as dealing with Tableng:—

- Maxwell, R. H.,—*Alphabet of the North-East Frontier. Journal of the Asiatic Society of Bengal*, Vol. xiv, 1865, pp. 102 and 3. Reprinted in *Miscellaneous Essays relating to Indian Subjects*, Vol. II, pp. 31 and 3. London, 1885. Contains a Tableng Naga Vocabulary.
- Brown, Rev. H.,—*Specimens of the Naga Languages of Assam. Journal of the American Oriental Society*, Vol. II, 1855, pp. 130 and 3. Contains Vocabulary of 'Tableng and Jakung, and of 'Maling and Nams.'
- Hewson, Rev. W. W.,—*A Comparative Dictionary of the Languages of India and Nippon, with a Synopsis*. London, 1855. Contains a Vocabulary of Tableng Naga taken from Hodgkin.

¹ The word *Kāi* means 'man' in Tableng.

- DALEA, General E. T., C.B.L.—*Comparative Ethnology of Bengal*. Calcutta, 1874. On p. 21 a Taling Nigi Vocabulary based on Hodgson.
- CAMPBELL, Sir G.—*Specimens of the Languages of India, including those of the aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier*. Calcutta, 1874. On pp. 261 and 2, a Vocabulary of 'the Talingga Nigi District.'
- DAMANT, G. H.—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Nagadi Rivers*. *Journal of the Royal Asiatic Society*, Vol. xii, 1880, pp. 293 and 5. On p. 261 a note on the Taling Nigi tribe. On p. 267 a brief Taling Vocabulary taken from India.

BANPARĀ.

This tribe (which Brown and Damant call Banfers) inhabits the District of Sibsagar, to the East of the Taling, and separated from them by a small tribe called Sanghol or Changan, about whom nothing but the name is known. According to Brown the latter speak Banparā, as also do the Jotaka, another tribe close to, and (according to Ford who wrote in 1873) constantly at war with, the latter. Both Jotaka and Banparā are villages from which the tribes take their respective names. The Banparā are also called Abhayparya (from one of their villages called Abhaypura) by the people of the plains.

No specimens of this dialect have been received by me, and all that I have been able to do has been to reproduce Sir George Campbell's list of words and sentences. This is fairly complete, but is unfortunately full of misprints. To enable the reader to correct as far as possible any mistakes arising from this source, I have given the words corresponding to those in Sir George Campbell's list which I have been able to find in Mr. Ford's vocabulary mentioned below.

The following is a list of the authorities on Banparā which I have come across :—

- BROWN, Rev. M.—*Specimens of the Naga Languages of Assam*. *Journal of the American Oriental Society*, Vol. 3, 1851, pp. 145 and 6. Contains a Vocabulary 'Jotaka and Banfers,' which, according to the introduction, includes 'Changan.'
- FORD, R. E.—*Notes on a visit to the tribes inhabiting the hill-tracts of Sibsagar, Assam*. *Journal of the Asiatic Society of Bengal*, Vol. xii, 1873, Part I, pp. 3 and 6. Reprinted in *Selection of papers regarding the hill tracts between Assam and Burma and on the Upper Brahmaputra*. No. 10 Calcutta, 1873. Contains an account of the tribe. Banparā minerals and 'Nigi' vocabulary (the words of which are Banparā) on p. 25.
- FORD, R. E.—*Vocabulary of the Banparā Nigis*. *Journal of the Asiatic Society of Bengal*, Vol. xii, 1873, Part I, appendix, pp. xxx and 6. This is said to be 'Mainly Banparā Nigi.'
- CAMPBELL, Sir G.—*Specimens of the Languages of India, including those of the aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier*. Calcutta, 1874. On pp. 255 and 2, a Vocabulary of 'Nigi of Changanpur' which is Banparā. On pp. 261 and 5, a vocabulary of 'Abhay Parya Nigi District,' which is also Banparā.
- DAMANT, G. H.—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Nagadi Rivers*. *Journal of the Royal Asiatic Society*, Vol. xii, 1880, pp. 293 and 5. On p. 255 an account of the tribe. On p. 265, a short vocabulary taken from Ford.

Ford (p. xxxv) says of this language :—

"The letter *w* at the end of a word means *war*. So far I have not met a single case, and I am inclined to think it is never used, inasmuch as all Assamese words used by them that so end, have the final *r* turned into *u* as *thar* (springer) is *thar*, *lajur* (stick) into *lajur*, etc."

CHĀNG OR MOJUNG.

The speakers of this language live beyond the Dikha river, outside British territory. On the west face of the Patok range there is only one very small village in British Territory. The Āo call all trans-Dikha tribes, generally, 'Mint,' hence this language is also known by this name. The Āo call it 'Mojung,' but its speakers call it 'Ching.' Their principal village is called by the Āo 'Mojanjind,' and by themselves 'Chang-Ning.' The number of speakers of Ching is estimated at about 4,000.

I am indebted to Mr. Noel Williamson, the Sub-divisional Officer of Mokokchung, in the Naga Hills, for a list of words in this language, which appears most closely connected with Bampark and Mutoni.

ASSIRINGĀ.

The name Assiringā, also spelt Assring, denotes a village, called by the Āo Mirt-nakpa, situated in the Āo country on the Japukung range overlooking the plains of Shidigar. The people have adopted the customs and laws of the Āo, but not their language. They really belong to a tribe of naked Nagas, and came many years ago to their present site from the village of Wankhong or Orwengkung, which is situated a day's march east of the Dikha from Sam village. As has been explained under the head of Āo, Āo comes down to the plains through Assiringā, and hence the Assamese call them by that name. We thus often find the Āo language wrongly called Assiringā. It is to be regretted that nothing is known about the true Assiringā language. As its speakers belong to a 'naked' tribe, I have provisionally classed it as belonging to the Eastern sub-group of the Naga languages.

MUTONIĀ.

Immediately to the East of the Bampark, in the District of Shidigar, are the Mutoniā, a small tribe with only some four villages, of which Muton is the principal. Their language is merely a dialect of Bampark. I have not obtained any specimens of it. All that I can do is to partially fill up the list of standard words from the materials provided by Brown.

Brown mentions three groups of people speaking this language, viz., Boi-Muthin, Hori-Muthin and Khabung Muthin, and Hodgson calls it 'Mithan Nāgi.'

The authorities on Mutoniā which I have seen are as follows:—

- BROWN, R. H.,—*Aboriginals of the North-East Frontier. Journal of the Bengal Asiatic Society*, Vol. xiv, 1869, pp. 304 and 5. Reprinted in *Miscellaneous Essays relating to Indian Subjects*, Vol. II, pp. 11 and 5. Contains a 'Mithan Nāgi' Vocabulary.
- BROWN, R. H.,—*Specimens of the Naga languages of Assam. Journal of the American Oriental Society*, Vol. II, 1851, pp. 150 and 2. Contains a 'Muthin and Khabung-Muthin' Vocabulary.
- BROWN, DR. W.,—*A comparative Description of the Languages of India and High Asia with a Dissertation*. London, 1856. Contains a Vocabulary of 'Mithan Nāgi.' Taken from Hodgson.
- BROWN, GEORGE E. T.,—*Descriptive Ethnology of Bengal*. Calcutta, 1872. Mithan Nāgi Vocabulary on pp. 71 and 5. Taken from Hodgson.

MOHONGIA.

About eight miles to the east of the Betschels, and the same distance to the west of the Namungis is the Mohongia, who are also called Bortumä and Fandimaria.

Brown in his *Specimens*¹ classes the 'Bor-Dux' and the 'Paul-Dux' as speaking the same language as the Namungis. The only other information which we possess about Mohongia is a list of the numerals given by Paul in Appendix I to his *First to Sigi Hills*,² which I reproduce here. With them, for the sake of comparison, are also given the corresponding words in Betsch and Namungä.

Betsch	Mohongia ¹	Namungä
1. <i>ä-ä</i>	<i>fumelä</i>	<i>umelä</i>
2. <i>ä-m</i>	<i>läm</i>	<i>äläp</i>
3. <i>ä-jam</i>	<i>läm</i>	<i>äläram</i>
4. <i>ä-n</i>	<i>nelä</i>	<i>lä</i>
5. <i>ä-pä</i>	<i>namä</i>	<i>lämpä</i>
6. <i>ä-va</i>	<i>torvong (h f)</i>	<i>läv</i>
7. <i>ä-mä</i>	<i>träp</i>	<i>läp</i>
8. <i>ä-äel</i>	<i>äläel</i>	<i>läel</i>
9. <i>ä-ä</i>	<i>älä</i>	<i>lää</i>
10. <i>ä-ä</i>	<i>älä</i>	<i>lää</i>

¹ Quoted under Betsch.

² Paul's spelling.

NAMSANGIÄ.

The Namsangia live across the eastern border of the Bilgaon District. Their headquarters are the village of Jalpur, and the banks of the Namang River in its neighbourhood, at the south-west corner of Lakhimpur, where it abuts on Shuangur. They are also known by the name of Jalpuria Nagia after their principal village. They claim their language as identical with Barduarä and Pariduarä, but these are the names of two septa of the Mohongli tribe, some eight miles to their west. Mohongli is, so far as I can tell from the scanty materials available, not the same as Namsangia.¹

The Namsangia are the last Naga tribe of importance to the east. We know more about their language than we do about the other members of the Eastern Naga group, for Robinson wrote a short grammar of it so long ago as 1849. As the grammar is not readily available it is reproduced below. Sir George Campbell has given us a list of words in the 'Saga of Lachimpur' by which he means Namsangli. This I also reproduce. It would be very valuable were it not disfigured by numerous misprints. As a check on these I also give the corresponding words, so far as I could gather them from Brown, Hodgson and Butler. These must be taken for what they are worth.²

The following are the authorities which deal with Namsangia :—

- Owen, J. J.—*The Naga Tribes in Communication with Assam*. Calcutta, Carey & Co., 1844. Contains Vocabulary and Notes on Eastern Nagas (Namsangia and others).
- ROBINSON, W. J.—*Notes on the Languages spoken by the various Tribes inhabiting the Valley of Assam and the Namsangia Country*. *Journal of the Asiatic Society of Bengal*, Vol. xvii, 1848, Part I, pp. 183 and 2, and pp. 235 and 2. On pp. 228 and 2, a Namsangia grammar. On pp. 242 and 2, a Namsangia Vocabulary.
- ROBINSON, W. J.—*On the Aborigines of the Eastern Frontier*. *Journal of the Asiatic Society of Bengal*, Vol. xviii, Part II, 1849, pp. 592 and 2. Reprinted in *Sketches relating to Indian Subjects*, Vol. II, pp. 15 and 2. London, 1850. Contains Vocabulary of Namsang Naga by the Rev. M. Brown.
- BROWN, The Rev. E.—*Specimens of the Naga Languages of Assam*. *Journal of the American Oriental Society*, Vol. II, 1851, pp. 418 and 2. Contains a 'Namsang and Ite Doo' Vocabulary by the Rev. E. Brown.
- FINN, S. K.—*Notes on a Visit to the Tribes inhabiting the Hills South of Shilgaon, Assam*. *Journal of the Asiatic Society of Bengal*. Reprinted in *Selections of Papers regarding the Hill Tribes between Assam and Burma and on the Upper Brahmaputra*, No. 16. Calcutta, 1873. On p. 22, the Namsangia names.
- CAMPBELL, Sir G.—*Specimens of the Languages of India including those of the aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier*. Calcutta, 1874. On pp. 121 and 2, a Vocabulary of 'Naga of Lachimpur'.
- BROWN, Captain J.—*A Sketch Comparative Vocabulary of two sorts of the Mikirä spoken in the 'Naga Hills'*. *Journal of the Asiatic Society of Bengal*, Vol. xlv, 1875, Part I, pp. 223 and 2. Contains a Vocabulary of 'Jalpuria Naga.'
- DUNN, G. H.—*Notes on the Customs and Population of the Tribes dwelling between the Namsangpur, and Shingli rivers*. *Journal of the Royal Asiatic Society*, Vol. xli, 1890, pp. 182 and 2. On p. 184 a Note on the tribe. On p. 187, a short Vocabulary taken from Butler.

I have reproduced the Namsangia grammar written in 1849 by Robinson and quoted above.

¹ See preceding page.

² See list of words on pp. 161 and 2.

³ I was indebted to Major Tiddell, C.I.E., I.M.S., for this reference.

OF NOUNS.

Comparatively copious as is the grammatical apparatus of this language, it possesses no affix by which to designate the case of its nouns.

The Genitive case is denoted merely by the juxtaposition of the two substantives, the former being understood to be in the possessive. *Kiao epiao piao-t*, with the goat (or literally), draw the goat's milk. In the other oblique cases, the noun is followed by the distinguishing adjunct, *among*, sometimes with, though more frequently without, the addition of a post-positive particle.

Han-mung now-t, bring a mat.

I-ti miapung-mung tiao-tai, I gave it to that man.

Siu-mung kow-t, put it in the sun.

Ji-mung kien-t, fill it with water.

The particles *and* and *or* are frequently used as affixes to nouns singular, but they seem to be merely euphonic, and have no definite signification attached to them.

The particle *he* is employed in the same manner, but only in cases where plurality is implied. It is, however, often omitted, and then the plural number is distinguished by the collective or plural idea expressed by the noun, or by the addition of a numeral adjective.

The difference of gender in individuals of the human family is denoted by distinct terms; in the case of all other animals, the appellatives *piap*, *male*, and *apiap*, *female*, are added to the noun.

MALES.

Mi-apia, man.

Sala, husband.

Fa, father.

Apia, brother.

Mia-piap, a bull.

Mu-piap, a dog.

Kim-piap, a hog-pig.

FEMALES.

Dehieh, woman.

Tung-appa, wife.

Lap-piap, mother.

Lap-pia, sister.

Kia-apiap, a cow.

Mu-apiap, a bitch.

Kim-apiap, a she-goat.

OF ADJECTIVES.

In composition, an adjective invariably follows the noun it serves to qualify.

I-ti kiao apia-pa awa ho-t.

That goat milk good given.

Adjectives in this language admit of no variations expressive of number, case, or gender, or even of the degree of comparison. But as the comparison of one person or thing with another, so as to ascertain the relative quality possessed by each, must necessarily exist in every language, we find that the general mode of forming comparison among the Nintangiya, is merely by placing the adjective after the noun with which the comparison is made, the noun being put in the oblique form. *Nyinau tra ni-apia mung tai*, I am taller than that man, or literally I that man tall. *Nyinau*

Indesigned *and* clumsy, I want more than that. *As or* *like* is often added to an adjective to express a quality as existing in the highest degree.

For instant answers to your questions in this magazine.

And indeed says Neff, that profit is exceedingly close.

WINTER

The numeral system of the *Mixtepecos* is emphatically decimal—of the ten fingers. Thus they count—

- | | | | | |
|-------------|-----------|-----------|-----------|------------|
| 1. Florida. | 2. Furum. | 3. Bonyd. | 7. Bay-H. | 9. Jtha. |
| 3. Fawel. | 4. Bell. | 6. Fawel. | 8. Fawel. | 10. Fawel. |

And then throwing their fingers in an imaginary heap they explain, *crack, a decade.*

- | | |
|---|---------------------------------------|
| 11. <i>Felt miniole</i> , 10+1 | 19. <i>Beak apt</i> , two dentules. |
| 12. <i>Felt rumpi</i> , 10+2 | 20. <i>Beak vsm</i> , three dentules. |
| 13. <i>Felt ruficornis</i> , 10+2, etc. | 21. <i>Beak bell</i> , four dentules. |

And so on till there comes to this, a hundred.

- | | |
|--------------------------------|---|
| 100. $\text{CH}_2=\text{CH}_2$ | 300. $\text{CH}_2=\text{CH}_2$ from, etc. |
| 200. $\text{CH}_2=\text{CH}_2$ | $\text{CH}_2=\text{CH}_2$ from, etc. |

OF FURNITURE

The *Personal pronouns* are, *I*, *Thou*, *He*, *She*, *It*. As the pronoun *is*, next to the verb, the most important part of speech, and that from which the verb chiefly derives its position, we find in this language the use of different terms to express the plural number. They are, *We*, *Us*, *Them*, *Us*, and *Them*.

In what we have termed, the oblique form, these pronouns take the particle *woy* after them, as in the case of nouns.

Hydroxy	Thiohydroxy	Alkoxy
Hydroxyl	Thiohydroxyl	Alkoxy
Hydroxide	Thiohydroxide	Alkoxide

Atting appears to be merely a contracted form of *at-tung*; the one term is as accurately read as the other.

The *Possessive pronouns* are *I*, my or our; *Ma*, thy, or your; and *Ji*, his or their. These are invariably used before the nouns with which they are connected.

deduct it from their old new job.

Missed no service—some men, however, the father and mother

In this sentence the first syllable *and* is the preposition, the second a rhotic particle.

Adjusted values for the factor that were used:

The particle size is often added to the alarm message.

Follow us on Twitter, like us on Facebook or visit our website.

Average Annual Return: 10.8% (Average Annual Return: 10.8%)

The Demonstrative pronouns are, *This*, *That*; with their plural *These*, *Those*; and *These*, *Those*.

They provide the names they serve to point out.

First Aid Kit at Home. I want that cloth

document, identify, describe, and analyze

The *Interrogative pronouns* are *Who* or *Whom*, *who?* and *which?* and *What*, *what?*

OF VERBS.

The Nouningiyō verb appears to be the most interesting part of its grammar. It has but one form of conjugation and the various modifications of an action are expressed by the addition of terminations to the verb expressing the action. The terminations are the same in both the singular and the plural numbers.

Thine, to put.

Indicative Mood—

Present tense,—1. *Thine-aga*, I put; 2. *Thine-ō*, thou puttest; 3. *Thine-i*, or *-e*, he puts.

Past tense,—1. *Thine-dak*, I did put; 2. *Thine-ō*, thou didst put; 3. *Thine-ō*, he did put.

Perfect tense,—1. *Id-thine-dak*, I have put; 2. *Id-thine-ō*, thou hast put; 3. *Id-thine-ō*, he has put.

Future tense,—1. *I-thine-aga*; 2. *I-thine-ō*; 3. *I-thine-i*, or *-e*.

Gerund,—*Thine-rang*.

Participle continuous,—*Thine-ōno*, or *ōno*.

The *Imperative* form is the same as that of the 2nd person Present tense.

When it is necessary to give a *Conditional* or *Subjunctive* force to the verb, the particle *shō* is affixed to the verb in its various forms.

Thine-ag shō, if I put; *Thine-ō shō*, if thou put; *Thine-i shō*, if he put, etc., etc.

The *Potential* form, used to express power or ability, is denoted by the use of the verb *Tō*, to be able, as an auxiliary.

Tō thine-ag, I can put.

In conjunction with this form of the verb, we find a peculiar use made of the *passive*, instead of the *personal*, pronoun. Thus instead of saying *Egi id-thine-ag*, I can put; *Nang fu-thine-ō*, thou canst put, we find the conventional form to be—

1. *Idi thine-ag*, I can put.

2. *Nang shōnō*, thou canst put.

3. *Idi shōnō*, he can put.

The *negative form* is denoted by the addition of the negative particle *mosh* to the auxiliary verb.

1. *Idi mosh thine-ag*, I cannot put.

2. *Nang mosh shōnō*, thou cannot put.

3. *Idi mosh shōnō*, he cannot put.

When the necessity of an act is to be expressed, *thing* is compounded with the verbal root.

Ngi shōnō thing, I must put.

Nang shōnō thing, thou must put.

Idi shōnō thing, he must put.

Prohibition is expressed by the use of the negative particle *mosh* or *mosh*, immediately before the verbal root.

Mō dak mosh mōnō, do not lay your hand (on it).

Isang mosh kōnō, do not go there.

To express *Simple* negation the particle *ma*, or *ma'* is put after the root of the verb.

Ara hi-ma koi ma, that dog does not bite.

A tanyang-ma khang-ai, his (or her) mother did not give (it).

Ming-ma mui ai khang-ma-ai, if the man has not any work.

Interrogation is denoted by the particles *ee*, *4* or *le* added to the end of the sentence.

Si ai le, is the water deep?

Nang-ma khang kuu-4, what do you work?

Kap-mang wijang ma koi le, did you not catch a you-fowl yesterday?

OF ADVERBS.

Adverbs are used to qualify verbs and adjectives; and in composition they usually precede the verb, and follow the adjective.

Achiam-ma, fast; *Achiam-ma* *hi-4*, hold fast.

44, very; *44* *ma-ma* *along 44*, that boy (is) very cross.

Tai-4, today.

H44, after.

Hi-mag, to-morrow.

Khang-mang, in the evening.

Kap-4, yesterday.

Kang-khang, in the morning.

Doko, now.

Ki-44, quickly.

Along, here.

A-4, closely.

Along, there.

THE CONJUNCTIONS are

Tee-ma, and.

Ir-kiam-ma, but.

Ain, *ai-ma*, also.

Chang-ma, for, because, etc.

O44, if.

Post-positive Particles are used in this language in the same manner as the prepositions of occidental tongues.

Pang-ma, with.

Nyang-ma, within.

Nye, in.

Khang-ma, upon.

Ak-ma, under.

Pa, from.

Dang-ma, by means of.

SENTENCES.

Kang i-pai-4, it will rain.

Kiat-44 *ku-ma*, bring an umbrella.

Sin-ma khang-ma *ai khang*, the sun is very hot.

Mi khang-ma *ma khang 44*, your feet are very dirty.

Jimang k44-4 *ma kuu-4*, go to the river and wash them.

Nang-ma khang mui 4-ta-ma, what work can you do?

Nang-ma khang apai-4, what do you say?

Nyem-ma khang mui-ma khang-ma, *ku-ma khang-ma* *ai khang*, do not talk when I am speaking.

* The dot under the *g* indicates an abrupt cessation of the voice in pronouncing the word.

Nangui nêl nêl rêng nêl lăk, do not forget to do your work.
Npê lăk mătêl sêntak, nêl tē-kā-tē, he went when I was washing my hands.
Mē dāk sêlêpê jê-mung sêntē-s, dip the end of your finger in water.
Nangui nêl jêi-bêlê, sêntē cêl t-bêlêlê, if you do not know then he will show you.
Kêlêrêng vênêlê sêpê, there is one God.
Trê kêtêrêng-pê rêng tēk-tē, this God built the heavens.
Āi-tê kē mē tēk-tē, He created the earth.
Npê, nang-nang, kêtêl mēpêl nang tēk-tē, He made me and you and all men.
Bung dêng, kē-kē sêlêng, jê sêlêng, sê, dēf, sê-tê sêlê, tēk-tē, the green tree,
the high hill, the great water, the sun, the moon, the shining stars, He made.
Phung-lung lēi-nang sêlê-s, He sees in all places.
Kung-nang mêtê sêlê-s rêng-npêl-nang mē tē sêlê-s, as He sees in light, so He
sees in darkness.

THE LORD'S PRAYER.

Trê nê rêng nang tēpê Pê, mē mēng pēlê cêl sêpê; mē nêl ngpêrêng cêl sêpê; rêng nang mêtê, trê kē-mung mêtêlê cêl sêpê; tēlê nê sêpêlê sêlêlê mē-mung tēlê; trêkêl nê tēlê-pêrêng sêlê mêtêrêng lêtêng, trêrêngrêng nê tēlêlê jê tēlêlê; sê-mung jê-mung nê kêtêl, tēlêlê mē-mung cêlê tēlê tēlêlê; cêlêlêlê rêtêlêng sêlêlêng nêl, sêlêlê cêlê, sêlêlêlê sêlêlêlê, sêlêlê mêtêng, trê cêlêlêlê.

MŌSHANG AND SHĀNGGE.

These tribes are in the independent country south of the Pukel. Nothing is known about them, except a short vocabulary entitled '*A Collection of a few Mishing Naga Words*,' by Mr. E. J. Southam (Shillong, 1897).

From this I have extracted all those which I could insert into the List of Standard Words and Sentences. Both languages evidently belong to the Eastern Naga sub-group.

STANDARD WORDS AND SENTENCES IN

English	Writing ¹	Reading ²	Writing and Reading ³
1. One	Chi	Hai	Chi
2. Two	I	Hi	Hi
3. Three	San	Hsan	San
4. Four	Pai	Hi	Pai
5. Five	Hsi	Hsi	Hsi
6. Six	Shi	Yeh	Yeh
7. Seven	Shen	Shen	Shen, (shen)
8. Eight	Chi	Chi	Chi
9. Nine	Yu	Shi	Tsu
10. Ten	Pan	Lo	Pan
11. Twenty	Tu	Hi	Tu
12. Fifty	Tsing-shi	Pin-shi	tsing-shi
13. Hundred	Tsing-shi	Pin-shi	Tsing-shi
14. I	Tu	Hsi	Hsi, (shen)
15. Of us	Tu-shi	Hsi-shi	Tu-shi (shen), (shen) (shen)
16. Mine	Tu	Hsi-shi	Tu-shi
17. We	Tu-shi	Hsi-shi	Hsi-shi, (shen)
18. Of us	Tu-shi	Hsi-shi	tsing-shi
19. Our	Tu-shi	Hsi-shi	tsing-shi
20. This	Hsi	Hsi-shi	Hsi
21. Of this	Hsi	Hsi-shi	tsing-shi
22. These	Hsi	Hsi-shi	tsing-shi
23. For	Hsi-shi	Hsi-shi	tsing-shi
24. Of you	Hsi-shi	Hsi-shi	tsing-shi

¹ In the Writing and Reading columns the letter *h* represents the sound of *ch* in "hot".

² In the Reading column (Shen's) "Writing and Reading" words when they differ from the "Writing and Reading" words.

LANGUAGES OF THE EASTERN NGA SUB-GROUP.

Monkang (Chief of Kachin) ¹	Monkang (Chief of Kachin) ²	Monkang (Chief) ³	English
Wapachak	Wachak	Wach, (the same)	1. One
Wim	Wim	Wim, (a'wim)	2. Two
Wim-awm	Wimawm	Wimaw, (a'wim)	3. Three
Idid	(Idid)	Idid, (idid)	4. Four
Imang	Imang	Imang, (Imang')	5. Five
Imak	Imak	Imak, (Imak')	6. Six
Impi	Impi	Impi, (the same)	7. Seven
Ididid	Idid	Ididid (the same)	8. Eight
Idim	Idim	Idim, (a'wim)	9. Nine
Ididid	Idid	Ididid (a'wim)	10. Ten
Imang	Imangid	Imak or Imang'	11. Twenty
Imak-Imang	Imak-Imang	Imak-Imang'	12. Fifty
Ididim	(Idim, Idid)	Ididididid	13. Hundred
Idi	(Idid)	Idid	14. 1
Idig	(Idi)	Idig, 1	15. 1000
Wim	(Wimang)	---	16. 1000
Im	(Imang)	Im-idi	17. 1000
Idid-Idid	(Idi)	---	18. 1000
Idid-Idid	(Idimang)	---	19. 1000
Imang	(Imang)	Im'wim	20. 1000
Impi	(Idid)	---	21. 1000
Impi	(Imang)	---	22. 1000
Imang	(Wimaw)	Wim	23. 1000
Imang	(Idid)	---	24. 1000

¹ Words in parentheses taken from Kachin.

² Words in parentheses, when known, are given in brackets.

English	Taiwan	Form.	Reading and Note (1903)
16. Year	Year	San-phang-ai	Year, (Sung)
17. Of this	Hi	Hi-hai	
18. Of that	Hi	Hi-hai	
19. They	Hi-phai, ai-phai	Hi-phang	
20. Of them	Hi-phai	Hi-hai	
21. Their	Hi-phai	Hi-hai	
22. Head	Tai	Tai	Tai
23. Feet	Tai	Tai	Tai-lai
24. Nam	Hai-phang	Hai-phai	Hai-phang
25. Eye	Hai	Hai	Hai
26. Mouth	Chi	Chi	Tai-phai, (Sung)
27. Teeth	Phi	Phi	Phi
28. Ear	Hi	Thang	Hi
29. Hair	Hai-phang (hair of head), hai (of body)	Hi, (of head), hai (of body)	Hi, (hair)
30. Head	Hai-phang	Hai-phang	Hai
31. Tongue	Ti	Ti	
32. Belly	Hi-ye	Hi-ye	Phi, (S)
33. Back	Tai-phai	Tai	Phi
34. Leg	Tai	Hi-phai	Tai
35. Gold	Khai		Khai
36. Silver	Hi		Hai-phang, (Sung)
37. Father	Ai	Phi	Phi, (S)
38. Mother	Hi-ye	Hi-ye	Chi
39. Brother	Hi-ye	Hi-ye	Chi (older), hai (younger), (older), (younger)
40. Sister	Tai	Hai, (S)	Hai (older), hai (younger)
41. Man	Kai	Hai-phai	Hai-phai, (Sung)

English	Chinese	Pinyin	Chinese	Chinese
22. Woman	Woman	Nǚ-zhī	Woman	Chien, (shih)(er)
23. Wife	Wife	Nǚ-zhī	Wife	Chien
24. Child	Child	Hsiao	Child	Chien
25. Son	Yi-hsin shih	Yi-hsin	Son	Chien, (shih)
26. Daughter	Hsi-hsin shih	Hsi-hsin	Daughter	Chien, (shih)
27. Elder	Shih	Shih	Elder	Chien
28. Calculator	Kai-shan-shih	Kai-shan-shih	Calculator	Chien
29. Shepherd	Shepherd	Shepherd	Shepherd	Chien
30. End	Kai-shan	Kai-shan	End	Chien, (shih)(er)
31. Devil	Shih	Shih	Devil	Chien
32. Sea	Shih-shan	Shih-shan	Sea	Chien, (shih)(er)
33. Moon	Shih	Shih	Moon	Chien
34. Sea	Shih-shan	Shih-shan	Sea	Chien
35. Sea	Shih	Shih	Sea	Chien
36. Water	Shih-shan	Shih-shan	Water	Chien, (shih)(er)
37. River	Shih	Shih	River	Chien
38. River	Shih-shan	Shih-shan	River	Chien
39. Sea	Shih	Shih	Sea	Chien
40. Sea	Shih-shan	Shih-shan	Sea	Chien
41. Sea	Shih	Shih	Sea	Chien
42. Sea	Shih-shan	Shih-shan	Sea	Chien
43. Sea	Shih	Shih	Sea	Chien
44. Sea	Shih-shan	Shih-shan	Sea	Chien
45. Sea	Shih	Shih	Sea	Chien
46. Sea	Shih-shan	Shih-shan	Sea	Chien
47. Sea	Shih	Shih	Sea	Chien
48. Sea	Shih-shan	Shih-shan	Sea	Chien
49. Sea	Shih	Shih	Sea	Chien
50. Sea	Shih-shan	Shih-shan	Sea	Chien

[illegible]

English	Chinese	Pinyin	Meaning and Use (Notes)
79. He	他	Tā	He, (any)
80. Come	来	Lái	come
81. How	怎么	Zěnme	how
82. Good	好	Hǎo	Good
83. Do	做	Zuò	Do
84. How	怎么	Zěnme	How (method)
85. How	怎么	Zěnme	How
86. Up	上	Shàng	Up
87. Near	近	Jìn	Nearby, (to)
88. From	从	Cóng	from
89. For	为	Wéi	For
90. Below	下	Xià	Below
91. Behind	后	Hòu	Behind
92. White	白	Bái	White
93. Wind	风	Fēng	Wind
94. Why	为什么	Wéishénme	Why
95. And	和	Hé	And
96. Not	不	Bù	Not
97. If	如果	Rúguǒ	If
98. This	这	Zhè	This
99. He	他	Tā	He, (any)
100. How	怎么	Zěnme	How
101. A father	父	Fù	Father
102. A father	父	Fù	Father
103. To a father	父	Fù	To
104. From a father	父	Fù	From
105. Two fathers	父	Fù	Two

Chinese (Stage or Miscellaneous Examples)	Reading (Subject of Note)	Writing (Id.)	English
Chang	Chang	Chang (not down)	22. Ch.
	Chang	Chang	23. Chang
	Chang	Chang	24. Chang
	(Chang)	Chang	25. Chang
	(Chang)	Chang	26. Chang
	Chang	Chang	27. Chang
	Chang	Chang	28. Chang
	(Chang)	Chang	29. Chang
Chang	Chang	Chang	30. Chang
Chang	Chang	Chang	31. Chang
Chang	Chang	Chang	32. Chang
Chang	Chang	Chang	33. Chang
Chang	Chang	Chang	34. Chang
Chang	Chang	Chang	35. Chang
Chang	Chang	Chang	36. Chang
Chang	Chang	Chang	37. Chang
Chang	Chang	Chang	38. Chang
Chang	Chang	Chang	39. Chang
Chang	Chang	Chang	40. Chang
Chang	Chang	Chang	41. Chang
Chang	Chang	Chang	42. Chang
Chang	Chang	Chang	43. Chang
Chang	Chang	Chang	44. Chang
Chang	Chang	Chang	45. Chang
Chang	Chang	Chang	46. Chang
Chang	Chang	Chang	47. Chang
Chang	Chang	Chang	48. Chang
Chang	Chang	Chang	49. Chang
Chang	Chang	Chang	50. Chang
Chang	Chang	Chang	51. Chang
Chang	Chang	Chang	52. Chang
Chang	Chang	Chang	53. Chang
Chang	Chang	Chang	54. Chang
Chang	Chang	Chang	55. Chang
Chang	Chang	Chang	56. Chang
Chang	Chang	Chang	57. Chang
Chang	Chang	Chang	58. Chang
Chang	Chang	Chang	59. Chang
Chang	Chang	Chang	60. Chang
Chang	Chang	Chang	61. Chang
Chang	Chang	Chang	62. Chang
Chang	Chang	Chang	63. Chang
Chang	Chang	Chang	64. Chang
Chang	Chang	Chang	65. Chang
Chang	Chang	Chang	66. Chang
Chang	Chang	Chang	67. Chang
Chang	Chang	Chang	68. Chang
Chang	Chang	Chang	69. Chang
Chang	Chang	Chang	70. Chang
Chang	Chang	Chang	71. Chang
Chang	Chang	Chang	72. Chang
Chang	Chang	Chang	73. Chang
Chang	Chang	Chang	74. Chang
Chang	Chang	Chang	75. Chang
Chang	Chang	Chang	76. Chang
Chang	Chang	Chang	77. Chang
Chang	Chang	Chang	78. Chang
Chang	Chang	Chang	79. Chang
Chang	Chang	Chang	80. Chang
Chang	Chang	Chang	81. Chang
Chang	Chang	Chang	82. Chang
Chang	Chang	Chang	83. Chang
Chang	Chang	Chang	84. Chang
Chang	Chang	Chang	85. Chang
Chang	Chang	Chang	86. Chang
Chang	Chang	Chang	87. Chang
Chang	Chang	Chang	88. Chang
Chang	Chang	Chang	89. Chang
Chang	Chang	Chang	90. Chang
Chang	Chang	Chang	91. Chang
Chang	Chang	Chang	92. Chang
Chang	Chang	Chang	93. Chang
Chang	Chang	Chang	94. Chang
Chang	Chang	Chang	95. Chang
Chang	Chang	Chang	96. Chang
Chang	Chang	Chang	97. Chang
Chang	Chang	Chang	98. Chang
Chang	Chang	Chang	99. Chang
Chang	Chang	Chang	100. Chang

English	Writing	Reading	Spelling and Pron. (Phonetic)
100. Father	Pha-fa-mai	Pha-fa	fa
101. Old father	Pha-fa-mai	Pha-fa-mai	fa
102. To father	Pha-fa-mai-tha	Pha-fa-mai	fa
103. From father	Pha-fa-mai-mai	Pha-fa-mai	fa
104. A daughter	Shai-mai-thi	Nga-ha-ha-hai	ha
105. Of a daughter	Shai-mai-thi	Nga-ha-ha-hai	ha
106. To a daughter	Shai-mai-thi	Nga-ha-ha-hai	ha
107. From a daughter	Shai-mai-mai-thi	Nga-ha-ha-hai	ha
108. Two daughters	Shai-mai-thi	Nga-ha-ha-hai	ha
109. Daughters	Shai-mai-thi	Nga-ha-ha-hai	ha
110. Of daughters	Shai-mai-thi	Nga-ha-ha-hai	ha
111. To daughters	Shai-mai-thi	Nga-ha-ha-hai	ha
112. From daughters	Shai-mai-thi	Nga-ha-ha-hai	ha
113. A good man	Chi-hai-mai	Hai-shi-yai-mai	ha
114. Of a good man	Chi-hai-mai	Hai-shi-yai-mai	ha
115. To a good man	Chi-hai-mai	Hai-shi-yai-mai	ha
116. From a good man	Chi-hai-mai-mai	Hai-shi-yai-mai	ha
117. Two good men	Chi-hai-mai	Hai-shi-yai-mai	ha
118. Good men	Chi-hai-mai	Hai-shi-yai-mai	ha
119. Of good men	Chi-hai-mai	Hai-shi-yai-mai	ha
120. To good men	Chi-hai-mai	Hai-shi-yai-mai	ha
121. From good men	Chi-hai-mai-mai	Hai-shi-yai-mai	ha
122. A good woman	Shai-mai-thi	Nga-ha-ha-hai	ha
123. Of a good woman	Shai-mai-thi	Nga-ha-ha-hai	ha
124. To a good woman	Shai-mai-thi	Nga-ha-ha-hai	ha
125. From a good woman	Shai-mai-mai-thi	Nga-ha-ha-hai	ha
126. A bad boy	Chi-hai-mai	Hai-shi-yai-mai	ha
127. Bad women	Shai-mai-thi	Nga-ha-ha-hai	ha
128. A bad girl	Shai-mai-thi	Nga-ha-ha-hai	ha
129. Good	Chi-hai-mai	Hai-shi-yai-mai	ha

[illegible]

Manchu (Right of Transcription) (Romanized)	Manchu (Syllabic of Pinyin)	Manchu Script	English
Tai-tai	{T'ai-tai}	ᡤᡠᡳᡳ	105. Father.
Tai-tai-sing	{T'ai-tai}	ᡤᡠᡳᡳ ᡶᡠᡶᡠᡳ	106. Of fathers.
Tai-tai-sing-tai	{T'ai-tai-sing tai-tai}	ᡤᡠᡳᡳ ᡶᡠᡶᡠᡳ ᡤᡠᡳᡳ	107. To fathers.
Tai-tai-sing	{T'ai-tai-sing ai}	ᡤᡠᡳᡳ ᡶᡠᡶᡠᡳ ᡠᡳ	108. From fathers.
Tai-tai-sing	{Tai-tai-sing}	ᡤᡠᡳᡳ ᡶᡠᡶᡠᡳ ᡠᡳ ᡠᡳ	109. A daughter.
Tai-tai-sing-tai-tai	ᡤᡠᡳᡳ ᡶᡠᡶᡠᡳ ᡠᡳ ᡠᡳ	110. Of a daughter.
Tai-tai-sing-tai-tai	ᡤᡠᡳᡳ ᡶᡠᡶᡠᡳ ᡠᡳ ᡠᡳ	111. To a daughter.
Tai-tai-sing-tai-tai	ᡤᡠᡳᡳ ᡶᡠᡶᡠᡳ ᡠᡳ ᡠᡳ	112. From a daughter.
Tai-tai-sing	ᡤᡠᡳᡳ ᡶᡠᡶᡠᡳ ᡠᡳ ᡠᡳ	113. Two daughters.
Tai-tai-sing	ᡤᡠᡳᡳ ᡶᡠᡶᡠᡳ ᡠᡳ ᡠᡳ	114. Daughters.
Tai-tai-sing	ᡤᡠᡳᡳ ᡶᡠᡶᡠᡳ ᡠᡳ ᡠᡳ	115. Of daughters.
Tai-tai-sing	ᡤᡠᡳᡳ ᡶᡠᡶᡠᡳ ᡠᡳ ᡠᡳ	116. To daughters.
Tai-tai-sing	ᡤᡠᡳᡳ ᡶᡠᡶᡠᡳ ᡠᡳ ᡠᡳ	117. From daughters.
Tai-tai-sing	ᡤᡠᡳᡳ ᡶᡠᡶᡠᡳ ᡠᡳ ᡠᡳ	118. A good man.
Tai-tai-sing	ᡤᡠᡳᡳ ᡶᡠᡶᡠᡳ ᡠᡳ ᡠᡳ	119. Of a good man.
Tai-tai-sing	ᡤᡠᡳᡳ ᡶᡠᡶᡠᡳ ᡠᡳ ᡠᡳ	120. To a good man.
Tai-tai-sing	ᡤᡠᡳᡳ ᡶᡠᡶᡠᡳ ᡠᡳ ᡠᡳ	121. From a good man.
Tai-tai-sing	ᡤᡠᡳᡳ ᡶᡠᡶᡠᡳ ᡠᡳ ᡠᡳ	122. Two good men.
Tai-tai-sing	ᡤᡠᡳᡳ ᡶᡠᡶᡠᡳ ᡠᡳ ᡠᡳ	123. Good men.
Tai-tai-sing	ᡤᡠᡳᡳ ᡶᡠᡶᡠᡳ ᡠᡳ ᡠᡳ	124. Of good men.
Tai-tai-sing	ᡤᡠᡳᡳ ᡶᡠᡶᡠᡳ ᡠᡳ ᡠᡳ	125. To good men.
Tai-tai-sing	ᡤᡠᡳᡳ ᡶᡠᡶᡠᡳ ᡠᡳ ᡠᡳ	126. From good men.
Tai-tai	ᡤᡠᡳᡳ ᡶᡠᡶᡠᡳ ᡠᡳ ᡠᡳ	127. A good woman.
Tai-tai	ᡤᡠᡳᡳ ᡶᡠᡶᡠᡳ ᡠᡳ ᡠᡳ	128. A bad boy.
Tai-tai	ᡤᡠᡳᡳ ᡶᡠᡶᡠᡳ ᡠᡳ ᡠᡳ	129. Good women.
Tai-tai	ᡤᡠᡳᡳ ᡶᡠᡶᡠᡳ ᡠᡳ ᡠᡳ	130. A bad girl.
Tai-tai	ᡤᡠᡳᡳ ᡶᡠᡶᡠᡳ ᡠᡳ ᡠᡳ	131. Good.

English	Taiwan.	Yank.	Reading and Note (Roman)
133. Boat	Hsiat shuan	Hsiat sai-shang	
134. Box	Shuoh shing	Tai-shi, sai-shang	
135. Bight	Pan	Shan	
136. Bight	Tsun	Hsi-shi shan	
137. Bight	Hsiang	Tsun-shi shan	
138. A. bay	Kauei ipang	Kangt shipang	Kauei
139. A. bay	Kauei ipi	Kangt ship	
140. Bay	Kauei-shan	Kangt-shi kangt-pai	
141. Bay	Kauei ipi-shi	Kangt ship-shi	
142. A. bay	Hsiat ipang	Hsiat pang	
143. A. bay	Hsiat ipi	Hsiat ship	Hsiat-shan, (sai-shan)
144. Bay	Hsiat ipang-shi	Hsiat shipang-shi	
145. Bay	Hsiat ipi-shi	Hsiat ship-shi	
146. A. bay	Hsi-shi	Hsi-shi	Kan
147. A. bay	Hsi-shi	Hsi-shi, sai-shi	
148. Bay	Kai-shi-shi	Hsi-shi-shi, shi-shi-shi	
149. Bay	Kai-shi-shi	Hsi-shi-shi, shi-shi-shi	
150. A. bay	Tsun pang	Tsun pang	Tsun (pang), (pang (pang))
151. A. bay	Tsun pi	Tsun shi (pang), pang (pang)	
152. Bay	Tsun-shi	Tsun-shi	
153. A. bay	Tai pang	Shai shipang	
154. A. bay	Tai ipi	Shai ship	
155. Bay	Tai-shi	Shai-shi	
156. Bay	Tai-shi	Hsi-shi	
157. Bay	Hsiat pang	Hsiat-shi	
158. Bay	Hsi-shi	Hsi-shi	
159. Bay	Tsun pi	Hsiat-shi	

Ching or Wajing.	Radicals (Wajing and Ching) Radicals of Words.
Hu mai ho	
Fou-dou-dou ho mai ho . .	
Lou lou	
Kou-kou	
Fou-dou-dou hou-gou, gen- dou-dou (sou-dou)	
Kou chi	Kou
Kou gien (or yikou) chi . .	
Kou shung	
Kou pi shung	
Kien hou-gou chi . .	
Kien pi chi	Kien
Kien hou-gou shung . .	
Kien pi shung	
Kai chi	Kai
Kai yikou-chi	
Kai shung	
Kai yikou shung	
Lou-ou-kou chi	Lou (post)
Lou-ou chi	
Lou-ou shung	
Mou-chi-kou chi	
Mou-chi-pi chi	
Mou-chi shung	
Hou-yi	
Hou ou	
Hou chi yi	
Kan-shung yi	

[illegible]

English.	Tailing.	Tonic.	Meaning and Use (Notes).
100. You are . . .	Shenai ping . . .	Shenai ping ai . . .	...
101. They are . . .	Shi-pai and shenai ping ai . . .	Shi-ping ai . . .	...
102. I was . . .	Shi-shenai ping ai . . .	Shi ai . . .	...
103. They were . . .	Shi shenai ping ai . . .	Shi-shenai ping ai . . .	...
104. He was . . .	Shi ai . . .	Shi ai . . .	...
105. We were . . .	Shenai ping ai . . .	Shenai ping ai . . .	...
106. They were . . .	Shenai ping ai . . .	Shenai ping ai . . .	...
107. They were . . .	Shi-pai and shenai ping ai . . .	Shi-ping ai . . .	...
108. He . . .	Shi-ping ai . . .	Shi-ping ai . . .	...
109. To be . . .	Shi . . .	Shi . . .	...
110. Being . . .	Shi-ping ai . . .	Shi . . .	...
111. Having been . . .	Shi-ping ai . . .	Shi . . .	...
112. I may be . . .	The shi-ping ai . . .	Shi . . .	...
113. I shall be . . .	The shi-ping ai . . .	Shi . . .	...
114. I should be . . .	The shi-ping ai . . .	Shi . . .	...
115. That . . .	Shi-ping ai . . .	Shi . . .	...
116. To have . . .	Shi-ping ai . . .	Shi . . .	...
117. Having . . .	Shi-ping ai . . .	Shi . . .	...
118. Having been . . .	Shi-ping ai . . .	Shi . . .	...
119. I had . . .	The shi-ping ai . . .	Shi . . .	...
120. They had . . .	Shi-ping ai . . .	Shi . . .	...
121. He had . . .	Shi-ping ai . . .	Shi . . .	...
122. We had . . .	Shi-ping ai . . .	Shi . . .	...
123. You had . . .	Shi-ping ai . . .	Shi . . .	...
124. They had . . .	Shi-ping ai . . .	Shi . . .	...
125. I have (Past Tense) . . .	The shi-ping ai . . .	Shi . . .	...
126. They have (Past Tense) . . .	Shi-ping ai . . .	Shi . . .	...

Order or Group	Number of Species and Number of Genera
Euphorbiales (Euph.)	1
Euphorbiales (Euph.)	1
Euphorbiales	1
Euphorbiales	1
Euphorbiales	1
Euphorbiales	1
Euphorbiales	1
Euphorbiales	1
Euphorbiales	1
Euphorbiales	1
Euphorbiales	1
Euphorbiales	1
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Euphorbiales	1
Euphorbiales	1
Euphorbiales	1
Euphorbiales	1
Euphorbiales	1
Euphorbiales	1
Euphorbiales	1
Euphorbiales	1
Euphorbiales	1

English.	Chinese.	Spells.	Reading and tone (pinyin).
107. He has (Past Tense).	Mi shai-hai . . .	Mi shai-hai . . .	mi shai-hai
108. We has (Past Tense).	Tuani shai-hai . . .	Tuani-shang shai-hai	tuani-shang
109. You has (Past Tense).	Tuani shai-hai . . .	tsun-shang shai-hai	tsun-shang
110. They has (Past Tense).	Mi-phani shai-hai . . .	Mi-phang shai-hai	mi-phang
111. I am having	Tai shai-shang shai-hai	Hgai up-gai shai	tsai-shang
112. I was having	Tai shai-shang-hai . . .	Hgai up-gai shai	tsai-shang
113. I had been	Tai shai-shang-hai . . .	Hgai up-gai shai	tsai-shang
114. I may have	tsai-shang	tsai-shang	tsai-shang
115. I shall have	Tai shang . . .	Hgai up-hai . . .	tsai-shang
116. There will have	Hing shai-shai . . .	Hing-shang up-hai . . .	tsai-shang
117. He will have	Mi shai-hai . . .	Mi up-hai . . .	mi-shai
118. We shall have	Tuani shai-hai . . .	Tuani-shang up-hai . . .	tuani-shang
119. You will have	Tuani shai-hai . . .	Tuani-shang up-hai . . .	tsun-shang
120. They will have	Mi-phani shai-hai . . .	Mi-phang up-hai . . .	mi-phang
121. I should have	Tai shai-hai . . .	Hgai shai-hai . . .	tsai-shang
122. I am having	Tai shai-hai . . .	Hgai shai up-hai . . .	tsai-shang
123. I was having	Tai shai-hai . . .	Hgai shai up-gai shai . . .	tsai-shang
124. I shall have	Tai shai-hai . . .	Hgai shai up-hai-hai . . .	tsai-shang
125. I go . . .	Yai shai . . .	Hgai shai . . .	tsai-shang
126. There goes	Hing shai . . .	Hing-shang shai . . .	tsai-shang
127. He goes	Mi shai . . .	Mi shai . . .	mi-shai
128. We go	Tuani shai . . .	Tuani-shang shai . . .	tuani-shang
129. You go	Tuani shai . . .	Tuani-shang shai . . .	tsun-shang
130. They go	Mi-phani shai . . .	Mi-phang shai . . .	mi-phang
131. I want	Tai shai shai-hai . . .	Hgai shai-hai . . .	tsai-shang
132. There want	Hing shai shai-hai . . .	Hing-shang shai-hai . . .	tsai-shang
133. He want	Mi shai shai-hai . . .	Mi shai-hai . . .	mi-shai

Chinese (Kind of Infinitive) (Verbals)	Chinese (Aspect of Verb)	English Verb	English
...	(Just verb)	...	197. He lost. (Past Tense).
...	(Will verb)	...	198. We lost. (Past Tense).
...	(Have verb)	...	199. You lost. (Past Tense).
...	(Doing verb)	...	200. They lost. (Past Tense).
Doing verb	...	...	201. I am losing.
Doing verb	...	...	202. I was losing.
Doing verb	...	...	203. I had lost.
Doing verb	...	...	204. I may lose.
Doing verb	(High verb)	...	205. I shall lose.
...	(May verb)	...	206. They will lose.
...	(Will verb)	Chinese (Rule of Future) The rule of the verb the future is made.	207. He will lose.
...	(Must verb)		208. We shall lose.
...	(Must verb)		209. You will lose.
...	(Doing verb)		210. They will lose.
...	...	...	211. I should lose.
Doing verb	...	...	212. I am losing.
Doing verb	...	...	213. I was losing.
...	...	...	214. I shall be losing.
Doing verb	...	...	215. I go.
Doing verb	...	...	216. They go.
Doing verb	...	...	217. He goes.
...	...	...	218. We go.
...	...	...	219. You go.
...	...	...	220. They go.
Doing verb	...	...	221. I went.
Doing verb	...	...	222. They went.
Doing verb	...	...	223. He went.

English	Setting	Tone	Setting and tone (Roman)
114. We went . . .	Thawd thau-tai . . .	thau-phang thau-tau . . .	..
115. They went . . .	Thawd thau-tai . . .	thau-phang thau-tai . . .	..
116. They went . . .	Thawd thau-tai . . .	thau-phang thau-tau . . .	..
117. He . . .	Thau-tai . . .	Thau-tai . . .	..
118. Being . . .	Thau-tai . . .	Thau . . .	..
119. Once . . .	Thau-tai . . .	Thau-tai . . .	..
120. What is your name ?	thau-tai thau-tai thau-tai . . .	thau-tai thau-tai thau-tai . . .	..
121. How old is this house ?	thau-tai thau-tai thau-tai . . .	thau-tai thau-tai thau-tai . . .	..
122. How far is it from here to Yenchow ?	thau-tai thau-tai thau-tai . . .	thau-tai thau-tai thau-tai . . .	..
123. How many men are there in your father's house ?	thau-tai thau-tai thau-tai . . .	thau-tai thau-tai thau-tai . . .	..
124. I have walked a long way today . . .	..	..	..
125. The son of my uncle is married to his sister.	thau-tai thau-tai thau-tai . . .	thau-tai thau-tai thau-tai . . .	..
126. In the house in the middle of the street house . . .	thau-tai thau-tai thau-tai . . .	thau-tai thau-tai thau-tai . . .	..
127. Put the middle upon his back . . .	thau-tai thau-tai thau-tai . . .	thau-tai thau-tai thau-tai . . .	..
128. I have broken his son with many things . . .	thau-tai thau-tai thau-tai . . .	thau-tai thau-tai thau-tai . . .	..
129. He is standing on the top of the hill . . .	thau-tai thau-tai thau-tai . . .	thau-tai thau-tai thau-tai . . .	..
130. He is sitting on a horse under the tree . . .	thau-tai thau-tai thau-tai . . .	thau-tai thau-tai thau-tai . . .	..
131. His brother is taller than his sister . . .	thau-tai thau-tai thau-tai . . .	thau-tai thau-tai thau-tai . . .	..
132. The price of that is two eggs and a half . . .	thau-tai thau-tai thau-tai . . .	thau-tai thau-tai thau-tai . . .	..
133. My father lives in that small house . . .	thau-tai thau-tai thau-tai . . .	thau-tai thau-tai thau-tai . . .	..
134. Give this paper to him . . .	thau-tai thau-tai thau-tai . . .	thau-tai thau-tai thau-tai . . .	..
135. Give these papers from him . . .	thau-tai thau-tai thau-tai . . .	thau-tai thau-tai thau-tai . . .	..
136. Send him well and bid him with eggs . . .	thau-tai thau-tai thau-tai . . .	thau-tai thau-tai thau-tai . . .	..
137. Draw water from the well . . .	thau-tai thau-tai thau-tai . . .	thau-tai thau-tai thau-tai . . .	..
138. Walk before me . . .	thau-tai thau-tai thau-tai . . .	thau-tai thau-tai thau-tai . . .	..
139. Where has come he from you ?	thau-tai thau-tai thau-tai . . .	thau-tai thau-tai thau-tai . . .	..
140. From where did you buy that ?	thau-tai thau-tai thau-tai . . .	thau-tai thau-tai thau-tai . . .	..
141. From a shopkeeper of the village . . .	thau-tai thau-tai thau-tai . . .	thau-tai thau-tai thau-tai . . .	..

Language (Chief of Southernmost Groupings)	Language (Chief of Eastern Groupings)	English Text	English
			115. We went.
			116. You went.
			117. They went.
	There (There)		118. Go.
Ita		Ita	119. Gang.
Chikha			120. Here.
Thangha			121. What is your name?
How old are you?			122. How old is this house?
How long did you stay there?			123. How far is it from here to Kachin?
How many people were there?			124. How many were there in your father's house?
How long did you stay there?			125. It is a long way to the top of the hill.
How long did you stay there?			126. The son of my uncle is married in the house.
How long did you stay there?			127. In the house on the middle of the white house.
How long did you stay there?			128. Put the table upon the table.
How long did you stay there?			129. I have been in the house with many people.
How long did you stay there?			130. He is standing outside the top of the hill.
How long did you stay there?			131. He is standing upon the table under the table.
How long did you stay there?			132. He is standing in the house with many people.
How long did you stay there?			133. The table is under the table with many people.
How long did you stay there?			134. The table is under the table with many people.
How long did you stay there?			135. The table is under the table with many people.
How long did you stay there?			136. The table is under the table with many people.
How long did you stay there?			137. The table is under the table with many people.
How long did you stay there?			138. The table is under the table with many people.
How long did you stay there?			139. The table is under the table with many people.
How long did you stay there?			140. The table is under the table with many people.
How long did you stay there?			141. The table is under the table with many people.
How long did you stay there?			142. The table is under the table with many people.
How long did you stay there?			143. The table is under the table with many people.
How long did you stay there?			144. The table is under the table with many people.
How long did you stay there?			145. The table is under the table with many people.
How long did you stay there?			146. The table is under the table with many people.
How long did you stay there?			147. The table is under the table with many people.
How long did you stay there?			148. The table is under the table with many people.
How long did you stay there?			149. The table is under the table with many people.
How long did you stay there?			150. The table is under the table with many people.
How long did you stay there?			151. The table is under the table with many people.
How long did you stay there?			152. The table is under the table with many people.
How long did you stay there?			153. The table is under the table with many people.
How long did you stay there?			154. The table is under the table with many people.

NĀGĀ GROUP.

THE NĀGĀ-BODO SUB-GROUP.

The Western Nāgā Group of languages is bounded on the south by the Kuki, and on the west and north (so far as concerns Tibeto-Burman languages) by the Bodo Group. In each direction there is a transitional linguistic area. That is to say, between Angimī Nāgā and the Bodo languages there is a group, which I call the Nāgā-Bodo Group, bridging over the difference between the characteristic features of the two forms of speech, and similarly between Angimī Nāgā and the Kuki languages there is another group which I call the Nāgā-Kuki. At present we have to deal with the former,—the Nāgā-Bodo Group. This consists of two main languages, viz., Mīkīr, whose headquarters is in the Mīkīr Hills in the east of the Nongpang District, and Kachokh Nāgā or Rongpa, which is spoken in North Cachar and in the adjoining tracts of the Nāgā Hills. Subordinate languages, closely akin to, but not dialects of, Kachokh Nāgā, are Kabai Nāgā and Khokho Nāgā. These last two are mostly spoken in the western hill country of the State of Manipal. As might be expected, the Bodo language, with which they show the most important points of kinship, is the eastern one,—Chitālī,—while Angimī and Lohit are the two Nāgā tongues to which they are most closely allied.

The following is the estimated number of people who speak the various languages of this group,—

Mīkīr	.	.	.	.	.	.	.	.	80,000
Kachokh Nāgā	.	.	.	.	.	.	.	.	10,000
Kabai	.	.	.	.	.	.	.	.	11,000
Khokho	.	.	.	.	.	.	.	.	10,000
									<hr/>
									111,000
									<hr/>

The close connexion which mutually exists between these four languages will be evident from a perusal of the list of words and sentences on pp. 482 and 6. It must, however, be confessed that in regard to Kabai and Khokho the classification is somewhat arbitrary, for, though they have undoubted connexion with the Bodo languages, they also show many points of contact with the Kuki ones.

MIKIR.

Mikir call themselves 'Arlang,' a word which also means 'man' generally, although more strictly applied to a Mikir man. They have also borrowed from *Assamese* the word *manit* or *manit* for 'a male human being' when a precise term is required. The following account of their habitat is from the pen of Sir Charles Lyall (1888) :—

The country which, from its geographical surroundings, we should look upon as the home of the Mikir race is entirely extensive, and includes a large area of hills in which there are now few or no Mikirs. The characteristic elements of Mikir topographical surroundings are *Yang*, river, water; *Lingpa*, small stream; *Lingpa*, mountain; *Long*, stone; *Long*, village; *Har*, child. In the isolated mountainous block which fills the triangle between the Brahmaputra on the north, the Dihang Valley on the east, and the Kopili and Kating Valleys on the west, these names are found everywhere, as well, in the southern part now inhabited by the Bengali Naga from the hills across the Dihang as in the northern portion included in the Wangung district, and known more particularly as the Mikir Hills. They are also found in considerable numbers to the south of the Lunglei Wa-kyi, in the mountain now inhabited by Katis, Kachin Naga, and Kachin (e.g., *Lingpa* = 'water of Har,' *Lingpa*, *Long-lai*, etc.) as far south as the corners of the Jaintia and Jaintia. In the corner of North Cachar they are rarer, but there is a considerable group of Mikir names again to the west of this tract, about the head waters of the Kopili, and on the southern base of the hills north of Badarpur. Mikirs also abound, mixed with hillings, on the northern face of the Khasi and Jaintia Hills, and along the corner of the Kopili and Umkhar rivers.

Across the Brahmaputra the topographical surroundings show no trace of them, though there are a few remote colonies of the race in Shergong.

They are thus essentially a people of the lower hills and adjoining lowlands of the central portion of the range stretching from the Garo Hills to the Patkoi. Their neighbours are (1) The Syntagma of Jaintia on the west; (2) Kachin or Kachin on the north; (3) Assamese on the north and east, where the country is inhabited by all; and intermingled with them are recent colonies of Kachin and Bengali Naga and other races of Lunglei and Hill Kachin.

Mikir is believed to have but slight dialectal variations, although the following dialect names have been reported for this Survey :—

Name of Mikir.	Dialect where spoken.	Number of speakers.
Standard	Chakma	300
	Kamrup	10,000
	Darrang	8,000
	Wangung	4,000
	Lingpa	5,000
	Naga Hills	10,000
Total		37,000
Also Mikir	Khasi and Jaintia Hills	10,000
Assam	North Cachar	700
Bongkhlang	North Cachar	700
Total		80,000

The last three are said to be, strictly speaking, not dialects but mixtures of pure Mikir with the language of neighbouring tribes. This is borne out by the only sample of them (that of Khasi Mikir) which I have succeeded in obtaining. It has been found impossible to get specimens of Assam and Bongkhlang. Through the kindness of Sir Charles Lyall, K.C.S.I., I am able to print the following first three specimens of standard Mikir, together with the very full grammatical sketch which precedes them. The first specimen of the Parable of the Prodigal Son has been translated by Serfela Purni Kay, who is by birth a Mikir, and is at present employed in Government service in Shillong.

The two pieces of folklore have been also prepared by him, under the supervision of Mr. R. Curiary, I.L.A.D. I must also express my indebtedness to the Rev. F. E. Moore, who has worked as a missionary for many years among the Mīrīs, for the second version of the parable which follows the three specimens referred to above.

Mīrī clearly belongs to the same group as Kachchī Nigī, Kabul, and Khadrī. Like them it is an intermediate stage between the true Nigā languages and the various speeches belonging to the Bolo group. Mr. Charles Lyall (writing at the time when no materials were available for comparison with Nigā) has clearly shown, in the note quoted in the list of authorities, the close connexion which exists between Mīrī and the latter, and Mr. Davis has also shown the remarkable points of agreement which exist between it and the former.

The following are the authorities on Mīrī with which I am acquainted:—

AUTHORITIES.—

- BREWER, W.,—*Notes on the Languages spoken by the various tribes inhabiting the Valley of Jammoo and the mountain Chaghan.* *Journal of the Asiatic Society of Bengal*, Vol. xviii, 1848, Pt. 1, pp. 124 and 2, 202 and 3. On pp. 192 and 3, a Mīrī Grammar. On pp. 242 and 3, a Mīrī Vocabulary.
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- DAVIS, G. H.,—*Notes on the Family and Population of the Tribes dwelling between the Brahmaputra and Nigāhā Rivers.* *Journal of the Royal Asiatic Society*, Vol. xli, 1890, pp. 186 and 3. Account of the Mīrīs on p. 126. Short Vocabulary on p. 124.
- DAVIS, G. H., E.L.S.I.,—*Notes on the geographical distribution and ethnological affinities of the Mīrīs on pp. 75 and 8, of the Census Report of Assam for 1891.* Calcutta, 1893. This has been reprinted on pp. 117 and 8, of the Census Report of the same Province for 1894. The reprinted copy has been revised.
- FERGUSON, MRS.,—*Along Islam.* A Mīrī Primer. Assam, 1891.
- FERGUSON, A. W., L.O.S.,—*Notes by A. W. F. on the Relations of the principal Languages of the Nigā Group on pp. 148 and 2, of the Census Report of Assam for 1894, by H. A. Goss, L.O.S. Shillong, 1895.* Compares Mīrī with the languages of the Nigā and Bolo Groups.
- FERGUSON, A. W.,—*Account of the Mīrīs on p. 224 of the same Report.*

I take this opportunity of expressing my thanks to Sir Charles Lyall, K.C.B.I., for the following sketch of the principal features of MĪRĪ Grammar. It is based on the very instructive specimens which follow, and on materials, not yet published, gathered by the late Mr. E. Stack in the years 1870-80.

PHONOLOGY.—Mīrī possesses the following Components,—*a, ā, i, e, j, h, k, m, n, ng, p, r, s, t, v*, and the aspirates *kh, ph, th, BH, dh*, and *g* occur only in a few borrowed words, and *kh* and *dh* are commonly evolved, as *khadrī*, a head; *dhadrī*, money. *B, ch, v, y* (nasalised) and *s* are unknown. *Ng* is never initial, and the *y*-sound in it is never separately audible.

In **VOVELS** Mr. Stack recognised the following. *a, ā* (the latter in closed syllables, abruptly pronounced, as in German *Maus*); *e, ē* (the latter in closed syllables, as in *pet*); *i, ī*; *o, ō* (in closed syllables, abrupt, as in *pet*); *u* (this apparently represents a shortened long *ū*, as Mr. Stack notes that the sound *d* or *oo*, represented in this survey

before the verb: but both where necessary can be emphasised by the particle *-h* and *-n*, which in some sort play the part of our definite article. Thus:—

-h, -n *hāi-hāi ān-hāng-khī-ai tū-pō*, I (distinguished from my father's servants) here from hunger am dying.

nāng-hāi nāi-hāng tū-hāi hō, thou (distinguished from the prodigal son) with me over art.

hī nāng-māi-hāi tū-hāi-hāi, nāng-khī-hāi-hī, this thy younger brother was dead, and is alive again.

nāi-māi-hāi ōng, my name is Ong.

-ai, -hāi *āi-hāi-hāng-āi-āi-ai tū-hāi hōi-ai*, where should one's flesh be here?

hāi-hāi hāi-hāi ai nāng-hī hāi-hāi-hāi, where did you get so much money from?

It is to be carefully remembered, that these emphatic particles are not case postpositives, but may be followed by the latter: e.g., *hāng-khī-hāi-āi-hāi pūi*, he said to the orphan; and *-ai* is to be distinguished from *-ai*, suffix of the locative and (probably the same) of the conjunctive participle. Another emphatic particle is *-āi*, which may often be translated 'also' or 'even': vide specimens.

The construction of the *Genitive* is one of the most characteristic features of the language. The positive always precedes the noun on which it depends. When it is a possessive of the first or second person, nothing intervenes between the two: thus, *nāi-hāi*, my house; *nāng-pō*, thy clothes. But when the possessive is of the third person, or when the first noun takes the place of a possessive of the third person, the following noun has *-h* inserted before it. Thus *hāi-pō*, his father; *āi-hāi hāi-hāi*, God's house, is *āi-hāi-hāi hāi-hāi*, this is the Jewish' work; *āi-hāi-hāi-hāi hāi-hāi*, day-becoming-eat time. This prefixed *-h* is really the possessive of the third personal pronoun, as is proved by the equivalence of the possessives in the following passage from a folk-tale:—

<i>hāi</i>	<i>hāng-khī</i>	<i>nāi-hāi</i>	<i>hāi-hāi</i>	<i>hāi-hāi</i>	<i>pūi</i> ,	<i>hī</i>	<i>nāng-pō</i>	<i>nāng-hī-pō</i>
Then	the-orphan	the-king's-son-to	said,	'then	your-clothes	your-flesh-with		
<i>nāi-hāi</i>	<i>nāng</i>	<i>nāi-hāi</i>	<i>nāng-hāi-hāi-hāi</i>	<i>nāng</i>	<i>hāi-hāi-hāi</i>	<i>hāi-hāi-hāi</i>		
yourself-indicated	you	came-into	enter-if,	you	(they)-will-recognize:			
<i>nāi-pō</i>	<i>nāi-hāi</i>	<i>nāng</i>	<i>pūi</i> ,	<i>hāi</i>	<i>nāi-hāi</i>	<i>hāi-hāi</i>	<i>hāi-hāi</i>	<i>hāi-hāi</i>
my-clothes	my-clothes	you	(I)-will-give,	then	came-into	enter'	Then	
<i>nāi-hāi-hāi</i>	<i>nāi</i>	<i>hāng-khī</i>	<i>hāng-khī</i>	<i>nāng-hāi</i>	<i>hāi-hāi</i>	<i>hāi-hāi</i>	<i>hāi-hāi</i>	<i>hāi-hāi</i>
the-king's-son	the-cage	opened-leaving	the-orphan	let-out,	and	the-orphan		
<i>hāi-pō</i>	<i>hāi-hāi</i>	<i>nāi-hāi-hāi</i>	<i>pūi</i> ,	<i>hī</i>	<i>nāi-hāi-hāi</i>	<i>hāi-pō</i>	<i>hāi-hāi</i>	<i>hāi-hāi</i>
his-clothes	his-clothes	the-king's-son	gave,	that	king's-son	his-clothes	his-clothes	his-clothes
<i>hāi-hāi</i>	<i>hāi-hāi</i>	<i>hāng-khī</i>	<i>pūi-hāi-hāi</i>					
his-clothes,	his-clothes,	the-orphan (-to)	gave-to-return.					

'The orphan said to the king's son, "If you go into the cage wearing your own clothes, they will recognise you at once (*hāi*); I will give you my clothes, and then you can enter the cage." So the king's son opened the cage and let out the orphan, and the orphan gave the king's son his clothes, and the king's son gave the orphan in exchange his clothes, necklaces, and hangings.'

tones, and (2) the statement or indicative of that root, and the collection of the sentence alone determines the meaning of the word used. When particles of comparison or other modifying elements are added to the adjective, the prefix (*he*, etc.) is often omitted as unnecessary. Thus,—

[Home](#)
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[Contact Us](#)
[Privacy Policy](#)

Account: Password:

1. **Introduction**
 2. **Background**
 3. **Methodology**
 4. **Results**
 5. **Conclusion**
 6. **References**
 7. **Appendix**
 8. **Index**
 9. **Table of Contents**
 10. **Figure 1**
 11. **Figure 2**
 12. **Figure 3**
 13. **Figure 4**
 14. **Figure 5**
 15. **Figure 6**
 16. **Figure 7**
 17. **Figure 8**
 18. **Figure 9**
 19. **Figure 10**
 20. **Figure 11**
 21. **Figure 12**
 22. **Figure 13**
 23. **Figure 14**
 24. **Figure 15**
 25. **Figure 16**
 26. **Figure 17**
 27. **Figure 18**
 28. **Figure 19**
 29. **Figure 20**
 30. **Figure 21**
 31. **Figure 22**
 32. **Figure 23**
 33. **Figure 24**
 34. **Figure 25**
 35. **Figure 26**
 36. **Figure 27**
 37. **Figure 28**
 38. **Figure 29**
 39. **Figure 30**
 40. **Figure 31**
 41. **Figure 32**
 42. **Figure 33**
 43. **Figure 34**
 44. **Figure 35**
 45. **Figure 36**
 46. **Figure 37**
 47. **Figure 38**
 48. **Figure 39**
 49. **Figure 40**
 50. **Figure 41**
 51. **Figure 42**
 52. **Figure 43**
 53. **Figure 44**
 54. **Figure 45**
 55. **Figure 46**
 56. **Figure 47**
 57. **Figure 48**
 58. **Figure 49**
 59. **Figure 50**
 60. **Figure 51**
 61. **Figure 52**
 62. **Figure 53**
 63. **Figure 54**
 64. **Figure 55**
 65. **Figure 56**
 66. **Figure 57**
 67. **Figure 58**
 68. **Figure 59**
 69. **Figure 60**
 70. **Figure 61**
 71. **Figure 62**
 72. **Figure 63**
 73. **Figure 64**
 74. **Figure 65**
 75. **Figure 66**
 76. **Figure 67**
 77. **Figure 68**
 78. **Figure 69**
 79. **Figure 70**
 80. **Figure 71**
 81. **Figure 72**
 82. **Figure 73**
 83. **Figure 74**
 84. **Figure 75**
 85. **Figure 76**
 86. **Figure 77**
 87. **Figure 78**
 88. **Figure 79**
 89. **Figure 80**
 90. **Figure 81**
 91. **Figure 82**
 92. **Figure 83**
 93. **Figure 84**
 94. **Figure 85**
 95. **Figure 86**
 96. **Figure 87**
 97. **Figure 88**
 98. **Figure 89**
 99. **Figure 90**
 100. **Figure 91**
 101. **Figure 92**
 102. **Figure 93**
 103. **Figure 94**
 104. **Figure 95**
 105. **Figure 96**
 106. **Figure 97**
 107. **Figure 98**
 108. **Figure 99**
 109. **Figure 100**
 110. **Figure 101**
 111. **Figure 102**
 112. **Figure 103**
 113. **Figure 104**
 114. **Figure 105**
 115. **Figure 106**
 116. **Figure 107**
 117. **Figure 108**
 118. **Figure 109**
 119. **Figure 110**
 120. **Figure 111**
 121. **Figure 112**
 122. **Figure 113**
 123. **Figure 114**
 124. **Figure 115**
 125. **Figure 116**
 126. **Figure 117**
 127. **Figure 118**
 128. **Figure 119**
 129. **Figure 120**
 130. **Figure 121**
 131. **Figure 122**
 132. **Figure 123**
 133. **Figure 124**
 134. **Figure 125**
 135. **Figure 126**
 136. **Figure 127**
 137. **Figure 128**
 138. **Figure 129**
 139. **Figure 130**
 140. **Figure 131**
 141. **Figure 132**
 142. **Figure 133**
 143. **Figure 134**
 144. **Figure 135**
 145. **Figure 136**
 146. **Figure 137**
 147. **Figure 138**
 148. **Figure 139**
 149. **Figure 140**
 150. **Figure 141**
 151. **Figure 142**
 152. **Figure 143**
 153. **Figure 144**
 154. **Figure 145**
 155. **Figure 146**
 156. **Figure 147**
 157. **Figure 148**
 158. **Figure 149**
 159. **Figure 150**
 160. **Figure 151**
 161. **Figure 152**
 162. **Figure 153**
 163. **Figure 154**
 164. **Figure 155**
 165. **Figure 156**
 166. **Figure 157**
 167. **Figure 158**
 168. **Figure 159**
 169. **Figure 160**
 170. **Figure 161**
 171. **Figure 162**
 172. **Figure 163**
 173. **Figure 164**
 174. **Figure 165**
 175. **Figure 166**
 176. **Figure 167**
 177. **Figure 168**
 178. **Figure 169**
 179. **Figure 170**
 180. **Figure 171**
 181. **Figure 172**
 182. **Figure 173**
 183. **Figure 174**
 184. **Figure 175**
 185. **Figure 176**
 186. **Figure 177**
 187. **Figure 178**
 188. **Figure 179**
 189. **Figure 180**
 190. **Figure 181**
 191. **Figure 182**
 192. **Figure 183**
 193. **Figure 184**
 194. **Figure 185**
 195. **Figure 186**
 196. **Figure 187**
 197. **Figure 188**
 198. **Figure 189**
 199. **Figure 190**
 200. **Figure 191**
 201. **Figure 192**
 202. **Figure 193**
 203. **Figure 194**
 204. **Figure 195**
 205. **Figure 196**
 206. **Figure 197**
 207. **Figure 198**
 208. **Figure 199**
 209. **Figure 200**
 210. **Figure 201**
 211. **Figure 202**
 212. **Figure 203**
 213. **Figure 204**
 214. **Figure 205**
 215. **Figure 206**
 216. **Figure 207**
 217. **Figure 208**

fast, diagonal, high; diagonal-own, higher; diagonal-nd, highest.

The emphatic suffix *a* sometimes gives the force of the superlative, as in *Jruin-a-ah-tai*: God the Most High; *huw-a-ah-tai*: the best corrected.

Adjectives sometimes precede, but more commonly follow, the noun qualified (see below as to the relative clause): as already observed, they are usually constructed with the relative pronoun *de* when joined to a noun.

Numerals.—The Cardinals are given in the list of words. The numeral follows the noun. In composition *huf* (except with *huf*, power) is reduced to *ul*, and *huf* to *-huf*, as *β-ul* *β-huf*, two or three nights. *Phuf* and *shuf* are often contracted to *uf* and *shuf*.

Generic Prefixes are commonly used with numbers, as in many other Tibeto-Burman languages:—

with persons, *làng*, as *đ-ông-muội* *làng* *đ-ông-không* *đ-ông-không*, his uncles, the six brothers

with animals, *ju* (Chinese loan-word), as in *haffi-lung ching ju-pi*, I was lost to see four buffaloes:

with trees and things standing up, *shō*, as *shōgepi shō-dōdō, shō tren*.

— **1997** — **1998** — **1999** — **2000** — **2001** — **2002** — **2003** — **2004** — **2005** — **2006** — **2007** — **2008** — **2009** — **2010** — **2011** — **2012** — **2013** — **2014** — **2015** — **2016** — **2017** — **2018** — **2019** — **2020** — **2021** — **2022** — **2023** — **2024** — **2025** — **2026** — **2027** — **2028** — **2029** — **2030** — **2031** — **2032** — **2033** — **2034** — **2035** — **2036** — **2037** — **2038** — **2039** — **2040** — **2041** — **2042** — **2043** — **2044** — **2045** — **2046** — **2047** — **2048** — **2049** — **2050** — **2051** — **2052** — **2053** — **2054** — **2055** — **2056** — **2057** — **2058** — **2059** — **2060** — **2061** — **2062** — **2063** — **2064** — **2065** — **2066** — **2067** — **2068** — **2069** — **2070** — **2071** — **2072** — **2073** — **2074** — **2075** — **2076** — **2077** — **2078** — **2079** — **2080** — **2081** — **2082** — **2083** — **2084** — **2085** — **2086** — **2087** — **2088** — **2089** — **2090** — **2091** — **2092** — **2093** — **2094** — **2095** — **2096** — **2097** — **2098** — **2099** — **2100** — **2101** — **2102** — **2103** — **2104** — **2105** — **2106** — **2107** — **2108** — **2109** — **2110** — **2111** — **2112** — **2113** — **2114** — **2115** — **2116** — **2117** — **2118** — **2119** — **2120** — **2121** — **2122** — **2123** — **2124** — **2125** — **2126** — **2127** — **2128** — **2129** — **2130** — **2131** — **2132** — **2133** — **2134** — **2135** — **2136** — **2137** — **2138** — **2139** — **2140** — **2141** — **2142** — **2143** — **2144** — **2145** — **2146** — **2147** — **2148** — **2149** — **2150** — **2151** — **2152** — **2153** — **2154** — **2155** — **2156** — **2157** — **2158** — **2159** — **2160** — **2161** — **2162** — **2163** — **2164** — **2165** — **2166** — **2167** — **2168** — **2169** — **2170** — **2171** — **2172** — **2173** — **2174** — **2175** — **2176** — **2177** — **2178** — **2179** — **2180** — **2181** — **2182** — **2183** — **2184** — **2185** — **2186** — **2187** — **2188** — **2189** — **2190** — **2191** — **2192** — **2193** — **2194** — **2195** — **2196** — **2197** — **2198** — **2199** — **2200** — **2201** — **2202** — **2203** — **2204** — **2205** — **2206** — **2207** — **2208** — **2209** — **2210** — **2211** — **2212** — **2213** — **2214** — **2215** — **2216** — **2217** — **2218** — **2219** — **2220** — **2221** — **2222** — **2223** — **2224** — **2225** — **2226** — **2227** — **2228** — **2229** — **2230** — **2231** — **2232** — **2233** — **2234** — **2235** — **2236** — **2237** — **2238** — **2239** — **2240** — **2241** — **2242** — **2243** — **2244** — **2245** — **2246** — **2247** — **2248** — **2249** — **2250** — **2251** — **2252** — **2253** — **2254** — **2255** — **2256** — **2257** — **2258** — **2259** — **2260** — **2261** — **2262** — **2263** — **2264** — **2265** — **2266** — **2267** — **2268** — **2269** — **2270** — **2271** — **2272** — **2273** — **2274** — **2275** — **2276** — **2277** — **2278** — **2279** — **2280** — **2281** — **2282** — **2283** — **2284** — **2285** — **2286** — **2287** — **2288** — **2289** — **2290** — **2291** — **2292** — **2293** — **2294** — **2295** — **2296** — **2297** — **2298** — **2299** — **2300** — **2301** — **2302** — **2303** — **2304** — **2305** — **2306** — **2307** — **2308** — **2309** — **2310** — **2311** — **2312** — **2313** — **2314** — **2315** — **2316** — **2317** — **2318** — **2319** — **2320** — **2321** — **2322** — **2323** — **2324** — **2325** — **2326** — **2327** — **2328** — **2329** — **2330** — **2331** — **2332** — **2333** — **2334** — **2335** — **2336** — **2337** — **2338** — **2339** — **2340** — **2341** — **2342** — **2343** — **2344** — **2345** — **2346** — **2347** — **2348** — **2349** — **2350** — **2351** — **2352** — **2353** — **2354** — **2355** — **2356** — **2357** — **2358** — **2359** — **2360** — **2361** — **2362** — **2363** — **2364** — **2365** — **2366** — **2367** — **2368** — <

with flat things, as a book, a leaf, a hoe, a knife, *páh*, or solid *páh páh*, from
twice: *tá pah-ahpah táw loonw.*

with globular things, as an egg, a gourd, a vessel, pane, as old-fashioned, two
eyes.

with parts of the body, and also with rings, bangles and other ornaments, *āṅga*, as *āṅga āṅga*, one leg; *rei āṅga-ai*, two bangles.

Note that one of anything is not formed with *net*, but, if of persons, with *neet*. If of other things, with *e-* prefixed to the generic determinative; one cow = *neetahing aḥe*; one tree = *neetahing aḥe*; one book = *path i aḥik*; one egg = *et-ñ aḥem*, etc. This *a-* appears to be borrowed from Assamese, in which it is shortened from *ak*.

Ordinals appear to be formed by prefixing *latai* to the cardinal, as *latai* *latai*, third; *latai* *phai*, fourth.¹ Distributive-numeral adverbs are formed by prefixing *par* or *oia* to the cardinal, as *parlatai* or *phalatai*, three.

PERSONS.—The Personal Persons are,—

(a) *Praying*.—(a). I; ai-taw, ai-li, ai-li-taw, we, excluding the person addressed.

4 days, 4-11, was installing the system software.

¹ The only examples of syllables as formed are found in the Hittite vocabulary (HVD). In the full-chain of some polypurines are used which indicate that syllables are not generally known. Thus, in mentioning two brothers one after another, we have *akkaḫ*, the eldest; *šaklilān*, the brother (between-syllabic); *šaklilān-šilān*, the next to the brother; *šaklilān-šilān-šilān*, the next to the next to the brother; and *šaklilān*, the youngest.

3rd Person,—*ahng*, then; *ahng-tam*, *ahng-li*, *ahng-li-tam*, *ya*.

3rd Person,—[*ih*, *he*, *she*, *it*; *ih-tam*, *they*.

[*ahng*, *he*, *she*; *ahng-li*, *respectful*; *ahng-tam*, *ahng-li tam*, *they*.

These take the postpositions like nouns. The possessive prefixes have been already mentioned: they are *ah-*, *my*, *our*; *ahng-*, *thy*, *your*; *ih-*, *it*, *his*, *her*, *its*, *their*. The possessive prefix for the first person plural, including the person addressed, is *ah-* or *ih-*, as—

<i>ah-ahngahng</i>	<i>ah-hahli</i>	<i>ih-pihlihtahngahng</i>	<i>ahng-tahli-ih</i>	<i>ah-ahng</i>
<i>our-ours</i>	<i>our-ours</i>	<i>we-he-has-ourselves-to-hill</i>	<i>our-and-ahngs-that</i>	<i>our-ahis</i>

<i>ah-ah</i>	<i>ah-ahngah</i>
<i>our-his</i>	<i>we-he-has-ourselves-to-ours</i>

The **Demonstrative Pronouns** are *ahngahng*, *ahngah*, *this*, *pl. ahngahng-tam*, *these*; *ahli*, *ahlihtahngah*, *that*, *pl. ahli-tam*, *ahlihtahngah-tam*, *those*. The syllable *ah* denotes distance, as *ah-ah*, *hahli*, *here*; *ahliht*, *there*; *ah ahliht ahngahli*, *he returned home from a distance*.

Relative Pronouns, properly speaking, do not exist. Their place is taken by descriptive adjectival phrases. Thus, 'those six brothers who had gone to sell *our's* flesh' is—

ih ahngahng-ah-ih *hahli-tam-tam* *hahli ahng-thahli*,

those our's-flesh to-sell-going-(pl.) brothers persons-six.

and 'those persons who had carried *our's* flesh (to market) returned home,' is—

ih ahngahng-ah-ih *hahli-tam* *hahli*,

those our's-flesh carriers home returned.

It is to be noticed that in these sentences the adjectival descriptive clause precedes the noun. So also in *Tahli tahliht-ahng-ahli hahli ahng*, *the man whom Tanton had tied with an iron chain*.

There is a word, *ahng*, which is sometimes called a relative pronoun; it seems, however, to be rather a distributive. 'I don't believe what he says'—*ih ahngahng-ahng-ah* *ah-ahng-ah*, literally, *he speaking whatever, I believe not*; compare *ahng ahng-ah ahng-ah-ah-ah-ah* *ah-ah*, *the goods, each thing in its place sitting down, put, i.e., put everything in its own place*; *ahng ahng-ahng*, *ah-ah ahng*, *you staying wherever, I also will stay*.

The interrogative syllable used to form **Interrogative Pronouns** is *ah*: *ahngah*, *how many*? *ahng*, *what*? *ahng*, *how many*? *ahngah*, *how many*? *ahngah*, *how many*? *ahngah*, *how many*? *ahngah*, *how many*? *ahngah*, *how many*? *ahngah*, *how many*? *ahngah*, *how many*?

The **Reflexive Pronoun** is *ahngahng*, *self*, *own*; but a more usual mode of indicating that the action affects oneself is to prefix the particle *ah* (*ah*, *ahng*, *ahng*, and rarely *ah*) to the verbal root. Thus, *ah ahng ahng-ah*, *he returned home (i.e., to his own house)*; *ah-ahngahng ahng-ah*, *his uncle and he one another*; *ah-ahngah*, *they asked for themselves*. Examples will be found in abundance in the specimens.

VERBS.—The *Mikir* verb indicates time, present, past, and future, by means of particles prefixed or suffixed to the root. The verb does not vary for gender, number or person. There is no separate verb substantive, though there are several ways of

¹ There are particles which indicate plurality when necessary, of which *ah* is the most often used.

(indicating existence, or do, stay, abide; *pádag*, become; *lág*, exist, continue; *il*, arrive, happens, etc. Great use is made of adjectival or participial forms, and, in narration, of the conjunctive participle. Compound verbs are very extensively used, the principal verb being put first, then the modifying complement, and then the time-index.

The Simple, or Indeterminate, Present is expressed by the participle with *be* (*be*-without any suffix, as *behold* *along beds*, where do you live? *be* *happier*, the bird *flies*; *arise* *thicket of bushes*, the old man *having* died, I am weeping; *seize* *head-ache*, my head is aching badly. This tense is, as in other languages, often used historically for the past.

The **Definite, or Determinate, Present** is expressed by the same participle with *-da* added: *Is Apai Anghoi-da*, what is he doing (now)?

The Habitual Present, including the Past, is expressed by the verbal root with *da*, as *da-ah-mah-ah* *ah-pah-ah-ah* *ah-gah-ah*, the (ah) binds it above our heads.

* The **Simple**, or **Narrative**, Past is formed by the verbal root with -di or -didi, as in pa-di or pa-didi, he said; at-pa di-at-di, my head was aching; di la-re di apin-at dōng-di, I, after searching, found it. Sometimes -di and -di are used together. In mē tigi-ōm di-at-di, he abused me. Dŏ appears to be a particle (perhaps once a verb, but not now used separately) indicating completeness, whether continuing in the present or not, and so may be used for the present when the state indicated by the verb is one that began in the past and still endures, e.g., 'why are you afraid?' may be expressed by tsej-sai-tsej mōw ki-sārd, or tsej-sai-tsej mōw pān-di-at-di?

The Complete Part is indicated by the root with -ding-⁴⁵ (ding is a verb meaning to finish), as in *ding-ding* or *ding-ding-⁴⁵*. I went, or had gone, on his account; *ding ding* *ding-ding-⁴⁵*, the foot has touched ground.

There are besides a great number of other particles indicating past time, used with particular verbs. Thus with the various verbs meaning 'to fall' the following are used: *tsai-tai tsai-tai-fay*, he fell down; *tsai wa-fay*, the house collapsed (*wa=tsai-tai*); *tsai=tsai tsai-fay*, the upright memorial stone fell down; *tsai-pai tsai-fay* (or *tsai=tsai-fay*), the flat memorial stone fell down; *tsai-ngai=tsai-fay* *pai tsai-fay*, he fell down from the top of the tree. All these particles denote atherpence.

A **Pseudophrastic Part**, with the root followed by *ŋagheh*-*h* (*h*id), must be noticed. This is probably borrowed from Assamese; e.g. *ŋagheh-ŋagheh* *ŋagheh* *ŋagheh*-*h*id, the jockal-park the whole of the rooms are up completely (*ŋagheh*, *ŋagheh* *ŋagheh* *ŋagheh*-*h*id, *ŋagheh*-*h*id, the old woman having about the door made it fast).

There should be noticed the prefix *siang*, and (as the specimens show) with great frequency in narratives. It has the effect of *stating the occurrence to a known place*. Thus, *phah siang-tai-tai* : *tailah siang-pai-tai*, the pig died here; the dog has taken it up, in a known place;—but *tailah phah-tai* or *phah-tai-tai*, the dog has taken it away,—from a known place to a place unknown. It seems very probable that the word is originally the pronoun of the second person, and that it refers to the knowledge of the person to whom the tale is related:—“as you know” or “as you see.”

The **FUTURE** is represented in two ways only: (1) by *-ga* added to the root, to indicate an action beginning now and continuing in the future, as *sa-tun shid* 'I'll go to school' (next post); we will talk about this affix *now* (shid); (2) by *-ji* added to the

root, for an action which commences later on, e.g., *tsai tsing tsí tsí-jí*, all men will die (i.e., at some future time).

As *-pé* includes the present in the case of continuing action, it may also be (and often is) used in a present sense: *-jí* is restricted to future time.

A compound future may be formed by adding to the root with *-jí* the termination *tsí-tsí-tsí-tsí*: *tsí tsí-jí tsí-tsí-tsí-tsí*, he is just about to die; *tsí tsí-jí tsí-tsí-tsí-tsí*, the rice is nearly all done; *tsí-tsí-jí tsí-tsí-tsí-tsí*, it is near breakfast time (i.e., rice-cooking); *tsí-jí tsí-tsí-tsí-tsí*, we have almost arrived; *tsí-jí tsí-tsí-tsí-tsí*, he is about to go. A doubtful future may be expressed by *-jí* added to the present participle, as *tsí-tsí tsí-tsí-jí tsí-tsí* *tsí-tsí*, where should cow's flesh be here; *tsí-tsí-jí tsí-tsí-jí*, I want to buy a bullock.

From the above it will be seen that there is much indefiniteness in the indications of time afforded by the Xínà verb: except *-tsing* for the past complete, and *-jí* for the future, the other suffixes may, according to circumstances, be rendered by the past, present, or future; but the context generally removes all ambiguity.

Conditional phrases are formed by putting *-tsí*, if, at the end of the first member, and the second generally in the future with *-jí*.

Conditional Future,—*tsing tsí-tsí-tsí, tsing tsí tsí-tsí-jí*, if you go you will see him; *tsing tsí tsí-tsí, tsí tsí-tsí-jí*, if you tell me, I will do it.

The **Conditional Past** inserts *tsí* (i.e., supposing that) before *-tsí*; *tsí-tsí tsí-tsí-tsí, tsí tsí-tsí-tsí*, if I had money, I would buy it.

The **Conditional Pluperfect** modifies the second member *tsí-tsí*,—*tsing tsí-tsí-tsí-tsí, tsing tsí tsí-tsí-tsí tsí-tsí*, had you given, you would have got it; *tsing tsí tsí-tsí-tsí-tsí, tsí tsí-tsí-tsí-tsí*, if you had explained to me, I would have done it.

Other Conditional phrases:—

tsing tsí tsí-tsí-tsí, tsí tsí-tsí-tsí-jí tsí-tsí, the further you go, the more you will be tired, (*tsí-tsí*, to continue; *tsí*, to be weary; *tsí-tsí*, relative particle; *tsí-tsí*, constant suffix to *tsí-tsí*; *tsí-tsí*, verb, meaning 'to continue' or 'exist').

tsing tsí-tsí-tsí-tsí tsí-tsí-tsí-tsí, tsí-tsí-tsí-tsí tsí-tsí-tsí-tsí, the more you beat him, the more he will cry.

It may be omitted when the sense is otherwise fixed:—

tsing tsí-tsí tsí-tsí-tsí tsí-tsí, tsí-tsí tsí-tsí.

tsí-tsí tsí-tsí tsí-tsí-tsí tsí-tsí, tsí-tsí-tsí-tsí tsí-tsí-tsí-tsí, the higher you go, the colder it will grow.

tsí-tsí tsí-tsí tsí-tsí, tsí-tsí tsí-tsí-tsí tsí-tsí tsí-tsí.

tsí-tsí tsí-tsí-tsí-tsí, tsí-tsí-tsí-tsí tsí-tsí-tsí-tsí, the more you tell him, the more he will disagree.

tsí-tsí tsí-tsí tsí-tsí-tsí tsí-tsí, tsí-tsí-tsí-tsí tsí-tsí-tsí-tsí.

tsí-tsí tsí-tsí-tsí-tsí-tsí-tsí-tsí-tsí, tsí-tsí-tsí-tsí-tsí-tsí-tsí-tsí, the more money you give him, the more he will throw away.

The **Imperative** is, for the second person, the bare root, or more usually the root strengthened by the addition of *tsí*, *tsí-tsí*, or *tsí-tsí-tsí*. Thus *tsí-tsí*, give; *tsí-tsí-tsí*, see; *tsí-tsí-tsí*, give. The form with *tsí-tsí* (meaning 'now') is the strongest form. The other two are of about equal value. The other persons are formed by the addition of *tsing*

no pronoun is expressed) be rendered actively 'I had lost him, now I have found him again.' Thus the absence of a formal passive, in a language required to express so simple a stage of thought, is not found to be an inconvenience.

The **Negative Verb** is a very interesting and remarkable feature of the language. A separate negative root, formed by prefixing or suffixing a negative particle and conjugated in the same way as the positive, is indeed a common property of Tibeto-Burman speech; but in Mikir this secondary root is formed in an exceptional manner. The syllable *-s* is added to the primitive, as *aa*, *aa-s*; *aa-s*, cannot, is unable. But when the root begins with a consonant or a series of consonants, these are repeated before the added syllable: *thā*, *aa-s*; *thā-s*-*thā*, *aa* not; *thā*, *go*; *thā-s*-*thā*, *go* not; *hā*, *believe*; *hā-s*-*hā*, *dishallow*, *disallow*; *sā*-*sā*-*sā*, *awake* (*eye-open*); *sā-sā*-*sā*, *not awake*. When the verb is of two or more syllables, the last is chosen for reduplication: *aa* *inhabit*, *do*; *āngā-s*-*ā*, *not do*; *āngā-s*, *show money*; *āngā-s*-*ā*, *not show money*; *ā-sā* (*American loan-word*), *recognize*; *ā-sā-s*, *not recognize*.

The secondary root thus obtained is conjugated just like the positive root, except that the time-index is more often dropped as unnecessary, owing to the context showing what the time relation is.

In the Imperative, the reduplication is not used: the particle *-i* is added to the positive root: *thā*-*thā*, *aa*; *thā-s*-*i* or *thā-s*-*thā*, *aa* not.

It may be added that this method of forming the negative by reduplication is not peculiar to verbal forms; adjectives are also negated in the same way: *ā*, *in pain*, *sick*; *ā-s*, *not sick*, *well*; *āngā-sā*, *merciful*; *āngā-sā-s*, *merciless*; but, as there is no distinction between an adjective and a verbal or participial form, this is not remarkable.¹

Besides this organic negative, there is a periphrastic negative formed by adding the word *ā-s*, is not: *Arānā ā-sāng ā-s*, *beginning ā-s*, *beginning ā-s*, *God has no body*, no beginning, no end (*Arā*, *God* *his-body* is not, *beginning* is not, and is not). The *ā* in *ā-s* is the usual *ā*- of relation, and may be dropped; *ā-sā*-*ā-s*, without a word; *ā-s*-*ā-s*, wordless, dumb. *Ar-* may be prefixed, yielding *ā-s*, used as an adjectival negative: *ā-sā*-*ā-s*, literally 'being-not-being' is a common expression for 'all';—(*Arānā* *hā* *hā* *ā-sā*).

Interrogative sentences are formed (when not containing an interrogative word formed with *Ar-*) by adding *ā-s* at the end: 'are you planting the arānā unweeded?' or *āngānā hā ā-sā-s* *Ar-s* *ā-s*; 'is it true?'—*ā-sā-s*-*ā-s*; 'having a bullock already, why should I buy one?' *āngānā* *ā-sā-s*-*ā-s*, *ā-sā-s* *ā-s*.

Causal Verb.—This is formed by prefixing the syllable *pe-* (*pā*, *pe*), which is probably the root *pā*, meaning 'give.' Thus, *ā*, *eat*, *ā-s*; *pe*-*ā*, *cause to eat*, *feed*; *āng*, *finish*; *pe*-*āng*, *cause to finish*, *end*; *āngānā*, *be gathered together*; *pe*-*āngānā*, *collect*; *ā-sā*-*ā-s*, *be lost*; *pe*-*ā-sā*-*ā-s*, *destroy*. This syllable takes precedence of *ā* in reflexive verbs: e.g. *ā*-*āngānā* *ā*-*pe*-*ā-sā*-*ā-sā*-*ā-sā*, *over cover he has caused us to slaughter all*. Here *ā* is the first person plural pronoun including the addressee; *pe-*, the causal prefix;

¹ In the Kuki-Chin language called *Kakhyā*, there seems to be typically a somewhat similar reduplication of the verb before the negative particle. Thus, *aa* *aa* *aa-sā* *aa-sā*-*aa-sā*-*aa-sā*, *did not give*. Here *aa*, perhaps, corresponds to the Mikir *ā* (being *pā* *ā-sā*; *ā-s* or *pā* *aa* in the negative particle) and *aa-sā* is the same suffix. So also, in Kham, we have *aa* *aa* *aa-sā* *aa-sā*-*aa-sā*, *do not grow*. In Kham the root is also *pā* or *pā*. In several Tibeto-Burman languages time suffixes are freely disposed with in the negative form. Good examples are Nyaung and Burman.—G. A. O.

all, the reflexive particle, indicating that the ones slaughtered were their own: *shu*, the verb 'to cut,' 'kill'; *shu*, a particle indicating completeness, all (*shu-shu*, to cut up); *shag*, the tense-suffix.

Imperatives are formed with the verb *shang*, to begin, used with the infinitive: *shang hi-chi-pi shang-sh*, they began to make money; or with the future participle or gerund in *-ji*, with the locative particle *-ai* added, as *shai-shi-ai shang-sh*, he began to be in want.

Compound Verbs meet us at every step in Müllir. Roots are heaped together, and the compound is closed by the tense-suffix. Ordinarily the first root determines the meaning of the compound, the rest being adverbial supplements of modifying force; *shiu-pi-shu-sh*, pretended to weep (*shiu*, weep); *shu*, seem, appear; *pi-shu*, seem to seem, pretend; *sh-pi-shag-shu shag*, a person who will go and set fire (to the funeral pile) (*pi-shag*, kindle; *shu*, go); *shai-shu sh*, she consented (*shai*, agree, obey; *shu*, go with another); *ai shai-shi-ai sh*, will you be a companion to us? (*ai*, remain; *shu*, be a companion to, go with); *shu sh-shu-sh shu-shu shu*, go to the house and drink your fill (*sh*, arrive; *shu*, go; *shu*, drink); *shag-shi pu-shi-sh-shi-ai sh-shi-sh*, not during your life (*sh*, arrive; *shu*, go; *shu*, drink); *shag-shi pu-shi-sh-shi-ai sh-shi-sh*, not during my anything, he lay down quietly (*pu*, my; *shu*, down, *shai-sh*, negative verb; *sh*, lie down; *sh*, at, v., quietly); *shag-shu-shag-sh*, you cannot go (*shu*, go; *shag*, go, obtain; *shag-sh*, negative verb); *shu-shag-sh*, he chance to hear (*shu*, hear; *shag*, go); *shu-shi-sh*, he went away (*shu*, go; *sh*, run away). Some verbs take the suffix *sh* before the suffix of past time, amongst which may be mentioned *shu*, die; *sh*, lie down; and *shag*, close (the eyes). As an example we may quote *sh-shag-sh-sh-sh*, closed.

ADVERBS.—These are extremely numerous, and are, like subsidiary verbal roots, inserted between the principal verb and the tense-suffix: e.g. *shu*, again; *shag-sh-sh-sh*, is alive again (*shag*, live, takes *sh* before verbal suffixes); *shag-sh-sh-sh-sh*, is found again (*shag*, find, takes *sh* before verbal suffixes); *pu*, completely; *sh-sh-sh*, he planted completely (*sh*, plant); *shag-sh-sh-sh-sh*, all are entered in, they have gone in completely (*shag*, defaulting prefix,—see above; *shu*, enter); *shu* and *sh*, also meaning 'completely,' used with *shu*, eat, as in *sh-sh-sh-sh*, eat-eat-sh, he ate up; *sh-sh*, quickly; *shu-sh-sh-sh*, he brought quickly.

There may be mentioned the way of forming **Diminutives** and **Augmentatives**. For the former, add *sh*, small, to the noun; *shag*, water; *shag-sh*, stream; *shag-sh-sh*, a brook; *shu*, a house; *shu-sh*, a hut; (*sh-shag*, stone; *shag-sh*, a small stone, a whetstone; *shu*, time, interval; *shu-sh*, a short time. On the other hand, the syllable *pi* added to a noun magnifies it: *sh-shag*, wood, firewood; *sh-shag-sh*, a tree; *shag*, water; *shag-sh*, the great water, the sea; *shu-sh*, a path; *shu-sh-sh*, a highway, a broad road; *shu-sh-sh*, a foot-path.

[No. 6.]

TIBETO-BURMAN FAMILY.

NAGĀ GROUP.

NAGĀ-BODO SUB-GROUP.

MIKIR.

SILMURAK.

SPECIMEN I.

(Sardaka Parata Kap, 1901.)

Inat karant la-gnat hing-hint do-ki. And la mikhi-shang
 One person child-made person-two were. And the younger-person
 a-pô-áphā pu-kā, 'O pō, mīr nō kōlōng-jī-lā áphāroka
 his-father-to said, 'O father, property me come-to-will-whether there
 nō pō-nā.' And la á-māc hān-hāng-nī thuk-dik-lā. Lāhāng
 me give.' And he his-property (to)-them person-two divided. This
 pūhānā ōphī la ákhi hāng-kā á-māc kōlo-lā pángam.
 a-little-while after that younger person-the his-property all collected-
 pō-l ákhi-lā ákhi dēm-jū-lā, And ákhi la ákhi-lā
 having distant country went-away, and there he related (to, themselves)
 ákhi kām-nī á-māc kōlo-lā pī-rā-dā-lā. And la
 deeds doing his-property all caused-to-be-destroyed. And (then) he
 á-māc kōlo-lā pī-thā-lā hāng-nī ákhi á-kāngohā ákhi-pī
 his-property all had-given that country rice-banger famine-great
 thar-lā-lā, And lá-lā kōlak-pāng-shāng-lā. And hāng-nī ákhi ákhi
 arose, and he-also he-went-to-be-began. And that country citizens
 tant hāng do chí-kām-lā. Lá phāk pī-lā-jī-lā
 one will staying himself (he) joined. He pigs came-to-put-to (to-land)
 á-māc kō-lā-lā, And lá phāk kōhā áphā-ō-pā á-phā chí-pāng-nāg
 his-father-to sent-away, and he pigs food hāng-from his-belly for-himself (to)-give
 hāng-nā-lā; bōth pāk-tā pī-rāng-vā-dā-lā. And lá á-māc hāng
 desired; but anybody to-give-came-not. And he his-own mind (-to)
 che-māthā-lā pū-lā, 'nā-pō ákhi-nān lá kō-lā do, hān
 reflected-having said, 'my-father's servants even he-may are, they
 chí-lā-áphā hān lá, bōth nō-kē hāh á-kāngohā-lā hī-pā.
 not-sufficient-very bread also, but I have rice-banger-by dying-am.
 He that-at nō-pō-hāng dēm-jī, And lá-áphā pū-dēm-jī, 'O pō, nā
 I arise-having my-father-to will-go and him-to up-will, 'O father, I

Amnōn kagōt thāgtē nāng kethēk tē pāp khēm-dōt-lō. Nā-kē nāng sō-pō
God before then thy sight (is) also sin have-done. I thy sin.
 pa. kāmān-jī ā-kā ān-lō; nāng hān tāt ān-lō nā hāmān. " ān-lō
saying he-called-to jī sin-not; thy stand sin like sin place." And
 lō thām-āi n-pō nāng chō-nāng-lō, Hōmā lō hāmān-āi lō
he arisen-coming his-father near come. But he far-off being even
 pēr, ā-pō thēk-dām-āi ing-lōt-lō, kāt-vī-lō, ān-lō nām-lō-
from, his-father soon-coming compassion had, son-hadly, and his-weak
 ān-lō-āi-āi ān-lō-āi-āi. And lō ān-lō ān-lō-āi-āi. "pō,
and-reced-coming stand-repeatedly. And him to son-like said, 'po,
 nā Amnōn kagōt thāgtē nāng kethēk tē pāp khēm-dōt-lō; ān-lō
I God before then thy sight also sin have-done; therefore
 nāng-āi-pō pa kipa ā-kā ān-lō." Hōmā lō n-pō hām-dām
thy-am saying to-say surely sin-not." But his father stand
 ān-lō-āi-āi, "kāmān kōt vām-āi nāng pām-lō-āi; thāgtē lō ān-lō
to said, 'but parent bringing here put-on (-him); then hand ring
 thām-āi, ān-lō-āi-āi ān-lō-āi-āi; ān-lō ān-lō-āi-āi ān-lō-āi-āi
put-on, his-foot-also also put-on; and folded one child
 ān-lō-āi-āi ān-lō-āi-āi ān-lō-āi-āi ān-lō-āi-āi ān-lō-āi-āi
here bring and it daughter; and eating movement mutually-make-let-us;
 ān-lō-āi-āi ān-lō-āi-āi ān-lō-āi-āi ān-lō-āi-āi ān-lō-āi-āi
because this my son died-completely even, alive-again-to; not-completely-see;
 ān-lō-āi-āi ān-lō-āi-āi ān-lō-āi-āi ān-lō-āi-āi ān-lō-āi-āi
to, living-the-lō-āi-āi. And him living himself eating-to.
 ān-lō-āi-āi ān-lō-āi-āi ān-lō-āi-āi ān-lō-āi-āi ān-lō-āi-āi
also, found-again-to." And they movement to-mutually-make began.

Lāhān-pō thāt ān-lō-āi-āi ān-lō-āi-āi ān-lō-āi-āi ān-lō-āi-āi
That time an older-person-the fold-to was. And he fold-from
 ān-lō-āi-āi ān-lō-āi-āi ān-lō-āi-āi ān-lō-āi-āi ān-lō-āi-āi
come-coming house-son arrived, fiddle-scrapping and dancing were
 ān-lō-āi-āi ān-lō-āi-āi ān-lō-āi-āi ān-lō-āi-āi ān-lō-āi-āi
there-to-her-get. And stand one called-coming asked, 'what for
 ān-lō-āi-āi ān-lō-āi-āi ān-lō-āi-āi ān-lō-āi-āi ān-lō-āi-āi
from-kind thāgtē kōk-lō-āi-āi?" And he think-to, 'nāng-lō
 ān-lō-āi-āi ān-lō-āi-āi ān-lō-āi-āi ān-lō-āi-āi ān-lō-āi-āi
fiddle-scrapping and dancing-to?" And he answered, 'your-son's
 ān-lō-āi-āi ān-lō-āi-āi ān-lō-āi-āi ān-lō-āi-āi ān-lō-āi-āi
you-son-coming come. Therefore your-son's father folded
 ān-lō-āi-āi ān-lō-āi-āi ān-lō-āi-āi ān-lō-āi-āi ān-lō-āi-āi
himself his child slaughtered-completely, because he sick-not (?) well
 ān-lō-āi-āi ān-lō-āi-āi ān-lō-āi-āi ān-lō-āi-āi ān-lō-āi-āi
living-like-lō. And he living-like-āi hām lō-āi-āi living-to-lō-āi. And
 ān-lō-āi-āi ān-lō-āi-āi ān-lō-āi-āi ān-lō-āi-āi ān-lō-āi-āi
put-again. And he angry-being house (to) enter wished-not. And
 ān-lō-āi-āi ān-lō-āi-āi ān-lō-āi-āi ān-lō-āi-āi ān-lō-āi-āi
his father out come-coming him asked. And he answering
 ān-lō-āi-āi ān-lō-āi-āi ān-lō-āi-āi ān-lō-āi-āi ān-lō-āi-āi
ā-pō ān-lō-āi-āi ān-lō-āi-āi ān-lō-āi-āi ān-lō-āi-āi ān-lō-āi-āi
his-father to said, 'see, so-many years I work

k'ien-pi-hâm-lá, hóat sâng hokam k'oi-k'oi-t'it v'ang-láng. Hóat-lá
delug-continued, but thy commands obey-not (disobey) never-did; nevertheless
 ná j'ip-t'iam p'au sâng i'ang chí-pi-jt-l'phán h'at
my friends with mind marriage mutually-make-in-order-to just-child
 aj'it ná t'á ná p'it-t'ang. Hóat hóat'ang ná'ng-áp'it t'á'it-k'ang
one single even me (-do) parent-not. But still thy-own shame-without
 k'oi-t'it-ham p'au ná'ng-m'it chí-pi-t'ik-t'it i'ang v'ang-phá, á'it
women with thy-property she (-and)-wanted person cause-suddenly, and
 bí-phán-l'ang k'oi-t'ang á'it t'á t'á-l'phán v'ang chí-p'it-t'it.
forced one child also sin/for thou daughter-completely-didst.
 K'oi t'á t'á'p'it l'phán p'au-t'it, 'p'it, ná'ng-k'it ná-l'ang-t'it k'it-t'it t'á; t'ang-t'it,
and he his-own is said, "see, thou me-with always art; therefore
 ná-m'it ná-t'ar k'oi-t'it t'á ná'ng-m'it; hóat-lá ná'ng-m'it-k'á
my-property my-goods whatever even thy-property; but still thy-younger-brother
 chí-t'it t'á, ná'ng-t'it-t'it-t'it; i'ang-t'it-t'it t'á, k'ang-t'it-t'it-t'it; k'oi-t'it
died completely also, after-again-is; last-one also, first-again-is; therefore
 t'it i'ang k'oi-t'it t'ang-t'it i'ang chí-p'it-t'it á'it.
me marriage mutually-making and marriage mutually-making is-just.

[No. 10.]

TIBETO-BURMAN FAMILY.

NĀGĀ GROUP.

NĀGĀ-BODO SUB-GROUP.

MIKIR.

STANDARD.

SPECIMEN II.

(Sardula Parry Kay and H. Cockery, Esq., L.L.B., 1901.)

sirpi sirburi pin hijai siramo.
Old-woman old-man and jackal's sleep.
 Anai sirpi pin sirburi rit hin o-lo. Hën
One-day old-woman and old-man field(-in) arams were-planting. Drove
 ko-i sirat hijai siru vung-si sirpi pin sirburi iphin nang-
planting time jackals o-pack come-having old-woman and old-man to there-
 siru-k. 'O pin pin pin, nang-tam hin ikon-tang
ohoh, 'O grandmother and grandfather, you arams root(sad) hastily
 koo m? 'Lä-tam thik-sik, 'ikoni! Anai hijai-sirum pu-lä,
planting (interrogative)!' They answered, 'no.' Then the-jackals said,
 'ko-up-si hin koo iphi.' Sirburi hijai iphin siru-k, 'sikkit-m?'
'balled-having arams planting to-fitting.' Old-man jackals to asked, 'true-or-it?'
 Hijai pu-lä, 'sikkit.' Anai sirburi sirpi hin pi-up-ik;
Jackals said, 'it-is-true.' Then the-old-man the old-woman arams caused-to-bell;
 sirup-k. o-lo; hin-si ki-up-tang siken rë tjal
he planted (-them); all-day bell-having/finished arams field(-in) whole
 o-pit-k. Anai hin-kang-sin-äpir sirpi pin
(he)-planted-completely. Then day-eat-time (i.e. at evening) the-old-woman and
 sirburi hin che-vo-lä. kikk siru hijai siru
the-old-man home their-own(-to)-returned. And (at) night the-jackal pack
 vung-pik-si rit tjal siken che-kkip-daghi-lä. kikk sirup it
come-together-having field whole(-of) arams eating-up-did. Then (at)-morning that
 sirburi-ping-kut rit nang-che-thik-k. Hën che-kut nang-che-thik-k.
old-people-couple field there-their-own-own. Arams eaten-up there-their-own-own.
 Anai lä-tam pi-lä, 'lä hijai-sirum siken; siru lai nang-jl.' pu-lä
Then they said, 'lä jackals' work(-to); re-empt (to)-do necessary-with-be,' saying
 hin che-vo-lä. kikk hin lä-lä, sirburi sirpi-iphin
home(-to) their-own-returned. Then home arrived-having, old-man old-woman-to
 pu-lä, 'në kikk chi-ping-pö hin lä-lä; pö chi-am-si
said, 'I dead myself-make-will home return; cloth myself-wrapped-round-having

1-jai-pô; nêng-kô inghān lā jianhāi chāu-nān; kōkō hīai shagvā,
he-there-will; you outside going privately weep; and jackals come-having,
 "pi-pōt nāng hi-chān mai?" pā, nāng ā-jā-lā-lā, "shāhāi thā-lāi-ai nā
 "what-for them weeped?" saying, then ask-ly. "old-men died-having I
 kō-chān; āphā-thāi-tā phāng-dām nāng lāi; pāng
 an-weeping; head-upon-also (i.e., moreover), burning-coming person there-is-not; how
 inghāi āpōt-lā-nā?" pā-nā pā-nā. Ākō hīai "nā-tam chā-dāi-pō,"
 saying is-it-possible? "saying say. Then the-jackals "we eat-(him)-will."
 pā nāng pā-lā-lā, "thā," pākā pā-nā. Ākō tā-tam nā kōkō-jī hām
 saying thā(-āi) say-ly. "yes," saying say. Then they we eat-to have
 lāi nāng-lāi-lā-lā, nāng chāu-phā-lā-nā-chāi-rā pā-nā, "ā-jā nāng-lāi-lā,
 with-there enter-ly, then weeping-urgently say, "we there-entered,
 shāhāi; jhāi(for pā-nā) nāng-lāi-lā, shāhāi; jhā-thām nāng-lāi-lā, shāhāi;
 old-men; then there-entered, old-men; then there-entered, old men;
 nāng-lāi-phā-lā; kōkōng pāng-nān."
 there-entered-all-are; eat eat.

Ānā chā-dāi jūn-dāi shāhāi, thā ā-jā
 Then having-finished-eating having-finished-drinking old-men, jackal with-thin
 kōkōng pāi-jāi-lā, lā. Shāpī-kō inghān vāng-ai ā-jā-pī
 eat hidden-quietly-having lay-down. Old-women outside come-having to-weep.
 Mān-lā. Ānā hīai-dām vāng-ai nāng-ā-jā-lā, "pi-pōt-ai nāng
 pretended. Then the-jackal-pack come-having there-asked, "what-for them
 kōkō-lā, phā?" Shāpī thāi-dāi, "shāhāi thā-lāi-lā. Nā ā
 weep-died-they, grandmother?" Old-women answered, "old-men died. I compassionate
 ā-jā, nā kō ā-jāi nā kōkō-lā. Āphā-thāi-tā kō-phāng
 none (-having), I feared none-having I weep. Moreover sitting-ly-in-jackal-
 dām shāng tā kōkō." Ānā hīai pā-lā, "nā-tam chā-dāi-pō"
 pāi-coming person even to-not. Then the-jackals said, "we eat-(him)-will."
 Shāpī tā kōkō-dām-lā. Hīai-thām ā-jā-ā-jā hām hā-lā, ā-jā shāpī
 Old-women also answered. The-jackals one-by-one house entered, and old-women
 chāu-phā-thāi pā-lā, "ā-jā nāng-lāi-lā, shāhāi; jhāi, jhā-thām nāng-lāi-lā;
 to-weep-pretending said, "we there-entered, old-men; two, three there-entered;
 kōkō-kōkō nāng-lāi-phā-lā; kōkōng pāng-nān," pā, shāpī inghāi
 all there-entered-completely; eat eat." saying, old-women dare
 inghāi-dām-lāi-inghāi-lā; kōkō shāhāi thāi-lā kōkōng-pān hīai-thām shāhāi.
 having-also-lyght-made; and old-men arise-having eat-with the-jackals head-
 ā-jā-lā. Ākō hīai shāhāi thāi-lā, shāhāi-lā nāng shāhāi-ai-ai
 merely. Then the-jackals none died, none the-mall yoked(-and)broken-having
 kōkō-lā
 ran-weep.

¹ *Shā* is here an interrogative particle, probably borrowed from the Sanskrit *śā*, with the other above changes of *ś* to *s*.

THE OLD WOMAN, THE OLD MAN AND THE JACKALS.

One day an old man and an old woman were planting acorns (*hechio, colocosia*) in a field. While they were so engaged, a pack of jackals came up, and said to them,—“Oh, granny and gaffer, are the acorns you are planting raw or cooked?”

“Raw,” they answered. Then the jackals said, “Acorns ought to be boiled before being planted.”

“Is that true?” asked the old man.

“Quite true,” said the jackals. Then the old man made his old woman boil the acorns, while he himself planted them. All day long this went on till all the acorns had been boiled, and the planting of the whole field finished. Then in the evening the old pair went home. Then during the night the jackals gathered together, and ate up the whole of the acorns in the field. Next morning the old couple came to look at their (ohr) field and found that all the acorns in it (uhing) had been eaten up. They said, “This is the work of the jackals: we must be revenged upon them.” So they returned to their home. When they got there, the old man said to his wife,—“I will feign to be dead inside the house. I will wrap myself (ohr) up in a cloth and lie quite still. Do you go outside and weep bitterly. The jackals will come and ask why you are weeping. If they do so, say, “I am crying because my old man is dead—besides, there is no one to set a light to the funeral pile, what can I do?” Then if the jackals say, “we will not him up,” agree to this. Then if the jackals come into the house to eat me, do you weep as hard as you can, and say, “One has gone in, old man! two have entered, old man! three have entered, old man! all have gone in! fall upon them with your siph.”

Then after having eaten and drunk the old man hid his club in a bamboo basket and lay down quite quiet, and the old woman went outside and pretended to cry. Then the pack of jackals came and asked her, “Why are you crying, granny?” The old woman answered, “My old man is dead. I have no companion, no friend; that is why I am crying; besides there is no one now to set a light to the funeral pile.” Then the jackals said, “We will eat him up for you.” The old woman agreed, and the jackals one by one entered the house. Then the old woman, pretending to weep, cried, “one has gone in, old man! two, three have gone in! all of them have gone in! Whirl your club!” Then she shut the door tight and made it fast. So the old man rose up and belaboured the jackals with his club. And of the jackals some died, and others thrust themselves through the wall of the hut and run away.

[No. II.]

TIBETO-BURMAN FAMILY.

NĀGĀ GROUP.

NĀGĀ-BODO SUB-GROUP.

NIKIR.

SILKHAKE.

SPECIMEN III.

(Barakha Parvta Kay and M. Corbier, *Eng.*, L.L.D., 1901.)

Tānān ānān,

Tānān ānān.

Ānān ānān pō pīngānā dō, ānā ānā, ānā ānā.
Once Brahman a-couple were. She was-not, grandson was-not.

Ānā ānā-nā Tānā ānā-chōngvīn-ā. bānā-pō ānān
Then day-one Tānā is-there-wandered-about-looking the-Brahman's house

ānān-ā. ānā ānān-pō Tānā ānā ānā, 'ānān kō-pī ānān?'
came. And the-Brahman Tānā is asked, 'you only came?'

Tānā ānā-dā, 'nā ānā-kōchōngvīn.' 'Tāngā ānā ānān-ānā
Tānā answered, 'I to-here-wanderer(-am).' 'Then you as-with

nā-dā-dān-jī nā?' pō bānā-pō pū-lā Tānā ānā-dā,
is-as-companion-will-be I? saying Brahman said. Tānā replied,

'ānān-tān-ā nā ānān-ā, ānān-dā-dān-jī. Kōnā-ānā
'you-if me have-companion-as-if, is-you-companion-will-be. Abiding-place

ānā-dā nā ānā-kōchōngvīn.' 'Mā-ānān-ā-lā; nā-tān ānā
not-looking I to-here(-am)-a-wanderer.' 'May-angels(-be); as-tam not-as

nā-tā ānā, ānā-ānā nā ānā ānā ānā ānā
our-grandson not-as, therefore field(-is) plough driving place-as

ānā-ānā nā ānā-ānā ānā: ānā nā ānān-ā
ape-rabbit(-is) (i.e., note) me looking-after person is-not; you our companion-if

ānā-ānā ānā ānā-ānā-pō, pō ānān-pō pū-lā. Tānā
field-is going I-shall-have-company, saying Brahman said. Tānā

ānā-dā, 'mā-ānān-ā-lā, ānā ānān-pō, pō-ānā ānān-ā.
answered, 'very-good-indeed, you(-with) (I-stay-will, saying stayed.

Jō-nā jō-nā ānān-ā, ānā ānān-pō pū-lā, 'nā ānā
Eight-two nights-three passed, then Brahman said, 'field (for)-plough-driving

dān-ā-ānā.' ānā Tānā-ānā ānā-ā, ānā ānā-ānā-ānā-ā,
let-me-go.' Then Tānā-as accompanied, and plough-driven-a-certain-time-looking,

hai-hai-i	achai-i	hai	inghā	vā-i,	hai	'nē	hai
plong-i-ai-i	for	baik-i	baik(-ai)	and	raik-i,	and	'I
li-dā-i,	phā,	pa	Taiān	hān-pā-phān	pa-i,	hān-pā	
thāi-ai,	grandfather,	ai-i	Taiān	Brāhman-to	and	Brāhman	
pa-dā,	'hān	li-dān-i	ju-dān-i,	'Tāng	ai-i	ai	
and,	'house(-ai)	going	drink-your-ful	'Then	ay-grāy	ai	
pā-pā-dā-i,	ko-pā-i?	pa	Taiān	pa-i,	'Nāg	pi-pā-i,	ai hān-pā,
give-not-4/,	how?	ayng	Taiān	and,	'You	give-not-4/,	ai
pa	hān-pā	pa-i,	hai	Taiān	hān	dān-i	ai-pā-phān
ayng	Brāhman	and,	Then	Taiān	house	your-having	old-woman to
pa-dā-i,	'O	phā	phā,	ai	phā	hān,	dān-i
and,	'O	Grāy,	Grāy,	ay	grandfather	ay,	may
thān-hā,	chān-i	hai-i,	hai	pa-dā,	'nē	nāg	pi-pā-i
(I) and:	baik-i	(I) hay-ai,	Old-woman	and,	'I	you	give-not:
chān-i	dān-i,	ko-pā-i	ai?	Taiān	pa-dā,	'ai-i	hai-hai-ai-i
baik-i	ai-i	ayng	ai?	Taiān	and,	'thāi	plong-i-ai-i
chān-i	hai-i	hai-i,	hai	pa-dā,	'nāg	pi-pā-i,	hai
baik-i	ai-i	hai-i,	Old-woman	and,	'you	give(-I)and,	'Then
Taiān,	'hān-pā	ai	pi-pā,	pa	hān-pā-phān	hān-i,	
Taiān,	'hān-pā	ai	(ai)give-not,	ayng	Brāhman-to	called-not,	
Brāhman	ai-pā-phān,	'pi-pā,	pa	nāg-hān-i,	hai	ai-i	
Brāhman	old-woman-to,	'give,	ayng	there-called-not,	and	old-woman	
dān-i	hān-pā	ai-i	Taiān	nāg-pā-i,	hai	Taiān	dān-i
the-money-chān	tray-i-hān-i	Taiān	there-give,	Then	Taiān	the-money-chān	
hān-i	ai	dān-i-dā-i	hai-pā-i,	hai	ai-i	ai-i	ai-i
got-hān	field	your-not-hān	rai-ayng,	Then	dān-i	(i.e. you)	ai-i
Taiān	ai	nāg-vā-dā-i,	hān-pā	hān	nāg-i	ai-i	ai-i
Taiān	field(-ai)	come-not-hān,	Brāhman	house	come-hān	old-woman	
phān	nāg-ai-i,	'Taiān	ko-ai-i?	hai	thāi-dā,	'nāg	
to	there-asked,	'Taiān	where-is?	Old-woman	answered,	'you	
dān-i	hān-pā	ai-i,	pa	nāg	hān-i,	ai	dān-i
money-chān	give,	ayng	you	called-not-hān,	I	money-chān	
nāg-i-i:	ai-pā-i	ai	ai-i,	hai	hān-pā	pa-i,	'nāg-i
there-ai:	long-ay	I	there-ai (-ai),	Then	Brāhman	and,	'ai-i
ai	hān-pā	ai	hān-pā,	hai	ai-i	ai-i	
to	rai-ayng(-ai-i):	ayng-ai-i	(-ai)	money-ai-i,	Then	ai-i	
ju-dā-i	hān-pā-i,						
drink-hān	(ai) finished-after (-ai),						

Taiān-hā	hān-pā	ai-hān-pā	ai-hān	dān-i,
Taiān	(i.e. Brāhman's)	money-ai-i	king's-ayng	your-hān

rieh-tse-mai-pai	kháit-pá-tha-lá	Ánh	steoh-tse-mai	Tien	kuén
King's-children-with	courtes-gambled	Then	king's-children	Tenue's	man
á-já-lá, 'nang-mán	ho-yí?	Tien	thá-tet, 'ai-má-há	Ông,	
asked, 'your-mom what?	Tenue answered,	'my-mom	Ông (maternal-uncle),		
Ánh	rieh-tse-mai	Tien-tse-phán	'Ông	pa	terim-já-lá, Ánh
Then	the-king's-children	Tenue (accusative)	'Ông	saying	called
lá	hian-pá-lá	Tien	ráng-kí-dá	ápó	kháit káp-tha
that	Brother-in-law	Tenue	asking-after	by-remem-of	courtes gambled
Ông	nang-lá-dá-lá	Tien-lá	hian-pá-tse-phán	chín ná-thang	
place there-arrived-at	Tenue	the-Brother-in-law (accusative)	recognizing-not-person		
hian-thi	rieh-tse-mai-hing	kháit	pá-tha-má-pá-tha-lá	Ánh	rieh-tse-
the	king's-children-with	courtes	went-on-gambling	Then	king's-
se-mai	Tien-tse-phán,	'Ông	apoi	'lá-lá,	pa-já-lá, Ánh
children	Tenue-to,	'Ông's	turn-to-play	has-come,	asked
hian-pá	rieh-tse-mai	'Ông	pa-já	á-já-lá; lá-tam	á-thang
the-Brother	king's-children	'Ông	saying	asked; their	maternal-uncle (ang)
character-lá	pa-ai	thang-lá	pa-hai-hé-tit-á		
remedy	saying (i.e. thinking)	anything	to-say-should-not-leave		
á-já-lá,	kháit	káp-tha-hing	á-má	jung-lá	Ánh
hap-dam-pai-lá	courtes	gambled-place-in	eyes	closed	Then
Tien-tse-phán	kháit-phán	thang-lá	Tien	rieh-tse-mai-phán	
Tenue-and-his-companion	courtes-playing	finished	Tenue	king's-children-to	
pa-lá, 'pháit	hi	láchá	ai	pá-tha	hi
asked, 'hundred one	one	repay me	give	the	my-silver
pi-tá-tha-pá,	Ánh	rieh-tse-mai	hian-pá-phán	pháit	hundred
(I)-will-leave-for-you	Then	the-king's-children	the-Brother-in-law	asked	
hi	láchá	Tien	pá-lá, Ánh	Tien	dá-tha
one	repay	Tenue	and	Tenue	repay
hai-já-lá-lá,	Ánh	hian-pá	á-má	phing-á	rieh-tse-mai-phán
run-away-again	Then	the-Brother	his-eyes	opened-leave	king's-children-to
nang-á-já-lá,	'nang-tham-thang	kháit-nang-káp-tha-dá	á-má	ky-cháit?	
there-asked, 'Four-Hundred-with	courtes-here-playing-companion	how	where?		
Rieh-tse-mai	pa-thi, 'nang	láchá-pá	á-má	pa-lá,	ai-tam
King's-children	asked, 'you	that	how	his-silver	called-silver, me
lá	láchá	pi-ai	nang	ám-thu-thang-lá;	ápó-bé
one	repay	give-leave	you	thought-leave;	therefore
hi;	ai-tam	á-tha	nang	hán	á-thang-pá,
ask;	one	leave-in	you	close	remain-with-leave-to (nang, verb of necessity),
hian-pá	pa-thi, 'ai	pá-thi-lá,	ho-pa-ai	ai	háp-já-lá-lá
The-Brother	asked, 'O	fathers,	how	me	asked-not-leave
káp-tha-pá-já-lá	má?	Nó	dá-tha-lá	hi	pháit
(you)-give-for-nothing-at-all	I	by	money-also	he	hundred

STORY OF TENTON.

Once upon a time there was a Brahman and his wife, who had neither son nor grandson. Tenton, wandering about, came to the Brahman's home. The Brahman said to him,—"Why have you come?"

He answered,—"I am a wanderer."

The Brahman said, "Then will you stay with us and be our companion?"

Tenton answered, "If you will treat me kindly, I will stay with you: I have no place to live in, and am a wanderer."

"Very well; we have neither son nor grandson, so that when I go to the field to plough there is no one to pluck a mole out of my eye; if you stay with us, I shall have company when I go to the field," the Brahman said.

"Very good, I will stay with you," Tenton replied; and he took up his shade with them.

Two or three nights passed, when the Brahman said, "Let us go and plough in the field," and Tenton went with him. After ploughing for a certain time, Tenton related some mud on the back of the bullock with which he was ploughing, and said to the Brahman, "I am very thirsty, Grandfather."

The Brahman said, "Go to the house and get a drink."

"But what if Gomey does not give me to drink?" said Tenton.

"If she does not, then call out to me," said the Brahman. Then Tenton went to the house and said to the old woman, "O Gomey, Gomey, my grandfather says, "bring out the bamboo-joint with the rupees in it, I want to buy a bullock." The old woman said, "I won't give it you; we have a bullock already, why should we buy another?"

Tenton answered, "Look there in the ploughing place, do you see the white bullock?"

The old woman said, "I cannot give it you."

Then Tenton called out to the Brahman, "She won't give me the bamboo-joint."

The Brahman called to the old woman, bidding her give it. Then the old woman brought the bamboo-joint with the money in it and gave it to Tenton, who, when he had got hold of it, did not go back to the field, but ran away.

Then, about noon, when Tenton did not return to the field, the Brahman came home and asked his old woman where Tenton was. She answered—

"You told me to give him the bamboo-joint with the rupees in it, and I sent it by him; long ago I sent it."

Then the Brahman said, "So then he has run away with it; I must follow after him." After taking his food he accordingly pursued Tenton.

Now Tenton, after getting hold of the Brahman's money, went to the King's town, and began to gamble with the King's sons. The King's sons asked him his name. Tenton said that his name was Oug ("maternal uncle") and the King's sons called him by that name. Then the Brahman, in the course of his search after Tenton, arrived at the place where they were gambling. Tenton, as though he did not know the Brahman, went on gambling. The King's sons said to Tenton, "It is Oug's turn to play."

The Brahman, hearing the King's sons call him "Oug," thought that he was perhaps really their maternal uncle, and not daring to say anything, lay down quietly and went to sleep in the place where they were gambling.

When Tonton and his companions had finished their play, Tonton said to the King's son:—'Just give me a hundred ruppes, and I will leave with you this slave of mine.'

Then the King's son paid over to Tonton a hundred ruppes as the price of the Brahman, and Tonton, when he had got the money, ran away again. Then the Brahman, waking from his sleep, asked the King's son, 'Where is that lad who was gambling with you with cowries?'

The King's son answered, 'Why, that young man said you were his slave, and we have bought you from him for a hundred ruppes; you cannot therefore go away. You will have to stay in our house as our slave.'

The Brahman said, 'O my father! Why did you pay away money for nothing at all without making any enquiry from me? This fellow has robbed me of a hundred ruppes, and I am pursuing him; but seeing him gambling in your wasteful company I waited a little while, otherwise I would long ago have seized and carried him away.'

The King's son said, 'Oho! is this really so? Since he has cheated both of us so much, let us go and seek for him, taking iron chains with us; if we lay hands on him, we will bind him hand and foot.'

Then all the people of the King's whole country took iron chains and went in search of Tonton. Now Tonton, meeting a man who had an iron chain with him, said to him, 'Friend, what is the reason why you are carrying about an iron chain?'

The man answered, 'If I meet Tonton, this chain is to bind him with, hand and foot, friend.'

'Is it so?' said Tonton, 'how is this chain to be put upon his hands and feet? please explain to me, friend; if I come across Tonton, I also would like to bind him.'

Then that man, to show Tonton, put the chain on his own hands and feet, so that he could not release himself. Then the real Tonton called out to all the people round about, 'Tonton is caught, come here!' and himself ran away. Then all the men came up together and beat severely the man whom Tonton had tied up with chains. He cried, 'I am not Tonton!'

'You are not Tonton?' said they, and beat him more and more, till in the end that man died from the blows he received.

Sir Charles Lyall makes the following remarks on the above story:—

Notice the Assamese words,—*kat* (in *kat-kat*), from Am. *kat*, plough (that *i* in *Wick* becomes *i* or *y*); *dehka*, for *dien*, money, ruppe (it is an unknown word in *Wick* except in loan-words, and is therefore resolved into *d* and *k*); *chait*, to recognise, *pa* in *kam-pa* is a syllable indicating respect—father. *Phap-pai* or *phap-pai-ai*, a wedded pair (*phap-pai* = husband).

Notice also the forms *kat-kat-wat-kat* and *pat-pat-pat-pat*, where the interrogative particle *ai* is used to indicate an indefinite continuance of the action.

The syllable *-i* in *kat-kat-i* *dehka-dehka*, *balluck* and *for ploughing*, indicates purpose, and frequently occurs in such adjectives.

Notice also the honorific forms used of the king's son:—*pa* in *pa-wa-pa*, called, *pa-pa-ai*, *pa-pa*, said, which is a plural of honor, and the *pa* in *pa-wa-pa*, *pa-pa-ai*, also indicating respect.

The *pa* in *pa-wa-pa*, has changed us both, is the plural of the possessive of the first person, including the person addressed, while *ai* denotes the addressee.

In *shih-tai* notice the idiomatic use of *tai*, one, to signify *the whole country*.

Shup-ping, the bamboo-joint (commonly called *clasp*) used in Assam to hold water (dug), is used also as a metaphor for other things, as here for money. The back of the husband was rubbed with mud apparently that it might become invisible to the old woman, and lead her to think that it had run away or died, and that it was necessary to buy another. *K'iaht*, *carrie*, *paht* (or *paht*) to hide; the two together signify to gamble with secrecy. *Hi* (*hai*) is apparently self-looking handkerchiefs or letters, which once looked cannot be opened without a key.

I am indebted to the kindness of the Rev. P. H. Moore, who has for years worked as a missionary among the Mikirs, for the following additional version of the possible of the Predial Son. The words and sentences in the list following headed 'Mikir (Kongkong)' are also furnished by that gentleman. The Mikir words are spelt according to the general system of transcription used in this Survey, which differs slightly from that used by Sir Charles Lyall in the preceding grammar and specimens. It will be observed that, instead of his *k* and *s*, we have only *s*, and that instead of *h*, *s* and *s*, we have only *s*. Instead of *i* and *o*, we find *a*, representing the sound of *i* in "ai," which, according to Mr. Stock, does not occur in Mikir. The letter *e* is invariably marked long; short *e* does not appear. The use of *s* and *a* probably represents local varieties of pronunciation. The other discrepancies are matters of detail, and are of little importance. We may also note that the prefix *ah-* seems to be used even when a reflexive sense is not required. Thus, we have *ah-ah-mah*, *ah-ah* (not oneself, but some one else).

TIBETO-BURMAN FAMILY.

NAGA GROUP.

NAGA-BODO SUB-GROUP.

MIKIR.

STANDARD.

STANDARD TRANSLITERATION.

(DISTRICT NORTHERN.)

(THE REVEREND P. M. MOORE, 1899.)

loit	i-matit-ka	ao-mat	hng-hial	h	hkim	i-hng-ka
<i>A-certain</i>	<i>man's</i>	<i>son</i>	<i>person-ive</i>	<i>were</i>	<i>The-possess</i>	<i>person</i>
i-pō	aphin	pō-lā	'pō	naŋ	mā-ka	no
<i>His-father</i>	<i>is</i>	<i>said</i>	<i>'father</i>	<i>your</i>	<i>substance</i>	<i>my</i>
lā-oi	apo-ko	i-mathng	i-mat	h	h-tim	aphin
<i>There-on</i>	<i>the-father</i>	<i>has-on</i>	<i>properly</i>	<i>all</i>	<i>to</i>	<i>divided</i>
Mō hām-oi chāt	hkim	i-hng-ka	hōhōit			l-mat
<i>After a-little</i>	<i>time</i>	<i>the-possess</i>	<i>person</i>	<i>being-not-being(oi)</i>	<i>his-possess</i>	<i>gathering</i>
i-takōt	lāi	hām-jō-lā	lapon	hā-ōit	hkm	hngō
<i>a-distant</i>	<i>country</i>	<i>four-eyed-away</i>	<i>and</i>	<i>there</i>	<i>work</i>	<i>had</i>
i-mat	hōjōi	pī-vit-det-lā		hā-oi	h	hōhōit
<i>his-possess</i>	<i>anxiety</i>	<i>caused-to-perish</i>		<i>and-when</i>	<i>he</i>	<i>all</i>
h-tāng-lā	hā-hāngō	i-det-oi	hōhōit	i-hkim	thā-hām-lā	
<i>not-spent-entirely</i>	<i>that</i>	<i>country-in</i>	<i>longer</i>	<i>famine</i>	<i>was</i>	
lā-oi	hā-tā	ka-ōit-jōi	chōng-chōng-lā	hā-oi	hā-hāngō	i-det
<i>there-on</i>	<i>he-also</i>	<i>went-to</i>	<i>begin</i>	<i>and</i>	<i>that</i>	<i>country</i>
hōhōit	hām	hōng	chīk-dān-lā	lapon	i-hng-oi	phāt
<i>citizen</i>	<i>are</i>	<i>with</i>	<i>(in)</i>	<i>refuge-shade</i>	<i>and</i>	<i>he</i>
h	noit	hōit	toi-jōi-lā	lapon	i-phāt	ka-ōi
<i>him</i>	<i>his-field</i>	<i>into</i>	<i>went-away</i>	<i>and</i>	<i>the-voice</i>	<i>food</i>
chōphōng-hōng-jōi	i-nng	hōng-lā	lapon	hā-aphin	aphin-lā	p-pō-det-lā
<i>filled-to-see</i>	<i>his-mind</i>	<i>called</i>	<i>and</i>	<i>him-to</i>	<i>everybody</i>	<i>give-not-did</i>
hōit	i-mathng	i-nng	chāmōi-tō-oi	pō-lā	'no	pō
<i>But</i>	<i>his-son</i>	<i>mind</i>	<i>(thinking)</i>	<i>again-in</i>	<i>said</i>	<i>'my</i>
hōng-hōi	i-him	ka-ōit	hō-lā	i-hām-oi	dō-hng	lapon
<i>person-look-away</i>	<i>their-head</i>	<i>food</i>	<i>suffice</i>	<i>a-surprise-also</i>	<i>remains</i>	<i>and</i>
hā-hāngōi	pan	dāi-oi	vit-det-pō	Thā-oi	no	pō
<i>longer</i>	<i>from</i>	<i>here</i>	<i>perish</i>	<i>during</i>	<i>my</i>	<i>father</i>
hōng-lā	aphin	pō-jī	'pō	hōng	hngō	hōng-lā-lā
<i>him</i>	<i>to</i>	<i>wall-away</i>	<i>'father</i>	<i>became</i>	<i>before</i>	<i>you-also</i>
pōp	hām-hōng-lā	hām	pan	hōng-lā	ōpō	ka-pō
<i>is</i>	<i>did-completely</i>	<i>Now</i>	<i>from</i>	<i>your</i>	<i>son</i>	<i>to-be-called</i>
						I
						worthly

k'et-lá : táng s'í-lá t'ait' t'á-t'ái n'á chí-tí-p'á-t'í(k-n'á).
 nothing-am : your blood-accusant one the me chí-tí-p'á-t'í(k-n'á).
 "make"
 Lá-pen t'ái-t'ái í-p'í t'ái-t'ái táng-lá t'ái-t'ái í-p'í-t'ái táng-t'ái p'au-t'ái
 And arising his-father to come. But his-father far-away from
 t'ái-t'ái-t'ái, lá-pen táng-t'ái-t'ái táng-t'ái-t'ái, lá-pen k'í-t'ái í-t'ái-t'ái
 me, and compassionately heard, am I running his-accú
 t'ái-t'ái táng-t'ái-t'ái í t'ái p'ái-t'ái táng-t'ái-t'ái. Lá-t'ái í-t'ái-t'ái táng-t'ái
 arising embracing him to his gone. And the-mem him
 t'ái-t'ái p'ái-t'ái, 'p'ái, táng-t'ái táng-t'ái-t'ái táng-t'ái-t'ái táng-t'ái táng-t'ái
 to said, 'father, heaven before you-also before I am
 táng-t'ái-t'ái : n'á p'au táng-t'ái t'ái-t'ái k'í-t'ái n'á-t'ái táng-t'ái táng-t'ái
 did-completely : now from your am to-be-called I worthy nothing-am.
 Táng-t'ái í-p'í-t'ái táng-t'ái-t'ái t'ái-t'ái p'ái-t'ái, 'í-t'ái-t'ái táng-t'ái táng-t'ái
 But the-father send-accusant to said, 'the-land only bring-quickly-
 táng-t'ái t'ái-t'ái chí-t'ái-t'ái-t'ái ; táng-t'ái táng-t'ái chí-t'ái-t'ái, í-t'ái-t'ái
 him to put ; his-land-also ring put-on, his-foot-also
 táng-t'ái chí-t'ái-t'ái ; lá-pen táng-t'ái-t'ái táng-t'ái-t'ái táng-t'ái-t'ái
 shoes put-on ; and the-compassion-for(he) new-child(n'á) táng-t'ái
 táng-t'ái, táng-t'ái táng-t'ái táng-t'ái táng-t'ái táng-t'ái táng-t'ái
 him, and we arising our-minds marriage make-mem ; táng-t'ái
 táng-t'ái táng-t'ái táng-t'ái táng-t'ái táng-t'ái táng-t'ái
 this my am did-completely-me and alive-again-to ; táng-t'ái-t'ái-t'ái-t'ái,
 táng-t'ái-t'ái-t'ái. Táng-t'ái táng-t'ái táng-t'ái táng-t'ái táng-t'ái
 found-again-to. And they their-minds táng-t'ái-t'ái-t'ái
 táng-t'ái-t'ái-t'ái.
 táng-t'ái.
 Lá táng-t'ái táng-t'ái táng-t'ái táng-t'ái táng-t'ái táng-t'ái. Lá-pen táng-t'ái táng-t'ái
 The me older person the-field-in me. And he coming
 táng-t'ái táng-t'ái táng-t'ái táng-t'ái táng-t'ái táng-t'ái
 him táng-t'ái táng-t'ái táng-t'ái táng-t'ái táng-t'ái táng-t'ái
 home near arising charismat blessing blessing word-also : (to)hear-from-did.
 Ám táng-t'ái táng-t'ái táng-t'ái táng-t'ái táng-t'ái táng-t'ái
 And he had-earnest one calling asked, 'he-tái táng-t'ái
 p'ái-t'ái? And táng-t'ái táng-t'ái táng-t'ái táng-t'ái táng-t'ái
 what-for? And he Ám to said, 'young younger-brother
 táng-t'ái ; táng-t'ái táng-t'ái táng-t'ái táng-t'ái táng-t'ái táng-t'ái
 count-is ; and your father his life well men há-p'ái-t'ái-t'ái
 k'í-t'ái-t'ái táng-t'ái, táng-t'ái-t'ái táng-t'ái-t'ái táng-t'ái-t'ái táng-t'ái-t'ái Táng-t'ái táng-t'ái
 received-did for, the-compassion-for new-child (n'á)-not-not-did. But he
 táng-t'ái táng-t'ái táng-t'ái táng-t'ái táng-t'ái táng-t'ái
 A's-mind arising arise wish-not-did ; and táng-t'ái táng-t'ái táng-t'ái
 táng-t'ái táng-t'ái táng-t'ái táng-t'ái táng-t'ái táng-t'ái
 him (arise)from arising. But he his-father to arising said,

'lông-thi, no-ko ainghân lôn nung-li ô-kôn klem-têr-lâ, rang-di
'me, I prove no-may your work do-evidently, your
ô-hôhôn-th kwei-thôn-lâ; to-hônô no jhep-tâm ô-thung ô-nung ô-thung
command-also obey-evidently; and-yet my friends with mind carry
hâ-thi-thi-jî kphâ nung-li hi-ô ô-jû-gei no pû-pû-thi: hân-th
making for you just child(hid) one-only my give-not did: hi
lân-gô nung nêp, ô-mô-không-thông-tâm ô-thung, rông rông
this your son, harsh with, your sufficient
pî-rû-det ô-thung, lă nung-tâp-thi-ô lă ô-phân kô-phung-th-thung
caused-to-perish the-person, he one-again-ing him for the-caused-fatted
ô-chân-thung-nêp nung ô-thi-thi-thi. Lâpô ô-thung lă phân pû-lâ, 'hâ
one-child you (to) eat-not-child.' And he him to eat, 'me
nung-ko hâ-thi no kung-ô ô-thi-thi-lâ, hân no nêp kô-thi-thi
you always me with aside, and my property as-much-as-to
nung nêp lă hân-thi l-nung i-thung-bô-thung kô-khâm-jî ô-thi ô-thi;
your property to. Eat one-much stir to-much sitting me;
thung-thung-nêp hân-thung nung nêp thî-thung-lâ-thi, kô-rông-thi-thi;
for this your younger-brother dead-evidently-son, other-again to;
thung-thung-thi-thi, kung-thi-thi-thi.
dead-evidently-son-also, found-again-it.'

BHOI MIKIR DIALECT.

This dialect is spoken in the north-west of the Khâsi and Jaintia Hills District, bordering on Nongpang. 'Bhoi' is a Khâsi word meaning non-Khâsi subjects of the Khâsi chiefs in the low hills north of the high plateau of Khâsi-land, and includes Idangs and Girsas as well as Mikirs. The Assam Census Report of 1881 doubtfully classes Bhoi as belonging to the Khâsi family, but an examination of the specimens shows that the dialect is certainly Mikir. The specimen is, however, written according to the system of sound rendering used in Khâsi, and is particularly valuable as giving independent testimony as to the correct pronunciation of Mikir words.

It is to be regretted that the specimens which I have obtained through the kindness of the Deputy Commissioner of the Khâsi and Jaintia Hills are not as accurate as could be wished. No attempt has been made to mark the length of the vowels,¹ and the inter-linear translation is certainly wrong in parts. The latter, when my knowledge extended to the task, I have corrected in a few places, but most of the passages have been left untouched. Such as it is it shows that the dialect is certainly Mikir.

The speakers dwell in the vicinity of the Syntage, and hence they have adopted some Khâsi expressions. The principal of these are, (1) the use of *do* for the accusative or dative, prefixed, as in Khâsi, instead of the Mikir *apâi* postfixed; (2) the use of *do* in the imperative in lines 4 and 4 of the second page of the specimen; and (3) some cases (chiefly in Nos. 220—242 of the list of words and sentences) of the use of the Khâsi instead of the Mikir (Thaké-Barman) order of words. One striking Khâsi feature in the passage is the almost complete absence of the Conjunctive Participle, and the use in its stead of the perfect *-do*, or the present-future *-pa*.

The main body of the specimen is in Mikir. The spelling is not consistent, and I do not venture to compile a grammar from the imperfect materials available. It must suffice to note that the principal difference between this language and standard Mikir is (if the spelling is to be trusted) one of pronunciation. Thus the standard *s* regularly appears as *sh*, as in *shak*, was, for standard *as*; *a-sh* for *a-as*, a son. Standard *sh* appears as *at* (the former letter not existing in Khâsi). Thus we have *at-pang* for standard *sh-pang*, to fill; *ashangpâi* for *shangpâi*, larger. It sometimes appears as *j*, as in *ât-jing* for *sh-jing*, began; *jainjog* for *shainjog*, a cow. We may also note a plural formed by suffixing *sh-enj* or *sh-enj* (the Mikir for 'many,' 'much,') and an Imperative by suffixing *soj* (*gi-soj*, give) or *soj* (*sh-sham-sh-soj*, eat eat) instead of *soi* or *soi*. The verbal adjective with the prefix *sh* is used throughout to represent the present tense, as in *sh-jing-shin*, he is found again.

The speakers of the Bhoi dialect are confined to the Khâsi and Jaintia Hills and number 10,000 souls.

¹ This remark applies also to the list of words.

[No. 33.]

TIBETO-BURMAN FAMILY.

NAGĀ GROUP.

NĀGA-BODO SUB-GROUP.

MIKIR.

BODI DIALECT.

(DIBRUIG, KRĪM AND JAINTEA HILLS.)

Ingei ariang dah a-māh piamh bang hiol. Aahh
 One man(-of) was his-child wife person two. *The youngest*
 kipa ha a-poh. 'O poh, no plan re-plan! Jan agai ajat-ah-ah'
 says to his-father. 'O father, me to to-morrow whatever day every-kind.'
 Anai aiang a-māh kaduh-kaweh shakhe. Aphi ari dīng-de lahanguh a-māh
 Then he his-property all-things divided. After days long-not this his-child
 akhik-shang, a-māh kaduh-kaweh shi-thir-māh, a-māh damo
 his-youngest, then what-is-what-is-not (everything) gathered-together and went
 kawar shak-hilah. Pan ha-dah-thāh ka-pi-it dam a-māh ahang ka-patol
 country far. And there-also spent went above he (in)-gride
 pang-o dam, lapa mat-mat piam-piam shi-pi-it. damo. Aahh arianghan
 found (?) went, therefore suddenly all-things spent went. And now
 shi-khangsh shi-thir-pih nang-kachang ha-lahangso a-kawar, a-māh kī-jang
 bed great-ly come-out in-that country, and began
 k)-dah ki-shi-thik-to. Aahh hangso ariang ariang-pas jianglo, ahang
 Jaintia feeling. And that village man-with become-companion he
 mōlo ha a-pam plak ki-wi dam. Aahh a-poh kaw-i ka-shi-pi-plang-j,
 went (him) to his-field pigs to-keep went. And his-belly wished fill-himself-to,
 plak ki-sha man plak-ah: ahang phan pi ahang wakh. Aahh
 pigs eaten like hawk: him to plang person was-not. Then
 pranglo mōhale ahang pa. 'Baag haan ma
 he-become-round he-considered he said, 'Person how-many (interrogative particle)
 no poh aban ki-sha a-māh ki-ang-pih se-kota dah mahanghar ki-thi-po,
 my father's servants who-not even many I here hungry dying-am.
 No thur-phit-po no poh ahang dam-po, a-māh no ahang phan
 I will-arrive-straightway my father to will-go, and I him to
 pu-po. "O poh, no pap shi-planglo ha ahang nang-mik
 will-arg, "O father, I am here-done against house (and) three-ages
 ariang; no nang-mik pua no shi-ham-pih-a-māh. No mahi-plang-a-māh
 before; no shi-pua saying me call-not. No make
 nang haan Ingei man." Aahh thur-phit-to a-poh
 shi servant and eat." And started-at-once-to his-father
 ahang damo. Ha-māh-ai dah, lang (P) ha a-poh shi-thikhe, a-māh shing-jin-
 to went. Far-off being, his father was and had-

make make hat is a-diffick ki-doulo, make ar-ah. Anko kangpa
emphasize and not like such *embarrassed, and afraid (his).* And that
 ask along phau polo, 'O poh, no pag shi-phang-lo, mang aphan
 see him to said, 'O father, I do last-does, *become* aphan
 mang mih angpa; no mang-mih pun no shi-kam-shi-sang.'
 this eye before; we thy now saying we call-out.'

Anko a-poh hanatim aphan kipa, 'was-noij pe aktim lo-pa-ua
 And the-father the-son's to says, 'bring cloth first put-on
 along-phan; was a-ri bi-nam, an a-king op huan, make to
 him-to; ring his-hand put-on, and his-foot show put-on, and let (-u)
 do lo-mang; labangso no sah shi-shi-langlo, ki-ring-thu-at; no
 feet make-mud; tho my son dead-was, to-also-again; and
 ki-wang, ki-lang-thu.' Anko shi-shi-ahinglo.
last, is-foot-again. And they-began-to-be-merry.

Anko with aking ha-ri-shi dah. Labangso a-bom adang anwanglo,
 And we stand in-a-field was. He his-house was same,

loo-kian ki-kua was ar-joh-langlo, Anko a-ban ingat aphan was
 riding downing like hand. And second one to called
 pu-shi 'la kung-hoi-ma? puaui.' 'Nang kanta kung-shi mang-poh
 saying 'this business-what? say.' 'Your brother kung-tang, your-father
 mang ki-pilo, ki-langlo with in shi hai mang-kia-lo.'
first gave, received (?) it-not health (?) good (?) therefore it-is-necessary-to-rejoice.'

Anang-ha-shi anko ha kam ar-joh-dan-shi, labangso apoh ha
 (in)-anger declined to house within-to-go, his father to
 along-long damla, and shu-hang damla. And along a-poh aphan polo,
 his-son went, and entered went. And he his-father to said,

'nohance, lo-an anghua no nang bae ha-shi-phang; nung-shi-shi
 'consider, no-mary part I thy account have-made-myself; when (?)

no nang hakan ki-koi-koh ma (?) nua kha with ijet nua nang no
 I your order obeyed-not yet (?) yet a-pai child was only you to-me
 pipah, no jupah-sham-pun no shi-shi langlo; make lo-mang sah kung
 gave-not, my friend-eli-mah I movement obtained-not; and this-thy son came

nia mang pun mang-ki-jer-dot laka kabi nang kha-wa-lo ki-pik.' Anko
 and thy foolishness said (?) to (?) he-said then food given.' And

along polo, 'O sah, mang pun no shu-shu-shu, a-ji-a-ji-sh mang kha-lo,
 he said, 'O son, thee with I am-never, all-things thy properly-do,

make ha-shi-hok mang-apahle make mang doh-to, mang nua
 and rejecting it unnecessary-that-we-would and be-afraid-being, thy younger-brother

ki-shi-lang-lot apoh, mang-king-thu-sh; wir-tang-dot-to, ki-lang-thu-wi.
 was-quite-fond became-that, here-being-again-to; last-was-he, from-again

phah-shi.
 again-to.'

belong, *gāg* for money, *biḡ* for loss. The prefix is attached to the last nominal. These ship-verbs were would be 'main-stay and (profit) stay.' The description of Kachhīl processes applies also to Kachhī Nigā. It may be noted, however, that the personal process may be combined with the substantive verb and that although the participle is used in preferences, there is also a relative process. The verb is conjugated as in Kachhī, except that the imperative mood has a distinctive affix. Like Kachhī, adjectives and nouns may be conjugated as verbs.

The passive is formed by the use of the perfect participle with the different tenses of the verb 'to be.' A few intensive particles are in use, and are inserted between the stem and the termination. Causative verbs are formed by appending the verb meaning 'to give' to the infinitive of the main verb. The negative force is given by adding *na* to the stem. In the imperative the negative follows the stem, as in other forms, but greater force is given by inserting it once before and again after the stem. Address may be declined, like nouns. Words corresponding to the English prepositions follow, instead of preceding, the noun. There are a few conjunctions, but they are very rarely used.

I regret that I have not been able to obtain specimens of this language for the Survey. I here give a brief account of its main rules of construction, compiled from Mr. Sappitt's Grammar, and in the List of words on pages 483 and 8. will be found a vocabulary derived from the same source, and another of Arung, taken from Lieutenant Stewart's article.

The following are the authorities dealing with Rungpa which I have consulted:

AUTHORITIES.—

- BURTON, LEONARD S.—*Notes on Northern Gorkha*. *Journal of the Asiatic Society of Bengal*, Vol. LVII, 1852, pp. 458 and 8. On pp. 587 and 8, an account of the 'Arung' Nigā. On pp. 542 and 8, an account of the 'Kachhī' Nigā, whose the writer seems to consider as nearly the same as the Arung. On pp. 544 and 8, an Arung, also with 'Arung' Vocabulary.
- BURTON, LEONARD S.—*A rough Comparative Vocabulary of some of the Hindustani spoken in the "Nigā" Nigā*. *Journal of the Asiatic Society of Bengal*, Vol. LVII, Pt. I, 1852, appendix. This 'Kachhī Nigā' Vocabulary is very useful.
- DEMEYER, G. H., L.D.S.—*Notes on the Customs and Population of the Tribes dwelling between the Badkash-pāra and Pamphī Rivers*. *Journal of the Royal Asiatic Society*, Vol. VII, 1859, pp. 528 and 9. On p. 548, an account of the Arung, Kachhī, and Quingro, or Nigā Nigā. The Quingro are wrongly classed as the same as the Kachhī Nigā. The language of the Quingro is certainly a form of Kachhī. On p. 556 about Vocabulary of Arung and Kachhī.
- HARRIS, G. A.—*A short Account of the Kachhī Nigā (Nigā) Tribe in the North, Gorkha 1875, with an Outline Grammar, Vocabulary and Illustrative Sentences*. Billig, 1880.
- GUTH, R. A., L.C.S.—*Report on the Census of Assam for 1881*. On p. 174 an account of the language, Billig, 1882.

Pronunciation.—The nasal *ng* is of frequent occurrence but never commences a word.

The accent is usually on the penultimate syllable, but in the case of conjugation is usually on the conjugational suffix. In interrogative sentences, it is on the interrogative suffix *na*. There are numerous exceptions, which must be learned from Mr. Sappitt's Grammar.

Nouns.—Note the extreme frequency with which the prefix *na* is used in the case of nouns relating to parts of the human body. Thus *na-pā*, head. This prefix is very loosely joined to the main noun, and is liable to be dropped when a prepositional prefix precedes. Thus *a-pā*, my head. Another prefix used without changing the meaning of a word is *pa*, as in *pa-pi* or *pa* a house.

Article.—There are no Articles. Sometimes *ka*, one, is used as an indefinite article.

Gender.—Gender is only indicated in the case of living beings. Sometimes different words are used, as *dei*, brother; *shên*, sister. Sometimes there are different terminations, as *en-ho*, a Nâg man; *en-hê*, a Nâg woman. Frequently it is indicated by suffixes. Thus *nen-hê*, a male bird, a cock; *nen-hê-pai*, a female bird, a hen.

Number.—The plural is indicated by the following suffixes:—

(1) Human beings take *en*: as *en-ho*, man; *en-hê*, sister.

(2) Animals, birds, insects, etc., take *ding*: as *godên*, cow; *godên-ding*, cows.

(3) Plants, trees, etc., take *jê*: as *jê-phing*, tree; *jê-phing-jê*, trees.

(4) Inanimate things take *hê*: as *en-hê*, fire; *en-hê*, fire. Compare *Lâung* *hê-hê*, and the American *hê*, same.

There is a plural suffix *uang*, used like the Hindustani *wâd*, and the *ho* or. Thus *godên-uang*, other cows; *en-uang*, the villagers, (*jê-uâ*). This last exactly corresponds to the *ho* *en-uang*, the men of the village, the villagers.

The singular is often used for the plural, when no ambiguity will result.

Case.—This is indicated by suffixes, as follows:—

Sing.	Nom.	<i>Godên</i> , a cow.
	Acc.	<i>Godên-hi</i> , <i>godên-jâ</i> , a cow.
	Instr.	<i>Godên-ê</i> , <i>godên-jê</i> , by a cow.
	Dat.	<i>Godên-dê</i> , <i>godên-i-ding</i> , to a cow.
	Abi.	<i>Godên-jê</i> , from a cow.
	Gen.	<i>Godên-jê</i> , of a cow.
	Loc.	<i>Godên-jê</i> , in a cow, <i>godên-jê</i> , in or into a cow.
Plural	Nom.	<i>Godên-ding</i> , cows.
	Acc.	<i>Godên-ding-hi</i> , and so on.

The suffixes for case are often omitted. This is specially common with the accusative.

Adjectives.—The Adjective does not change for gender. It follows the noun it qualifies.

As in *ho* Nâg, adjectives frequently take the termination of the present tense. Thus in *i-hê*, good, the termination *hê* is really verbal, and the compound means, literally, 'he who is good,' like the *ho* *en-jê*. *hê* *hê* *en-jê* means both 'good man,' and 'the man is good.'

Comparison.—is formed with the particles *hê* (for comparative) and *ên* (for superlative).

Thus,—*ên jê-phing-hê i-hê*, this tree-*phing* is good, this tree is better than that tree; *ên jê-phing hê-hê i-hê*, this tree-many-than is-good, or *ên jê-phing-ên i-hê*, this tree-than is-good, this tree is best of all. *ên* is used to form an absolute superlative, as in *i-ên-jê*, very good.

Numerals.—Cardinals take prefixes of classification according to the objects enumerated. With human beings *ên* is used. Thus *ên-jê* *ên-jê*, one man. With money, the prefix is *jê*, and with trees *ên*.

PRONOUNS.—The Personal Pronouns are—

<i>Awit</i> , I.	<i>Awit-ah</i> , we.
<i>Ning</i> , thou.	<i>Ning-ah</i> , you.
<i>It</i> , he, she, it.	<i>It-ah</i> , they.

These are declined regularly.

The first and second persons may, however, become *it* and *ah* respectively before postpositions.

Thus *awit-it-ah-g*, or *it-it-ah-g*, to me; *ning-gah*, or *ah-gah*, thy. When postpositions are dropped, this *it* and *ah* simply become pronominal prefixes. Thus, *it-gah*, my hand, and so on. There are no special possessive pronouns.

The Demonstrative Pronouns are—

<i>ah</i> , this.	<i>ah-it-ah</i> , these.
<i>ah</i> , that.	<i>ah-it-ah</i> , those.

They are declined regularly, except that, before terminations, the *ah* of *it-ah* is dropped. Thus, *ah-it-gah*, of these.

The Relative Pronoun is *gi*, as in *gi-it-it-ah*, he who is good. It is rarely used, participial constructions being preferred.

The Interrogative Pronouns are—

ah-it-ah, who?

awit, which? what? The *ah* of *ah-it-ah* is liable to be transferred to other words in the sentence, as in *ah-it-ah-ah-g*, who is to dance?

Verbs.—There is no distinction between verbs and other parts of speech; nouns, adjectives, and pronouns freely taking verbal terminations. Thus *awit-it-ah*, it is a man; *ning-gah*, it will be a man; *it-ah*, is good; *it-gah*, will be good; *awit-ah*, it is mine; *ning-ah*, it is yours.

The ideas of tense and mood are conveyed by suffixes. There are two main tenses, a Future, and a Non-Future (including both simple Present and simple Past). There are others derived tenses. The tenses do not change for number or person. The following table shows how the tenses, etc., are formed for the verb *ah*, get:—

Non-Future.—*awit it-ah*, I get, I got.

Future.—*awit it-gah*, I shall get.

Perfect.—*awit ah-it-it-ah*, literally, I got, or got, now, hence, I have got.

Definite Present.—*awit ah-it-it-gah*, literally, I shall get now, hence, I am getting.

Pluperfect.—*awit it-it-it-ah*, I had got.

Future Perfect.—*awit ah-it-it-it-ah*, I shall have got.

Imperative.—*ah-gah*, *it-ah*, get thou; *it-ah*, let him or them get.

Conditional.—*awit it-it-it-gah*, if I got, or had got.

Infinitive, Present. *ah-rá*, to get. As in *ning ah-rá-it-ah*, are you to get; *it-it-it-rá-it-ah*, I have got (such, 'I have to get'); *it-rá it-ah*, he is not to go; *ah-rá it-ah*, it is good to get; *ah-rá gah-gah*, run to get.

Past.—*ah-rá-it-it-ah*, to have got.

Participation, Present.—*Lá-íngáid, M-íngáí, M-íol, Lá-fai, M-fáid, M-fáid, áitíng.*

Panel: *Robustness: bootstrap* *boot* *boot* *boot* *boot*

Heaven of Agency. *Lo-hi-pō*, or *hi-hi-pō*, he who gets (*po-hi-wā*). In the first form the root is reduplicated.

The **FUTURE VOICE** is formed by the past participle of the verb, followed by the different tenses of *to be*. Thus said *He*—*He*—*I was*, or *am*, *getting*. *Let*—*to be* *He*—*I shall be getting*.

The Causative verb is formed by appending the verb *pa-ra*, to give, to the infinitive of the principal verb. Thus, *ka-ri la-ra pa-ra*, I shall cause to get.

The **Potential verb** is formed by compounding the suffix *shii* with the root of the main verb. Thus, *shii* *shii-dō-shi*, I could get. The negative potential is formed by suffixing *shu*, so in *shii* *shii-ai-ai shi-shu-shi*, I could not get the man.

The **Frequentative** verb is formed by affixing *-det* (which bears the accent) to the root. Thus *ti-det-ti*, come again.

The **Completive** verb is formed by suffixing **di**. Thus, **paŋ-di, na**; **paŋ-ti-di, na** *was*. Another similar suffix is **hi**. Thus **tə-šəŋhi-di na**, *is the work completed* F

The **Negative** verb is formed by suffixing **nai** or **masen** to the verb after conjugation. Thus, **masen** (banned for **nai**), I shall not go.

The more root of a verb is often used in a negative sentence, all tense suffixes being dropped. Thus, *ni shi-mah*, he (does) not do work; *ni-gah ni-mah*, I (will) not rain. If the negative particle precedes as well as follows the verb, additional emphasis is added. Thus, *ni-shi-mah*, nothing whatever has been done.

The Negative Imperative is formed by adding *sho* to the root. Thus, *sho-sho*, or, more completely, *sho-sho-sho*, do not get.

There is a negative form of the verb substantive, *nā*, *poś*, *is* not ; *poś*, *pośiś*, *was* not ; and (negative interrogative) *o-nā*, *is* not ? *was* not ?

The Interrogative verb is formed by suffixing *ma*, which comes last in the sentence. Thus, *shāngshū mǎ-dà-ma*, is it a tree? In these cases, the have root is often used, as in the case of negative expressions. Thus using *shāng-ma*, are you going?

When there is an interrogative pronoun in the sentence, this *ai* is not necessary, as in *shihō eidegōdō, who came?* Or *shihō heard-fo, who is to dance?* And *gras ended danced-fo, which is to dance?*

Order of words.—This is usually Subject, Object, Verb. The adjective follows the word it qualifies, and the interrogative particle *ad* comes at the end of a sentence.

KABUI OR KAPWI.

This language, which is called 'Kompoon' by McCulloch, is spoken by the tribe bearing the same name. Dumont, writing in 1878, gives the following account of the people, who are one of the so-called 'Naga' tribes of the State of Manipur:—

The Kabui are divided into two classes: the Souren and the Pooon; the former inhabit the range of hills which separates Chabar from Manipur, a tract of about thirty miles from east to west, and thirty from north to south. Their villages are found on both sides of the road (i.e., the main Manipur Road from British India), but there are none here to the south of it, as they have lately been driven northwards by the constant attacks of the English. A few villages are also to be found in the valley of Manipur and plains of Chabar. Their principal villages are Nungla, Kabanaga, Mianang, and Lantung Khetel.

The Pooon are not a numerous tribe, and inhabit a few villages to the north-east of the Souren.

At present the Kabuis of the valley centre round Langthabal, a village some eight miles south of the town of Manipur. It is estimated that altogether there are about 8,000 of them. To these may be added 8,078 speakers of 'Naga' (probably Kabui) reported from Chabar Plains, making a total of 11,078. Dumont claimed their language as belonging to the Kuki family. In this he is clearly wrong. It belongs to the Naga group, and, like Kachhi Naga, is a transition language between Angliak and the languages of the Bodo group. The connexion will be evident from a perusal of the list of words. At the same time, it also shows points of contact with Kuki languages.

The following are the authorities on the Kabui language:—

AUTHORITIES.—

Brown, Rev. N.—*Comparative of Indo-Chinese Languages. Journal of the Asiatic Society of Bengal*, Vol. vi, 1855, pp. 1038 and ff. On p. 1018 a short 'Kaper' Vocabulary.

McCluney, Miss W.—*Account of the Valley of Mianmaw and of the Hill Tribes; with a comparative Vocabulary of the Manipuri and other Languages*. Submitted from the Records of the Government of India, Foreign Department, No. XXVII, Calcutta, 1905. On pp. 43 and ff. there is an account of the Kompoon Tribe. On pp. v and ff of the Appendix there are vocabularies of Kompoon Pooon and Kompoon Souren. The following specimens and list of words agree with the latter.

Dumont, G. H.—*Notes on the Customs and Population of the Tribes dwelling between the Dehraunagar and Nagaiki Rivers. Journal of the Royal Asiatic Society*, Vol. vii, 1885, pp. 228 and ff. On p. 243 there is an account of the Tribe above quoted. On p. 285 there is a short Kabui Vocabulary taken from McCulloch.

The following very imperfect account of Kabui grammar is based on the specimens and list of words collected for this Survey; and its correctness, so far as it goes, depends entirely upon the accuracy with which these have been prepared. The grammatical account is far from being complete, and cannot pretend to do more than illustrate the more prominent features of the language.

Pronunciation.—The letters *r* and *l* are interchangeable. Thus, *Ze* or *Za*, God; *lee* or *le*, wealth. When a termination commences with one of these letters, it always becomes *l* after a consonant, but *r* after a vowel. Thus, *p*-initialised, having *ren*; *dag*-red, having *beelen*; *lee*, wealth; *lee* or *le*, his wealth. This is also the case in Meitei.

Prefixes and Suffixes.—The prefix *be*, which in some cases properly means 'his,' is often used without any special signification, beyond perhaps giving an idea of definiteness. Thus, while we have *be-nd*, his son, we have also *be-chen-ahla*, the (and his) two brothers. The prefix is freely dropped in favour of other prefixes as in *ah-ahla*, two days. In some cases this prefix corresponds to the Western Naga prefix *be* used to form adjectives. Thus, *be-ahat*, two = Angliak *be-ah*; *be-chen*, three =

Sonā-tē-tā. *ſ*, meaning 'my,' is used in the same way, as *ā-pē*, my father, or a father.

The use of the suffix *-mōi* or *-māi* (both spellings occur) should be noted. It is employed much like the *ko* or, he who is, or the English *man*, person. Thus *pē-māi*, he who is a man, a man; *pāi-māi*, he who is good, good; *pāi-māi-māi*, he who is not good, bad, a bad action; *Son-māi*, for *Son-māi*, he who remains, a dweller (compare English *ko-māi*); *au-māi-māi*, he who wastes, a waster; *hōi-pāi-māi*, a human being; *māi-māi-māi*, he who drinks, a drinker.

Nouns. Gender.—The following are examples of the modes in which gender is indicated:—

<i>ſ-pē</i> , my father.	<i>ſ-pēi</i> , my mother.
<i>ſ-kōi-māi</i> , my brother.	<i>ſ-kōi-pēi</i> , my sister.
<i>ſā-māi</i> , a man.	<i>tā-māi</i> , a woman.
<i>ſā-pōi-māi</i> , man-child, son.	<i>māi-pōi-māi</i> , woman-child, daughter.
<i>pōi-māi</i> , a horse.	<i>ſā-māi</i> , a mare.
<i>ſā-māi</i> , a bull.	<i>pōi-māi</i> , a cow.
<i>ſī-māi</i> , a dog.	<i>ſī-māi</i> , a bitch.
<i>ſā-māi</i> , a he-goat.	<i>ſī-māi</i> , a nanny-goat.
<i>ſā-māi</i> , a male deer.	<i>ſī-māi</i> , a female deer.

Number. The plural of human beings is formed by adding *ſāi* (sometimes *ſāi*). *ſāi* is also used as a plural suffix both for human beings and things. Thus *ſā-pē*, father, *ſā-pē-māi*, fathers. *ſā-kōi-māi* is 'his servants,' but *ſā-pē ſā-pē-māi* is translated, 'my father's servants eating live.' So *ſā-māi-pōi-māi*, his-property-these, that his wealth. The plural of animals seems to be formed by adding *pōi-māi*, as in *ſā-māi-pōi-māi*, horses.

ſāi, with or without *ſāi*, is used to form the plurals of pronouns.

Cases.—Cases are formed by suffixes.

The *Nominative* takes no suffix, except when it is the subject of a transitive verb, when it takes *ſāi* (or *ſāi* after pronouns). Thus, *ſāi* *ſāi*, I go, but *ſāi-māi* *ſāi*, I strike; *ſā-māi* *ſāi-māi* *ſāi*, his younger son said; *ſā-pē-māi* *ſāi-māi*, his father divided; *ſā-kōi-māi* *ſāi-māi*, his servant answered. Sometimes the suffix is used before intransitive verbs, as in *ſā-māi* *ſāi-māi* *ſāi-māi* *ſāi-māi* *ſāi-māi* *ſāi-māi*, his younger son carrying all his wealth departed to a distant place.

The suffix of the *Accusative* is *ſāi*, as in *ſāi-māi* *ſāi-māi* *ſāi-māi*, I have beaten his son.

There appears to be no example of the suffix of the *Instrumental*.

The suffix of the *Dative* is usually *ſāi*, as in *ſāi* *ſāi* *ſāi* *ſāi*, going to a man; *ſā-pē* *ſāi* *ſāi*, he said to his father. Sometimes the accusative suffix *ſāi* is used as in *ſāi-māi* *ſāi-māi*, what is given to the wine to eat. 'For' is *ſāi* as in *ſāi-māi* *ſāi-māi*, for the two brothers. In the list of words the dative suffix is *ſāi*, but in the specimens it has not always this meaning. In *ſāi-māi*, to a distant place, it is a dative. On the other hand, we have *ſāi-māi* *ſāi-māi* *ſāi-māi* *ſāi-māi* *ſāi-māi*, you are giving rice to your son to eat as (his) evening. Perhaps the may mean 'to' if we treat *ſāi-māi* *ſāi-māi* as one word, your-son-who-has-just-come. In *ſāi-māi* *ſāi-māi* (live continually with me) I am unable to explain the *ſāi*. *ſāi* is *ſāi-māi*, and

showing is the sign of the *Locative*. In the first sentence of the parable *lei* appears as the suffix of a *dativo* of possession.

The suffix of the *dativo* is *lei*-*rei* as in *lei* *lei*-*lei*-*rei*, from a father.

The *genitive* as a rule takes no suffix. It is simply prefixed to the governing noun as in *si*-*lei* *de*-*lei*, my father's servant. Sometimes the suffix *lei* is used, as in *si*-*lei* *lei*, of a father. The only instance which occurs in the specimens is *si*-*lei*, yours, where it is a *genitive absolute*. As shown above, *lei* is also used for the *dativo*, meaning 'for.'

The suffix of the *Locative* is *lei*, which is also used for the *Dative*. Examples are *lei*-*lei*, in the house; *lei*-*lei*-*lei*, on his back. The *is* also used, as *lei*-*lei*, in the house.

Adjectives.—Adjectives, including numerals, follow the nouns they qualify, as in *lei* *lei*-*lei*, the white horse. In the list of words, however, 'a good man' is rendered *lei*-*lei* *lei*-*lei*, in which the adjective precedes, and the numeral follows. When an adjective follows a noun, case suffixes *lei*, are affixed to the adjective. *lei* *lei* *lei* *lei*-*lei*, going to one (*lei*, a) man.

In the Bodo languages, and in Kachchi Nigri, numerals take generic prefixes which vary according to the articles enumerated, thus (Kachchi Nigri) *lei* *lei*-*lei*, one man; but *lei*-*lei* *lei*-*lei*, one tree. In Angkor Nigri, on the contrary, these generic prefixes are not used. In this respect, Kachchi Nigri appears to occupy an intermediate position. These prefixes are used, but not compulsorily. Moreover, the prefixes are not generic, *lei*, there is not one special prefix used for any one class of objects. Judging from the specimens available, the prefix is, in Kachchi Nigri, in every case, a repetition of the essential part of the word which represents the thing enumerated. This is parallel to the Kachchi Nigri repetition of *lei* in *lei*-*lei* *lei*-*lei*. Thus the essential part of *lei*-*lei*, a man, is *lei*, and 'one man' or 'a man' is *lei*-*lei* *lei*-*lei*. So *lei*-*lei* *lei*-*lei* *lei*-*lei* *lei*-*lei* *lei*-*lei*, after two or three days had passed. On the other hand the prefixes are omitted in *lei* *lei* *lei*, to one man; *lei*-*lei* *lei*-*lei* *lei*-*lei* *lei*-*lei*, after one or two days have passed.

The following are examples of comparison:—

lei-*lei*, good.

lei-*lei* *lei*-*lei*, better.

lei-*lei* *lei*-*lei*, best.

lei-*lei* *lei*-*lei* *lei*-*lei*, *lei*-*lei*.

His sister is taller than his brother, *lei*-*lei*, *lei*, his brother is taller than his sister.

Pronouns.—As in Kachchi Nigri, pronouns have an oblique form which is used before suffixes and as a *genitive*. Thus—

Nom. *lei*, I, we, I.

Obj. *lei*, me, my.

Nom. *lei*, we, they, they.

Obj. *lei*, us, them, thy.

Nom. *lei*, he, she, it, he, she, it.

Obj. *lei*, him, her, or with him, etc.

lei-*lei*, we.

lei-*lei*, us, you.

lei-*lei* *lei*-*lei*.

lei-*lei*.

lei-*lei* *lei*-*lei*.

lei-*lei*.

EXAMPLES.—

First Person,—*lei* *lei*, I want; *lei*-*lei* *lei*-*lei*, I will say; *lei*-*lei*, my father; *lei*-*lei* *lei*-*lei*, he is me, I am beaten; *lei*-*lei* *lei*-*lei*, give to me,

Second Person,—*wang mai-tai* that-like thing, from whom did you buy that? *wang jin kumoko*, what is your name? *wang ni*, your son; *wo-hung*, your servant; *wo-taiwa*, your brother; *wo-ran*, your wealth; *wang-ti makat-kamshai*, serving you; *wo-kung*, yours.

Third Person, (and demonstrative pronouns)—*kamshai* *shai-shai*, he went; *kamshai-roi* *ti-ti-shen*, he is giving to eat (fadder); *kamshai-roi* *shai-shai-shai*, he said; *ku-shai* *gü-shai-shai*, they began to rejoice; *kamshai-ti* *shai-shen*, having seen him; *ku-ti* *shai-shai*, extracted him; *mai-ti-tai* *shai*, beat him well (all sides definiteness). *Mai-shai-tai* (from him) *shai* *mai-tai* (them) *shai*, take those ruyens from him; *ku-shai* *shai*, give to him; *ku-pi*, his father; *ku-shai*, his back; *shai* *mai-shai-ti* *shai-shai*, I have beaten his son; *mai-shen*, the price of that. Note *shai* *güshai-ti-shai* *shai-shen*, bringing that which is the best cloth. Here we see the force of *shai* (often spelt *shai*) as a demonstrative pronoun, which has resulted in the word developing into a suffix of agency as already explained. *Shai*, on the other hand, has become sometimes a more definite article, as in *ku-shai-shai*, the two brothers.

We have seen how *shai* added gives a definite power to the pronoun. It gives the force of a demonstrative pronoun. A common phrase is *shai-shai*, therein, in which *shai* is usually a suffix preceded. Another suffix which gives definiteness is *shai*, as in *ku-shai-shen*, his wealth, himself, his-wealth-shen; *güshai* *mai-shai* *shai-shai-shen*, he wanted all that; *gü* *shai-shai*, that rise (say). *Gü* is 'that,' and *shai*, 'this,' as in *shai-shai*, this my son.

Interrogative pronouns are—

Who? *shai-shai*

What? *shai-shai*, *shai-shai*.

Examples are *wang jin kumoko*, what is your name? *shai-shai*, where son? *shai-shai*, from whom? *kam-shai-shai* *shai-shai-shai*, what are those things?

Shai at the end of a sentence gives an interrogative force, as in *shai-shai* *shai-shai*, is my mother dead?

Verbs.—As used in this group and in Angami the boundary line between verbs and other parts of speech is ill-defined. Adjectives freely take verbal terminations, thus divesting themselves of adjectival associations. Thus, *ku-shai-shai*, tall; *shai-shai*, is tall.

As in Kachchh Nāg, the only time which is clearly defined is the future, which is indicated by the suffix *shai* as in *shai-shai*, I shall be; *shai-shai* *shai-shai*, I will strike; *shai-shai* *shai-shai*, I will say.

The auxiliary verbs are *shai*, to be, and *shai*, to remain. They frequently appear in conjugation. Note that *shai* also means 'to eat.'

The following are the principal tense-forms (excluding the future) which I have noted. It will be remarked how interchangeable the suffixes are.

Present.—*shai-shai*, strikes (the *p* is evidently euphonic; compare Angami *shai-shai*, *shai-shai*); *shai-shai*, remains.

shai-shai, is; *shai-shai-shai*, am dying; *shai-shai-shai*, equivalent to 'am not worthy'; *shai-shai*, *shai*.

Present Definite.—*shai-shai-shai*, is striking; *shai-shai* (they) are eating; *shai-shai-shai*, is giving to eat; *shai-shai-shai-shai*, (you) are giving to eat.

Inserted.—The one example is not hard, you striking.

Fast (including *Fast*), —*hā-īng*, struck.

hit-tā, has struck; to-tā, to-jit-tā, to-ko-tā, went; fa-fo-tā, divided; shag-sha, became dear; sa-tā, said; gung-sha-tā, has come again; and many others.

gadda-*ad*, were born : fadda-*ad*, said : badda-*ad*, told : did-*ad*, answered

ad-*a*-*a*-*a*-*a*-*a*, ad-*a*-*a*-*a*-*a*-*a*, ba-aad! (71) : *a*_ig, *a*_iad!

Answer: -the last of them had struck

Imperative.—The most common suffix is *-to*, as in *ti-to*, give; *di-to*, make. W.

[No. 14.]

TIBETO-BURMAN FAMILY.

NAGĀ GROUP.

NAGĀ-BODO SUB-GROUP.

KABUL.

SPECIMEN I.

(From MANIPUR.)

(Babu Bicharup Singh, 1899.)

Gāmi	gukhat-lai	ka-nā-gāmi	kabai	pokhor.	Ka-nā	kāmairoi
Mā	one	the-mama's	son	more-son.	His-son	younger
ka-pū-kho	lapōw,	'Ā-pa,	ārai	fang	pūka-lan	amāthang
his-father-to	said,	'My-father,	I	received	amāth	above
thā,	Kapōri	kachakā-ahāi	khang	lan-pō-wo	pañāth,	Nānak
plac,	His-father	brother's-son	for	was-it-that	divided.	Days
jang-nā-ahāi	nā-tham	hemāsa	ka-nā	kāmairoi	ka-rao-pi-wo	langsa
too	three	after-remembering	his-son	younger	his-wealth-that	carrying
lam-dā-aho	lakāthā,	paibam	khotāi	kachangai-makpithang	ka-lan	his-wealth
place-father-to	said,	place	to-that	richly		
paibam	nāam	sin-chang-kam-pā,	Lan	haiyā-mai	māng-kamākho	kand
at	that	waited.	Went	all-that	man-visited	country
khotāi	nep	English.	Nepāngkhotāi	kamāi	lā	nepāth.
to-that	rā	became-dear.	Dear-dear-as-being	to	hardship	suffered.
Kamāiroi	kand	khotāi	kamāi	gāng	khat	kha
He	country	to-that	who-lived	was	one	to
Malpā	lānd	gok	was	tāgā	lāpū-kho	ānāthāth.
Mā	that	more	land	saying	field-to	said.
ānāth	pai	nep-wo	ānāthā	māng-khat-nāi	timāko,	
which-is-given-to-me	that	rice	visited-to-son	was-as-son	dā-wāgān.	
Chamādamā	kamāiroi	ānāpū-lai,	'Ā-pa	hangpōri	gānānā	
Don't-leave-remembered	he	said,	'My-father's	son-son	without-ironic	
to-remember-janglam-nā	to-bamā,	ā-mā	nep-dāpa	thāi-pāthā,	ārai	
making-potentfully	rejoicing-son,	I-hai	rice-bring-hungry	am-dying.	I	
ā-pū-kho	tam	nāthā,	'Ā-pa,	ārai	lā-kāko	pāp
my-father-to	going	will-ay,	'my-father,	I	God-bless	am
na-kāko-nā	pāp	stāh;	nangsa	ā-kachang	nā-māthā,	ān
you-bless-for	am	committed;	your-son	I-to-be-called	mostly-am-not.	Me
na-tang	khat	thāthā."	Kamāiroi	thāndingai	ka-pū-kho	ganghā.
your-son-as	one	make."	He	arriving	My-father-to	came.
Kamāiroi	dānābākhā		ka-pūroi	kamāi-thā	hānān	jyānthā,
He	when-son-pai-at-distance	his-father	ān	As-son-son		land,

pathe-thān, kagang pan-thō, kabang kam-thō. Eastern kap-thō ai,
running, his-own embracing, his-own kind. He was his-father-to said,
 'A-po, airol Lā-thō-khō pāp rōth, na-thō-khō ai pāp rōth.
 'Father I God-father sin committed, you-before-also sin committed.
 Ai nangā ai-khō-khang ai-thō-kam-thō.' Kho-thi kap-thō kabang-ahān-khō
 I your-son I-to-be-called sorry-on-not.' Thereupon his-father his-arrange-to
 ai, 'Ai pōth-thō-ai-māi kagang-khō kam-thō kōyo; kabān-khō
 said, 'that best-what come-bringing him let-see; his-kind-on
 hōn khāi kōkang, kōn-khō fāthap thōng-thō. Nap tōn
 ring one put, his-again above put. Else eating
 kōn-thō-khō-gil-khō; tōth-thō-thōn i-ai-thāi thōn, thōn
 let-to-be-marry; the-again-being my-son-to let-see-died, he-to-be-died
 thōng-thō-thō; mōng-kān-khōn, ai-thō-thō.' Kōn pōth-thō.
allow-again-to; having-then-let, found-again-to. They again-to-see.
 Pōng khōi kōn pōth-thōi lōp-thō kam-thō. Kam-thō khōi
 First that-at his-son elder field-to was. He his-son
 gang-da-pū-thō khōng kōn kōn-thō-pū-thōn thōn. Kam-thō kabang
 to-again-again from leaving leaving-again heard. He his-son
 kōn kōng-kōn, 'Kōn-kān-thāi tōn-thōn-ai?' tōn thōn. Kabang-thō
 one calling, 'Then-thing what-are?' saying asked. His-son
 thōn, 'Na-thōn gang-da-thō, kōn-thōn-thōn gang-da-thō tōn
 answered, 'Your-brother come-again-to, without-thōn come-again-to saying
 saying up tōn-thō.' Khōi-thō kam-thōi tōn pōth-thōn-thōn,
 your-father rise is-giving-to-let.' Thereupon he greeting-angry to-go-to refused.
 Khōi-thōn kōn pōn kōn thōng. Kam-thō kap kō
 Therefore his-father coming-out his entered. He his-father to
 thōn, 'Thōn, thōn kōn-thōi nangā kōth-thōi ai khōn
 answered, 'Behold, you so-many you-to in-coming-again I wrong
 tōn-thō; nangāi kōth-thōi ai thōn. Hāi-kōn-thōi nangā nangā
 did-not-to; your commandment I obeyed. Nevertheless friends companions
 thōn-thōi-thōi jō kōn kōn-thōi thōn-thō. Na-nā thōng-kōn-
 with not-saying good young one-are did-not-give. Your-words just-
 not-to-khō thōi kōn-thōi nangā gang-thōi nangāi up tōn-thōi,
 later-to giving who-answered your-son in-coming you rise are-giving-to-let.'
 Khōi-thō kap-thōi kōn thōn, 'A-ai, nangāi ā-thōng kōn-thōn-thō,
 Thereupon his-father him-to said, 'My-son, you we-are live-at-again,
 nangā ā-khō ai-mi-kam-thō kōn-thōi kōn-thō. Thōn kōn-thōi
 your-father my all-that-is yours is. Now your-brother
 thōn-thōi, thōn-thōi thōng-thōi; mōng-kōn-thōi ai-
 from-being-died, he-to-be-died allow-again-being; he-to-be-let friend-
 da-thōi; kōi thōi-thōi kōn-thōi.
 again-being; we to-to-marry it-to-proper.'

[No. 16.]

TIBETO-BURMAN FAMILY.

NĀGĀ GROUP.

NĀGĀ-BODO SUB-GROUP.

KABUL.

SPECIMEN II.

(State Minister.)

(State Minister Singh, 1880.)

Thāpāngmal khākhā, glān strādā-māi-mā, kīl-tai lāi-hā-
 Hāma-beiŋ when-dead, good who-did-the-see-who-did, dāŋt hē-
 mā-mā, khākhākh Rāŋg kīl kīnē, Gālmā-māi strādā-
 who-did-not-come, when-dead God hear reach. But-when who-did-see
 the-dying thāi-pāthā. Nēnē khākhā kapti mā-mā-māi
 kīl-tāi dā-māi-in-bārd. Child when-dead its-mother's breast-which-drinks
 Rāŋg kīl kīnē-kīnē kapti thāimākhā mā-tā hōmā kēp
 God hear by-the-side-of its-mother is-not-dead-until know-for being-there's crying
 hānā, kapti dāng-khā, 'Lāŋgkīl, kpti thāi-cho?
 remain, its-mother on-being-there, 'O God, my-mother (is)-being-dead (?)
 mā-mā-pāthā, spul-tā thāi, 'gīnā kārō kēp hānā.
 hōmā-(māi)-māi-drink, my mother give, child that crying remained.
 Rāŋgkīl māpāthā, 'māpāthā thāpāngmal khā khākhākh tē
 God said, 'your-mother-to world is crying see
 tē-kāng lāi-hānā. Nāi-khā mā-māi hānā khāi hōmā
 fathers near-as-remained. Day-one days-two after-remaining her-child that
 kēp-kāng-khākh Rāŋgkīl gīnā kapti tē-kāng dāpākhā
 on-crying-cry-much God loving (i.e., pitying) its-mother-for fathers taking-off
 kārō thāi-thā.
 her-child gave-the breast.

FREE TRANSLATION OF THE FOREGOING.

We, human beings, can after death reach the holy feet of God in Heaven, if we do not commit any sin and pass our lives honestly in this world; but those who commit theft and do many other sinful actions such as telling lies, cheating others, etc., are all sent to hell.

When a child drinking milk of its mother is dead it remains crying near God, because it is hungry and wants to drink its mother's milk; and when its mother is dead it says to God, 'O God, is my mother dead? let me see her and satisfy my thirst by drinking her milk.' And God answers, 'O child, your mother cannot come here now, because she is in hell bound with fetters for committing theft in her lifetime in the world.' Nevertheless the child continues crying bitterly and makes repeated prayers for the release of its mother. At last God, being compassionate, releases the mother from her confinement in hell and brings her to her hungry child. The child now drinks her milk to its heart's content.

KHOIRÃO.

The Khoirio Nôgri inhabit the northern hills of the Manipur State. They are flanked by the Kuki on the west, and the Tangkhals on the east. Their language is called Kôja in some books dealing with Manipur. In the Valley of Manipur they are found at Thangal, a village about 25 miles north of the capital. The language is closely connected with Kabui and Kachêrô Nôgri. Like Kabui, it shows points of contact not only with the Kôjo languages, but also with the Kuki ones. I have met no account of its peculiarities or of the tribe which speaks it. The latter is not mentioned by McCulloch in his account of Manipur quoted under Kabui, but, in the Appendix, there is a list of 'Taked ones' words, many of which agree with what is here called Khoirao. The number of speakers of the language in the Manipur State is estimated at 12,000.

The following very imperfect account of Khoirio Grammar is based on the specimens and list of words collected for this Survey, and its correctness, so far as it goes, is entirely dependant on the accuracy with which these have been recorded. It does not pretend to do more than illustrate the more prominent features of the language. There is much in the specimens that I have not been able to analyse.

The Khoirio grammar closely follows that of Kabui. The spelling of much of what follows is doubtful. I am pretty sure that a should be substituted for s in many places. The word *shô* is also spelt *shad* and *shan* and this gives a clue which should not be neglected in considering other words.

Prefixed and Suffixes.—The prefix *ka* has altogether lost its proper meaning of 'his.' It seems to be used, as in Kabui, in little more than a definite article. Thus, *ka-nô*, the son, not necessarily *his* son. Exactly corresponding to the Kabui suffix *mat*, we have *ka* (also found in *ka*, *Chutiyâ* and *Môihai*) and, more rarely, *lang*. Thus, take the word *noi*, corresponding to the English *at*, meaning 'good.' 'A good man,' *shapnoi ka-wei-tai*, literally, 'the man who is good.' *ka, wawôhê*, he who is a brother, a brother. Again, nouns of agency, *ka-bun-tai*, he who resides; *ka-pai-tai*, he who has killed, a killer; *at-tai*, he who is dead, the deceased; *lang-pang-tai*, the man who has killed, a killer.

Nouns.—Gender.—The following are examples of the modes in which gender is indicated:—

<i>Pôhê pôtê</i> , a horse,	<i>takê pôt</i> , a mare.
<i>Tôu pôtê</i> , a bull,	<i>tâm pôt</i> , a cow.
<i>Tâi tapôtê</i> , a dog,	<i>têi pôt</i> , a bitch.

And so on. *Pôt* is possibly a contraction of *pô-wôt*, see adjectives, below.

Number.—For nouns, the plural suffix is *shêhê*, as *pê-shêhê*, fathers. It is only used when necessary for the sense. Pronouns take *ramê*, see below.

Cases.—Cases are formed as usual by suffixes.

The Nominative, either takes no suffix, or else takes the suffix *ai* (compare *Chutiyâ ai*), which apparently means 'by,' and converts the whole sentence into a passive one. At least, *ai* is also used as the suffix of the case of the agent. In Kabui, the nominative takes the suffix *rai* before transitive verbs only, and the Khoirio *ai* seems to be bound by the same restrictions, though, like *rai*, it occasionally appears before intransitive verbs also. Thus, *pôt-pô-ai pô-pô-gang*, the father divided and gave; *kat-ai pông-tê*, I will say;

but *pai-pai ching-ai-t*, he came to his father. An instance of the use before an intensive verb is No. 331 in the list of words, viz., *hai-mi (hai-mai)*, I went.

The *Accusative* usually takes no suffix, as in *pai-mai say makhai-hi-pi-lai*, put a ring on his hand; *Shaphai chit-apt*, he heard a sound. Sometimes the suffix *pi* of the dative is also used for this case, as in *pai-apt hai-t shaphai-apt*, sent him to the field.

The suffix of the *Agent* seems to be *ai*, as in *wai-mi hai-t-pai-ai-chi*, that which was eaten by the wine.

I have not noted any instance of the use of the *Instrumental* case in the specimens or list of words.

The usual suffix of the *Dative* is *pi*, as in *wai hai-t-pi-pi-pi-apt*, he divided and gave to the two sons. The list of words translates 'to a father' by *pi hai-t shaphi*. Other forms of the dative are *hai-mi hai-pi chi-hai-pi-pi-apt*, I will go to my father; *pi ching-ai-t*, he came to the father; *wai chi-ai-pai-pi ching-ang hai-t*, that was answered to his father.

As regards the *Abblative*, the list of words gives *pi hai-t shaphi-i* for 'from a father.' In No. 335 we have *pai-chi-chi*, from him. So (344) *chi-chi-chi*, from whom?

The suffix of the *Genitive* is *hai*, or *pi* as in *pi hai-t hai*, of a father. We have also *chapi-mi ha-mi-hi chapi*, of a good man, in which *hai* and *pi* have apparently coalesced. Usually, however, there is no suffix as in *hai-pi chi-mi*, my father's servants.

The usual suffix of the *Locative* is *chit* or *chit*, as in *hai-chit*, in the house. The correct spelling is probably *hi*. Sometimes we have it, as in *hai-t* meaning both 'into the field,' and 'in the field.' With varied roots the suffix *chi* is very common, as in *shaphi-chi*, on having gone; *ai-chi*, when dead; *pi-chi*, at the time of coming.

In all cases, the suffixes are liable to be omitted, as in *pai-pai ai-apt*, said to his father.

Adjectives.—*Adjectives*, including numerals, follow the nouns they qualify. They do not themselves change for gender, but the feminines of the common suffix *hai* seems to be not. Thus, *chapi-mi ha-mi-hi hai*, a good man; *chapi-mi ha-mi-mi hai*, a good woman. Other examples are *hai-mi ha-apt-hi*, the white horse; *chapi-mi ai-mi hai*, a bad boy; *chapi-mi ai-mi hai hai*, a bad girl; *chapi-mi ha-mi hai*, good woman. As usual when an adjective qualifies a noun, the case suffixes, etc., are appended to the adjective only.

The only good example of comparison which I can give is *pai (chapi)-pi*, than his sister.

The numerals will be found in the list of words. *Hai*, one, coalesces with a following word, as in *chapi* already quoted, and in *hai*, even one.

Pronouns.—The Personal Pronouns are—

Hai, *hai-mi*, I.

Nang, *nang-mi*, thou.

Pai, *pai-mi*, he.

The plural of each is formed by suffixing *nam*. Thus, *hai-nam*, *hai-nam-mi*, we.

They are all declined regularly. The genitive suffixes are given as *cham* or *hai*. Thus, *hai cham*, of me; *hai hai*, mine; but as a rule the suffix is not used. Thus, *hai*

pā, my father; *naag pā*, thy father; *pāi pā*, his father; *agaī naag āpā*, all is yours. The genitive of *naag* is given as *naag pā*, instead of *naag ān*. *Gōi* has been quoted above as a substantival suffix also. Amongst other forms we may note *naagā*, contracted from *naag-pā*, the accusative of *naag*, in *naagā hai-ni agam-ā*, I defeated thee. In No. 132 of the List of Words, we have *pāi chāhā*, from him. *Pāi* sometimes takes the demonstrative *chī* without changing its meaning. Thus, *pāi-chī naaga-apā*, he became miserable.

The Demonstrative pronouns are *hi*, this, and *chī*, that, as in *Tingkhāl*. Thus, *hai mātā hi-ni-pāi-ni*, this my son having died; *hai chī āhā*, in that place; *nī chī-ni pāi-pā āhāhāhāpā*, that man sent him?

The Relative pronouns are supplied, as in *Lā*, by the use of the verbal participles in *hi*.

The Interrogative pronouns are *nī*, (compare *Angikāi nī-pā*, *Lā Māngana*, *nī-hī*) who? as in *nī āhāhā chāpā-ni*, whose boy? *nī-āhāhā*, from whom? *Kādī* (compare *Angikāi kadī* or *hāqī*) is 'what'? *Sā* is used in this sense in *naag jāi sū-hā*, what is your name?

Verbs.—The following forms of the verb *substantive* occur. The commonest root is *hi*, as in *hi-pā* or *hi-ā*, is, was; *ag-hā*, will be; *hi-hā*, in many *nī-hi-hā hai mātā āhāpā*, I am not worthy to be thy son, *woman* literally, 'he who is', ... one who is thy son.

Another root is *hāi*, to remain (also in *Kabul* and *Mīhr*; compare *Matthai pām*, *Angikāi hā*). It occurs in phrases such as the following—*naag hi hai-āhāhāhā hāhā*, you are with me; *hai-pā nāhāi hām-ā*, my father's servants are living; *pāi-rāmā āhāhāhāi hām-āhā*, they remained rejecting; *hai-ā hām-dāpā*, he was in the field; *hai chī hāhāi hā-hā-hāi nī āhā*, a man who resided in that place.

nāhā or *naagā* means is, was, were. Its interrogative form, *hāhā pāi*, is *nāhā-hā*. *hi-āpā* means 'is not.'

As in *Kabul* and *Šamīra*, the system of tense suffixes is very loosely applied. The one tense about which there is any certainty is the Future, of which the sign is *hā*, corresponding to the *Kabul* *nī*. The suffix *ā* (compare *Angikāi nā*) used both for present and past time, as in *Kabul*, but the past often takes in addition the sound *ap*, making *apā*, which does not appear to be used for the present. Also as in *Kabul*, when a root ends in a vowel, a euphonic *y* is typically inserted before the suffix *ā*, as in *hi-pā* or *hi-ā*, is. The following are the principal tense forms which I have noted, and have been able to analyze:—

Present.—*hāhāi nī-ā* (*Angikāi nī-nā*; *Šamīr hā-ā*), I strike; *hai thām-ā* (*Angikāi hā-nā*), I go.

Present Definite.—*hāhāi nī-nā*, I am striking; *ag-hā-nā*, he is growing.

Past (including *Preterite* and *Pluperfect*).—*nī-ā* (*Lā Māngana nī-ā*), came; *hāhāhā-ā*, asked; *hām-ā* (? *hi-nā*), answered; *hāhā*, answered; *agam-ā* (? *aga-nā*), defeated.

hāhāi nī-apā, I struck; *thām-apā*, went; *nī-apā*, said; *pāi-pā-apā*, divided and gave; *pāi-hā-apā*, departed; and many others.

In *hāpā* *thām pā-apā*, *servants said* (these) words, the form *pāpāpā* seems to be a remote past.

Imperfect.—The only example is *hāhāi nī-nī nī-ā*, I was striking.

Future.—*nāhā-hā*, will strike; *pāpā-hā*, will say; *nāhā ag-hā-hā*, will be.

Imperative.—The suffix is *hi*, as in *pi-hi*, give; *wa-hi*, pasture; *pi-hi*, see; and others. *Pi-ye-pi*, also means 'give.' In Nos. 17—22 of the list of words there are a number of forms ending in the future suffix *hi*, but it is doubtful if they are really imperative.

Infinitive.—The only examples are *hi-hi* and *wa-hi*, which are given in the list of words as translations of 'to be,' and 'to feed,' respectively.

PARTICIPLES.—

Present.—The suffix is *si*, and is very common, both as a true adjective and as an adverbial participle. Thus *wa-si*, striking; *pi si-ye-thi-si pi si-ye wa-si*, he getting up, came to his father. In the passage, *pi-ye-si* is translated 'it was said (my father's servants, etc.).' I am not certain that it is not really a present participle as it is translated in the last line of the first paragraph.

Past.—The form of the past participle is the same as that of the present. Thus *wa-si*, having struck. Other forms are *hwa-si*, having wanted, and (?) *pi si*, having come.

*Form of *dyerap*.*—This, as already shown, is formed by the suffix *hi*, with or without the prefix *hi*. Thus, *hi-hi-hi* (*Angimi hi-hi-hi*), one who resides; *hi-hi* (*Angimi hi-hi-hi*), the deceased. *Tang* is also used, as in *hi-pi-hi-tang*, a slayer.

Gerund.—This ends in *chi*, and is common. Thus, *si-chi*, on being dead, when he is dead; *pi-chi*, at the time of coming; *wa-chi*, at the time of coming; *pi-chi*, on seeing.

Passive Voice.—This is the same as the active. The subject is put into the accusative. Thus, *hi-pi wa-si*, I am beaten, literally, beats me. Some forms in the specimens which are translated as passives are not clear to me. Such are *pi-si*, legs sited, he went and was joined; *gang-si*, it was wild.

Negative verb.—The negative particle is *ma*, as in Kabai, but there seem to be other forms which I cannot analyse. The examples in the specimens are *si-ma*, is not; *pi-ma-si*, did not give; *si-ma hi-hi*, did not slay; *pi-ma-chi*, you did not give; *gang-ma-si*, will not carry; *ang-ma-si*, did not defeat. *Tang* is probably borrowed from the Malakal *hi* or *hi*. Compare the Miké negative suffix *hi*. *Chi* in *pi-ma-chi* is probably an intensive particle like the Angimi *hi*, as in *wa-ma-chi*, certainly did not give.

Interrogative verb. The suffix *hi* is added to the verb in interrogative sentences. Thus, *wa-si-chi-pi hi-hi*, how many sons are there? *si hi-hi*, *si-pi*, *si-chi*, where can come? and many others.

Compound verbs.—As in cognate languages, these are of frequent occurrence. Thus *pi-pi-ye-pi*, dividing he gave, he divided and gave. The materials available are not sufficient to enable us to analyse all, or even nearly all, the compound verbs which occur in the specimens. The following must suffice. The root *hi* means 'to eat,' and *hi-pi-ye-hi* means 'though he wished to eat.' The root *si* or *si-pi* means 'to drink' in several cognate languages. In Kabai and Soudi it is used as a suffix for the future. The root *pi* means 'to give,' *hi* means 'to eat,' *hi* means 'a feast,' and *pi-hi-hi* means 'is giving a feast.' In other words the causal verb is, as in cognate languages, formed by compounding the root meaning 'to give,' with the main verb.

TIBETO-BURMAN FAMILY.

NĀGĀ GROUP.

NĀGĀ-BODO SUB-GROUP.

KHORAO NĀGĀ.

SPECIMEN I.

(Thein Richard Singh, 1899.)

(State Minister.)

Mi khat nān hat nān. Nān khatā, 'among-31 Chang khat
Has a-certain(y) sons has were. Son younger, "by-30a to-be(3) place(3)
 hūgātān-garū hū-yā pā, pā-pā wāgā. Pā-pā hūgātān-garū
property was-to give, his-father (30) said. His-father property
 khat-ā nān hū-yā yāpāgā. Tānā khatā-kha mākā pā-pā
father-to son has-to divided. Days "some after-remains his-son
 khatā lan khang fāgān lan pā khat pākāgā. Pān
younger wealth all everying place distant was-to want. He
 ngātān-khat pā-lan khang khangā. Lan khang khatān
wickedly his-wealth all wanted. Wealth all having-had-wanted
 lan chi thāt tāt nāpā tūgā pā chi nāpāgā. Lan chi
place that is rise very being-dear is that became-miserable. Place that
 then khatān mi khat thāt pān khang nān. Mi chi, 'wā
is residing was one to be with was-joined. How that, "since
 ngātā, 'lan pāyā hū-ā thātān-gā. Mā chi wān
pastor, "saying him field to soil. Elder that since-by
 khat-pātā-ā tūgā tūgā-ā pāyā mi gāt pātāgā
which was-when-that even wished-to-soil-through him-to man say did-soil-give.
 Pā khat pān pā-thān gātān, 'hāpā nān khatān
He since having-son to-himself it-was-said, "my-father's servants many
 khatān thāt hān-ā hān pātān ān-gā. Hān
to-servants saying are-living I-servant being-servant am-about-to-soil. I
 hāpā chātān gātān, "pā, hā hā hā hā
my-father to soil(give-soil)-up, "father, I this that to
 nāpāgā nān chātān nān-gā; nāpā nān ān hā nān
have-done-when you to-also have-done-when; poor was to-be my northward
 tūgā; nān nān khat gātān. Pā wātān pā chātān
there-is-soil; give around a make." He getting-up father to
 nān. Kātān nān-gā pā nān, nān, nān, pātān
come. At-there was when-to-was-got father saying, being-companions, coming.
 khang pān, chātān. Chātān nān gātān, 'pā, hā hā
with embracing, stated. Thereupon am said, "father, I this

Berlith chido mōnangh nang olidāh mīnangh, nang nāh
 thāl to hōn-dōn-wrōng you to-sin hōn-dōn-wrōng, your an
 āhā hai matik tūgh.' Chū-thān pāi-pāi pāi chōk tūng giāgh,
 to-be my finger there-is-not.' Thereupon his father his remarks to said,
 'I kōtī pōmpai hai nāh wūdāh; pāi wān ang māhānāt. Kāt
 'parental hat bringing my son put-on; his hand on ring a
 hīgāh, hai ang fūthō hātāh; hai nāh hi dīyāh, singulāngē;
 put, fast on cloth put; my son this banding-died, son-become-alive;
 kāmāh, mōlulāngē; hīyāng hāh hānāl nāngāhī tūh
 having-been-wanted, is-found; this-remains for me sorrowfully calling
 hānang-hāh,' gūghēd pōmpai nāngāhī hāmāh.
 let-us-remain,' saying they sorrowfully remained.

Si kha chido pāi nāh kāmāh hāh hāmāyā. Pāi hai
 thāl tūng at his son older fōh-in son. He hear
 thāl pā-chū tūng kāmāh chakōthāh tūghāh chāghē. Pāi
 towards incoming drum beating dancing speed heard. He
 rōh kām-thō hāmāh 'kāmāh chī kadi gūghē?' kāmāh
 seemed one calling 'which-is-being-done that what is?' asked.
 Rāv chīn giāgh, 'nang māhāh kām-wāngāgh. Pāi thāmāh
 Rāmāi thāl said, 'your brother has-retained. He without-illness
 wāngāi nang-pāi nāh pōthānāt.' Chūn chī chīnāi pāi
 having-come your father rise (fast) is-feeling.' Ford this hearing he
 hūghāh hai lūng-hā hūghē. Chūthān pāi-pāi pāi pāy
 getting-angry hast to-enter refused. Thereupon his father coming-out him
 hāmāh. Nāh chīn pāi-pāi chāngāng kām 'pāhā, tūngāh hi
 extracted. See that his-father to answered, 'look, yours there
 thāmāh nang gūghāhā-hī hāmā nang chūn nī khāhī wāngāh
 as-toop your sorrow-in-doing I your word day even-one directly
 khāhī hāmā; hīkhāh-chā wāngāi hai hāhān-tūng kāmāi nāngāhī tūngāh
 did not; nevertheless you my friends-men with sorrowly to-not
 hāmā nāh khāhī pāmāhā. Nang hā khāng sakhā-hāhāh
 good young one-one have-not-given. Your wealth all prostitute
 chāhō pāmāhī hāmāngāhō nang nāh hī wāng-chā wāngāi thā
 to by-giving who-had-wanted your son this as-coming you rise (fast)
 pōthāhāt.' Pāi-pāi giāgh, 'hai nāh, nang-hī thāmāh
 are-feeling (giving).' His-father said, 'my son, you-thā certainly
 hai-hūghāhī hāmā, hai kāmāi ngāi nang tūghē, nang māhāh
 we-together-with one, I what-one-have all yours is, your brother
 hī dīyāh, singulāngē; kāmāhī, mōlulāngē; hīyāng hāh
 this having-died, is-alive; having-been-lost, is-found; this-remains for
 hāmāi nāngāhī hātāh-hātāhī hāmāh 'yēh.'
 we sorrowfully in-pleasure to-see it-is-proper.'

TIBETO-BURMAN FAMILY.

NĀGĀ GROUP.

NĀGĀ-BODO SUB-GROUP.

KHOIRĀO NĀGĀ.

(STATE MANIPUR.)

SPECIMEN II.

FOLKLORE TAKEN FROM THE LIPS OF A KHOIRĀO NĀGĀ.

(State District Singh, 1899.)

Kabu-mi	Apāi	apā	alam	phaghai.	Bari	kaghiā.	mau
<i>Apai-mau</i>	<i>forefathers</i>	<i>fathers</i>	<i>words</i>	<i>said</i>	<i>Many</i>	<i>killing</i>	<i>man</i>
maihā	ma-i-li	fāngi;	ma	kaghi-kamāk	tang	fāngāi.	
<i>carry-by</i>	<i>carry-down</i>	<i>is-carried;</i>	<i>carry</i>	<i>killing-not</i>	<i>man</i>	<i>should-not-carry.</i>	
Sari	kaghi	tang	stōu	paia	lai	ringamang	thapā
<i>Many</i>	<i>killing</i>	<i>man</i>	<i>when-dead</i>	<i>him-by</i>	<i>on</i>	<i>his-life-time</i>	<i>when-man-killed</i>
pā	wāngai	pā	kho	fāngā	gung,	'fāng li-kī,'	tai
<i>owner (man's)</i>	<i>coming</i>	<i>in</i>	<i>bucket</i>	<i>carry</i>	<i>said,</i>	<i>'will-not-carry.'</i>	<i>saying</i>
maihā,	'nangh	hahā	agant	'ngamāk,	tai	hāntānā,	
<i>quarrelled,</i>	<i>'you</i>	<i>I</i>	<i>defeated'</i>	<i>'defeated-not,'</i>	<i>saying</i>	<i>refused.</i>	
Chithā	chā	chā	'nangh	hāntānā	cong	jā	chā
<i>There-upon</i>	<i>descended</i>	<i>that</i>	<i>'you</i>	<i>refuse-if</i>	<i>your</i>	<i>face</i>	<i>that</i>
<i>rubbed,</i>	<i>tai</i>	<i>mai</i>	<i>chā</i>	<i>yāchā</i>	<i>kāng</i>	<i>you</i>	<i>maia,</i>
<i>are,'</i>	<i>saying</i>	<i>away</i>	<i>that</i>	<i>on-carry</i>	<i>do</i>	<i>marks</i>	<i>being-formed,</i>
<i>'li-in-dead,'</i>	<i>tai,</i>	<i>'hai-hāntā</i>	<i>ngamangdāy,</i>	<i>fāngh,</i>	<i>tai</i>	<i>fāngāng,</i>	<i>Sari</i>
<i>saying,</i>	<i>'my friend</i>	<i>(you)-defeated-(me),</i>	<i>will carry,'</i>	<i>saying</i>	<i>carried,</i>	<i>Many</i>	
kaghi-tang	chā	kāng	ngā	kāhā,	'hai	hampā	hāntā
<i>killing-man</i>	<i>carrying-dead</i>	<i>do</i>	<i>spare</i>	<i>are-given,</i>	<i>'death</i>	<i>may-as</i>	<i>will-fight</i>
hāntā,	tai	chāyāngchāt	ngā	jāhā,	hā	wā	kāh
<i>spare,'</i>	<i>saying</i>	<i>is-reason-for</i>	<i>spare</i>	<i>is-given,</i>	<i>land</i>	<i>is-cultivate</i>	<i>spare</i>
<i>are</i>	<i>jāhā,</i>						

FREE TRANSLATION OF THE FOREGOING.

A piece of Khoirāo Nāga folklore.

Our forefathers have told us that when a man dies in fight, he is clad in his war-dress. If he does not die in fight, he is not so clad.

When he who killed him dies, the man who was killed comes to him and tells him to carry his bucket. 'I will not carry it,' says the conqueror, 'for I defeated you in our life-time.' They fight about this. 'You did not defeat me,' denies the other. Says

the conqueror, 'If you deny, rub your face and see.' Then the other rubs his face, and finds marks of a deer on it. 'It is true,' he says, 'my friend, you defeated me. I will marry the hawked,' so he does so.

When a man who has killed an enemy dies, he is given spurs and a deer, because he will have to fight again in the path of death. They also give him a spade and an axe to cultivate land in the nether-world.

LANGUAGES OF THE NIGALUNDU SUB-GROUP

Sound Spelled.	Sound Spelt.	Sound Spelt.	English.
Kai	Khai	Khai	1. One.
Kia	Khai	Khai	2. Two.
Kiam	Khai	Khai	3. Three.
Kiai	Khai	Khai	4. Four.
Kiang	Khai	Khai	5. Five.
Kiauk	Khai	Khai	6. Six.
Kia	Khai	Khai	7. Seven.
Khi	Khai	Khai	8. Eight.
Khi	Khai	Khai	9. Nine.
Kien	Khai	Khai	10. Ten.
Khi	Khai	Khai	11. Twenty.
Kiang	Khai	Khai	12. Fifty.
Kai	Khai	Khai	13. Hundred.
K	Khai	Khai	14. I.
Kai	Khai	Khai	15. Of us.
Kai	Khai	Khai	16. Him.
Kai	Khai	Khai	17. We.
Kai	Khai	Khai	18. Of us.
Kai	Khai	Khai	19. One.
Kai	Khai	Khai	20. Three.
Kai	Khai	Khai	21. Of them.
Kai	Khai	Khai	22. Three.
Kai	Khai	Khai	23. Ten.
Kai	Khai	Khai	24. Of you.
Kai	Khai	Khai	25. You.

English	Wtha (Shangha)	new orth.	English (Kashida) Shangha (Shangha)
98. He	Hé, héng	Héng, he.	Hé
99. O'hem	Hé	Héng hé.	Héng
100. He	Hé	Héng Héng	Hé
101. They	Héng	Héng-héng	Héng
102. O'hem	Héng	Héng-héng héng	Héng-héng
11. Thide	Héng	Héng-héng thide	Héng
12. Head	Héng	Héng	Héng
13. Head	Héng	Héng	Héng
14. Feet	Héng	Héng	Héng (his feet)
15. Eye	Héng	Héng	Héng
16. Head	Héng	Héng	Héng
17. Head	Héng	Héng	Héng
18. Ear	Héng	Héng	Héng
19. Ear	Héng	Héng	Héng
20. Head	Héng	Héng	Héng
21. Head	Héng	Héng	Héng
22. Head	Héng	Héng	Héng
23. Head	Héng	Héng	Héng
24. Head	Héng	Héng	Héng
25. Head	Héng	Héng	Héng
26. Head	Héng	Héng	Héng
27. Head	Héng	Héng	Héng
28. Head	Héng	Héng	Héng
29. Head	Héng	Héng	Héng
30. Head	Héng	Héng	Héng
31. Head	Héng	Héng	Héng
32. Head	Héng	Héng	Héng
33. Head	Héng	Héng	Héng
34. Head	Héng	Héng	Héng
35. Head	Héng	Héng	Héng
36. Head	Héng	Héng	Héng
37. Head	Héng	Héng	Héng
38. Head	Héng	Héng	Héng
39. Head	Héng	Héng	Héng
40. Head	Héng	Héng	Héng
41. Head	Héng	Héng	Héng
42. Head	Héng	Héng	Héng
43. Head	Héng	Héng	Héng
44. Head	Héng	Héng	Héng
45. Head	Héng	Héng	Héng
46. Head	Héng	Héng	Héng
47. Head	Héng	Héng	Héng
48. Head	Héng	Héng	Héng
49. Head	Héng	Héng	Héng
50. Head	Héng	Héng	Héng
51. Head	Héng	Héng	Héng
52. Head	Héng	Héng	Héng
53. Head	Héng	Héng	Héng
54. Head	Héng	Héng	Héng
55. Head	Héng	Héng	Héng
56. Head	Héng	Héng	Héng
57. Head	Héng	Héng	Héng
58. Head	Héng	Héng	Héng
59. Head	Héng	Héng	Héng
60. Head	Héng	Héng	Héng
61. Head	Héng	Héng	Héng
62. Head	Héng	Héng	Héng
63. Head	Héng	Héng	Héng
64. Head	Héng	Héng	Héng
65. Head	Héng	Héng	Héng
66. Head	Héng	Héng	Héng
67. Head	Héng	Héng	Héng
68. Head	Héng	Héng	Héng
69. Head	Héng	Héng	Héng
70. Head	Héng	Héng	Héng
71. Head	Héng	Héng	Héng
72. Head	Héng	Héng	Héng
73. Head	Héng	Héng	Héng
74. Head	Héng	Héng	Héng
75. Head	Héng	Héng	Héng
76. Head	Héng	Héng	Héng
77. Head	Héng	Héng	Héng
78. Head	Héng	Héng	Héng
79. Head	Héng	Héng	Héng
80. Head	Héng	Héng	Héng
81. Head	Héng	Héng	Héng
82. Head	Héng	Héng	Héng
83. Head	Héng	Héng	Héng
84. Head	Héng	Héng	Héng
85. Head	Héng	Héng	Héng
86. Head	Héng	Héng	Héng
87. Head	Héng	Héng	Héng
88. Head	Héng	Héng	Héng
89. Head	Héng	Héng	Héng
90. Head	Héng	Héng	Héng
91. Head	Héng	Héng	Héng
92. Head	Héng	Héng	Héng
93. Head	Héng	Héng	Héng
94. Head	Héng	Héng	Héng
95. Head	Héng	Héng	Héng
96. Head	Héng	Héng	Héng
97. Head	Héng	Héng	Héng
98. Head	Héng	Héng	Héng
99. Head	Héng	Héng	Héng
100. Head	Héng	Héng	Héng

English (Roman)	Roman Script	Chinese (Pinyin)	English
W1	Kuaili	Fai	30. Ma.
W1gh	Kuaili-lai	Fai-lai	31. Of him.
	Kuaili	Fai-lai	32. Ma.
W1lail	Ma-lai	Fai-lai	33. They.
W1-m1gh	Ma-lai-lai	Fai-lai-lai	34. Of him.
	Ma-lai-lai	Fai-lai-lai	35. They.
Ma-lai	Ma	Fai	36. Ma.
Ma-lai	Ma-lai	Fai	37. Ma.
Ma-lai	Ma-lai	Fai	38. Ma.
Ma-lai	Ma-lai	Fai	39. Ma.
Ma-lai	Ma-lai	Fai	40. Ma.
Ma-lai	Ma-lai	Fai	41. Ma.
Ma-lai	Ma-lai	Fai	42. Ma.
Ma-lai	Ma-lai	Fai	43. Ma.
Ma-lai	Ma-lai	Fai	44. Ma.
Ma-lai	Ma-lai	Fai	45. Ma.
Ma-lai	Ma-lai	Fai	46. Ma.
Ma-lai	Ma-lai	Fai	47. Ma.
Ma-lai	Ma-lai	Fai	48. Ma.
Ma-lai	Ma-lai	Fai	49. Ma.
Ma-lai	Ma-lai	Fai	50. Ma.
Ma-lai	Ma-lai	Fai	51. Ma.
Ma-lai	Ma-lai	Fai	52. Ma.
Ma-lai	Ma-lai	Fai	53. Ma.
Ma-lai	Ma-lai	Fai	54. Ma.
Ma-lai	Ma-lai	Fai	55. Ma.
Ma-lai	Ma-lai	Fai	56. Ma.
Ma-lai	Ma-lai	Fai	57. Ma.
Ma-lai	Ma-lai	Fai	58. Ma.
Ma-lai	Ma-lai	Fai	59. Ma.
Ma-lai	Ma-lai	Fai	60. Ma.
Ma-lai	Ma-lai	Fai	61. Ma.
Ma-lai	Ma-lai	Fai	62. Ma.
Ma-lai	Ma-lai	Fai	63. Ma.
Ma-lai	Ma-lai	Fai	64. Ma.
Ma-lai	Ma-lai	Fai	65. Ma.
Ma-lai	Ma-lai	Fai	66. Ma.
Ma-lai	Ma-lai	Fai	67. Ma.
Ma-lai	Ma-lai	Fai	68. Ma.
Ma-lai	Ma-lai	Fai	69. Ma.
Ma-lai	Ma-lai	Fai	70. Ma.
Ma-lai	Ma-lai	Fai	71. Ma.
Ma-lai	Ma-lai	Fai	72. Ma.
Ma-lai	Ma-lai	Fai	73. Ma.
Ma-lai	Ma-lai	Fai	74. Ma.
Ma-lai	Ma-lai	Fai	75. Ma.
Ma-lai	Ma-lai	Fai	76. Ma.
Ma-lai	Ma-lai	Fai	77. Ma.
Ma-lai	Ma-lai	Fai	78. Ma.
Ma-lai	Ma-lai	Fai	79. Ma.
Ma-lai	Ma-lai	Fai	80. Ma.
Ma-lai	Ma-lai	Fai	81. Ma.
Ma-lai	Ma-lai	Fai	82. Ma.
Ma-lai	Ma-lai	Fai	83. Ma.
Ma-lai	Ma-lai	Fai	84. Ma.
Ma-lai	Ma-lai	Fai	85. Ma.
Ma-lai	Ma-lai	Fai	86. Ma.
Ma-lai	Ma-lai	Fai	87. Ma.
Ma-lai	Ma-lai	Fai	88. Ma.
Ma-lai	Ma-lai	Fai	89. Ma.
Ma-lai	Ma-lai	Fai	90. Ma.
Ma-lai	Ma-lai	Fai	91. Ma.
Ma-lai	Ma-lai	Fai	92. Ma.
Ma-lai	Ma-lai	Fai	93. Ma.
Ma-lai	Ma-lai	Fai	94. Ma.
Ma-lai	Ma-lai	Fai	95. Ma.
Ma-lai	Ma-lai	Fai	96. Ma.
Ma-lai	Ma-lai	Fai	97. Ma.
Ma-lai	Ma-lai	Fai	98. Ma.
Ma-lai	Ma-lai	Fai	99. Ma.
Ma-lai	Ma-lai	Fai	100. Ma.

English	Writ (Manchu)	Writ (Mongol)	Phonetic (Khotan Script) (Phonetic)
33. Wife	Ä-yih, Ä-yih	Phach	Hach
34. Child	Ä-ah, Ä-ah	hah	Ä-ah
35. Son	Ä-ah, Ä-ah	hah-yah	Ä-ah
36. Daughter	Ä-ah, Ä-ah	hah-yah, hah-yah	Hah-yah
37. Here	Ä-ah	Ä-ah	Ä-ah
38. Yesterday	Ä-ah, Ä-ah	Ä-ah	Ä-ah
39. Tomorrow	Ä-ah, Ä-ah	Ä-ah	Ä-ah
40. Now	Ä-ah	Ä-ah	Ä-ah
41. Then	Ä-ah	Ä-ah	Ä-ah
42. But	Ä-ah	Ä-ah	Ä-ah
43. And	Ä-ah	Ä-ah	Ä-ah
44. Or	Ä-ah	Ä-ah	Ä-ah
45. If	Ä-ah	Ä-ah	Ä-ah
46. When	Ä-ah	Ä-ah	Ä-ah
47. How	Ä-ah	Ä-ah	Ä-ah
48. What	Ä-ah	Ä-ah	Ä-ah
49. Where	Ä-ah	Ä-ah	Ä-ah
50. Why	Ä-ah	Ä-ah	Ä-ah
51. How	Ä-ah	Ä-ah	Ä-ah
52. What	Ä-ah	Ä-ah	Ä-ah
53. Where	Ä-ah	Ä-ah	Ä-ah
54. Why	Ä-ah	Ä-ah	Ä-ah
55. How	Ä-ah	Ä-ah	Ä-ah
56. What	Ä-ah	Ä-ah	Ä-ah
57. Where	Ä-ah	Ä-ah	Ä-ah
58. Why	Ä-ah	Ä-ah	Ä-ah
59. How	Ä-ah	Ä-ah	Ä-ah
60. What	Ä-ah	Ä-ah	Ä-ah
61. Where	Ä-ah	Ä-ah	Ä-ah
62. Why	Ä-ah	Ä-ah	Ä-ah
63. How	Ä-ah	Ä-ah	Ä-ah
64. What	Ä-ah	Ä-ah	Ä-ah
65. Where	Ä-ah	Ä-ah	Ä-ah
66. Why	Ä-ah	Ä-ah	Ä-ah
67. How	Ä-ah	Ä-ah	Ä-ah
68. What	Ä-ah	Ä-ah	Ä-ah
69. Where	Ä-ah	Ä-ah	Ä-ah
70. Why	Ä-ah	Ä-ah	Ä-ah
71. How	Ä-ah	Ä-ah	Ä-ah
72. What	Ä-ah	Ä-ah	Ä-ah
73. Where	Ä-ah	Ä-ah	Ä-ah
74. Why	Ä-ah	Ä-ah	Ä-ah
75. How	Ä-ah	Ä-ah	Ä-ah
76. What	Ä-ah	Ä-ah	Ä-ah
77. Where	Ä-ah	Ä-ah	Ä-ah
78. Why	Ä-ah	Ä-ah	Ä-ah
79. How	Ä-ah	Ä-ah	Ä-ah
80. What	Ä-ah	Ä-ah	Ä-ah
81. Where	Ä-ah	Ä-ah	Ä-ah
82. Why	Ä-ah	Ä-ah	Ä-ah
83. How	Ä-ah	Ä-ah	Ä-ah
84. What	Ä-ah	Ä-ah	Ä-ah
85. Where	Ä-ah	Ä-ah	Ä-ah
86. Why	Ä-ah	Ä-ah	Ä-ah
87. How	Ä-ah	Ä-ah	Ä-ah
88. What	Ä-ah	Ä-ah	Ä-ah
89. Where	Ä-ah	Ä-ah	Ä-ah
90. Why	Ä-ah	Ä-ah	Ä-ah
91. How	Ä-ah	Ä-ah	Ä-ah
92. What	Ä-ah	Ä-ah	Ä-ah
93. Where	Ä-ah	Ä-ah	Ä-ah
94. Why	Ä-ah	Ä-ah	Ä-ah
95. How	Ä-ah	Ä-ah	Ä-ah
96. What	Ä-ah	Ä-ah	Ä-ah
97. Where	Ä-ah	Ä-ah	Ä-ah
98. Why	Ä-ah	Ä-ah	Ä-ah
99. How	Ä-ah	Ä-ah	Ä-ah
100. What	Ä-ah	Ä-ah	Ä-ah

English Name.	Native Name.	Chinese Name.	English.
...	32. Wife.
...	33. Child.
...	34. Son.
...	35. Daughter.
...	36. Sister.
...	37. Brother.
...	38. Cousin.
...	39. Nephew.
...	40. Niece.
...	41. Grandfather.
...	42. Grandmother.
...	43. Uncle.
...	44. Aunt.
...	45. Father.
...	46. Mother.
...	47. Son.
...	48. Daughter.
...	49. Brother.
...	50. Sister.
...	51. Cousin.
...	52. Nephew.
...	53. Niece.
...	54. Grandfather.
...	55. Grandmother.
...	56. Uncle.
...	57. Aunt.
...	58. Father.
...	59. Mother.
...	60. Son.
...	61. Daughter.
...	62. Brother.
...	63. Sister.
...	64. Cousin.
...	65. Nephew.
...	66. Niece.
...	67. Grandfather.
...	68. Grandmother.
...	69. Uncle.
...	70. Aunt.
...	71. Father.
...	72. Mother.
...	73. Son.
...	74. Daughter.
...	75. Brother.
...	76. Sister.
...	77. Cousin.
...	78. Nephew.
...	79. Niece.
...	80. Grandfather.
...	81. Grandmother.
...	82. Uncle.
...	83. Aunt.
...	84. Father.
...	85. Mother.
...	86. Son.
...	87. Daughter.
...	88. Brother.
...	89. Sister.
...	90. Cousin.
...	91. Nephew.
...	92. Niece.
...	93. Grandfather.
...	94. Grandmother.
...	95. Uncle.
...	96. Aunt.
...	97. Father.
...	98. Mother.
...	99. Son.
...	100. Daughter.

English	Wife (Chinese)	Wife (Hain)	Wife (Hain) (Hup) English
80. Count	Tiángyǎn (count)	Wang	Wang-yā
81. Seal	Chān-sān (seal) (of many things) (seal) (seal)	Kiā-chān	Kiā-chān
82. Seal	Chān-sān (seal) (seal)	Kiā-chān	Kiā-chān
83. Sea	Chān-sān (seal) (seal)	Kiā-chān	Kiā-chān
84. Sea	Chān-sān (seal) (seal)	Kiā-chān	Kiā-chān
85. Sea	Chān-sān (seal) (seal)	Kiā-chān	Kiā-chān
86. Sea	Chān-sān (seal) (seal)	Kiā-chān	Kiā-chān
87. Sea	Chān-sān (seal) (seal)	Kiā-chān	Kiā-chān
88. Sea	Chān-sān (seal) (seal)	Kiā-chān	Kiā-chān
89. Sea	Chān-sān (seal) (seal)	Kiā-chān	Kiā-chān
90. Sea	Chān-sān (seal) (seal)	Kiā-chān	Kiā-chān
91. Sea	Chān-sān (seal) (seal)	Kiā-chān	Kiā-chān
92. Sea	Chān-sān (seal) (seal)	Kiā-chān	Kiā-chān
93. Sea	Chān-sān (seal) (seal)	Kiā-chān	Kiā-chān
94. Sea	Chān-sān (seal) (seal)	Kiā-chān	Kiā-chān
95. Sea	Chān-sān (seal) (seal)	Kiā-chān	Kiā-chān
96. Sea	Chān-sān (seal) (seal)	Kiā-chān	Kiā-chān
97. Sea	Chān-sān (seal) (seal)	Kiā-chān	Kiā-chān
98. Sea	Chān-sān (seal) (seal)	Kiā-chān	Kiā-chān
99. Sea	Chān-sān (seal) (seal)	Kiā-chān	Kiā-chān
100. Sea	Chān-sān (seal) (seal)	Kiā-chān	Kiā-chān
101. Sea	Chān-sān (seal) (seal)	Kiā-chān	Kiā-chān
102. Sea	Chān-sān (seal) (seal)	Kiā-chān	Kiā-chān
103. Sea	Chān-sān (seal) (seal)	Kiā-chān	Kiā-chān
104. Sea	Chān-sān (seal) (seal)	Kiā-chān	Kiā-chān
105. Sea	Chān-sān (seal) (seal)	Kiā-chān	Kiā-chān
106. Sea	Chān-sān (seal) (seal)	Kiā-chān	Kiā-chān
107. Sea	Chān-sān (seal) (seal)	Kiā-chān	Kiā-chān
108. Sea	Chān-sān (seal) (seal)	Kiā-chān	Kiā-chān
109. Sea	Chān-sān (seal) (seal)	Kiā-chān	Kiā-chān
110. Sea	Chān-sān (seal) (seal)	Kiā-chān	Kiā-chān

Among themselves.	Infant Sign.	Elementary Sign.	English.
Plucking	Cupping	Roll	99. Come.
Touching	Push	Wink	100. Rest.
Shaking	Shaking	Clasp	101. Stand.
Clapping	Touching	Roll	102. No.
Pointing	Touch	Roll	103. Give.
Flapping	Point	Roll	104. Run.
	Roll	Roll	105. Up.
Wink	Roll	Roll	106. Run.
	Rolling	Rolling	107. Down.
Drum	Roll	Roll	108. No.
Roll	Roll	Rolling	109. Roll.
Roll	Roll	Rolling	110. Roll.
Roll	Roll	Roll	111. No.
Roll	Roll	Roll	112. No.
Roll	Roll	Roll	113. No.
Roll	Roll	Roll	114. No.
Roll	Roll	Roll	115. No.
Roll	Roll	Roll	116. No.
Roll	Roll	Roll	117. No.
Roll	Roll	Roll	118. No.
Roll	Roll	Roll	119. No.
Roll	Roll	Roll	120. No.
Roll	Roll	Roll	121. No.
Roll	Roll	Roll	122. No.
Roll	Roll	Roll	123. No.
Roll	Roll	Roll	124. No.
Roll	Roll	Roll	125. No.
Roll	Roll	Roll	126. No.
Roll	Roll	Roll	127. No.
Roll	Roll	Roll	128. No.
Roll	Roll	Roll	129. No.
Roll	Roll	Roll	130. No.
Roll	Roll	Roll	131. No.
Roll	Roll	Roll	132. No.
Roll	Roll	Roll	133. No.
Roll	Roll	Roll	134. No.
Roll	Roll	Roll	135. No.
Roll	Roll	Roll	136. No.
Roll	Roll	Roll	137. No.
Roll	Roll	Roll	138. No.
Roll	Roll	Roll	139. No.
Roll	Roll	Roll	140. No.
Roll	Roll	Roll	141. No.
Roll	Roll	Roll	142. No.
Roll	Roll	Roll	143. No.
Roll	Roll	Roll	144. No.
Roll	Roll	Roll	145. No.
Roll	Roll	Roll	146. No.
Roll	Roll	Roll	147. No.
Roll	Roll	Roll	148. No.
Roll	Roll	Roll	149. No.
Roll	Roll	Roll	150. No.
Roll	Roll	Roll	151. No.
Roll	Roll	Roll	152. No.
Roll	Roll	Roll	153. No.
Roll	Roll	Roll	154. No.
Roll	Roll	Roll	155. No.
Roll	Roll	Roll	156. No.
Roll	Roll	Roll	157. No.
Roll	Roll	Roll	158. No.
Roll	Roll	Roll	159. No.
Roll	Roll	Roll	160. No.
Roll	Roll	Roll	161. No.
Roll	Roll	Roll	162. No.
Roll	Roll	Roll	163. No.
Roll	Roll	Roll	164. No.
Roll	Roll	Roll	165. No.
Roll	Roll	Roll	166. No.
Roll	Roll	Roll	167. No.
Roll	Roll	Roll	168. No.
Roll	Roll	Roll	169. No.
Roll	Roll	Roll	170. No.
Roll	Roll	Roll	171. No.
Roll	Roll	Roll	172. No.
Roll	Roll	Roll	173. No.
Roll	Roll	Roll	174. No.
Roll	Roll	Roll	175. No.
Roll	Roll	Roll	176. No.
Roll	Roll	Roll	177. No.
Roll	Roll	Roll	178. No.
Roll	Roll	Roll	179. No.
Roll	Roll	Roll	180. No.
Roll	Roll	Roll	181. No.
Roll	Roll	Roll	182. No.
Roll	Roll	Roll	183. No.
Roll	Roll	Roll	184. No.
Roll	Roll	Roll	185. No.
Roll	Roll	Roll	186. No.
Roll	Roll	Roll	187. No.
Roll	Roll	Roll	188. No.
Roll	Roll	Roll	189. No.
Roll	Roll	Roll	190. No.
Roll	Roll	Roll	191. No.
Roll	Roll	Roll	192. No.
Roll	Roll	Roll	193. No.
Roll	Roll	Roll	194. No.
Roll	Roll	Roll	195. No.
Roll	Roll	Roll	196. No.
Roll	Roll	Roll	197. No.
Roll	Roll	Roll	198. No.
Roll	Roll	Roll	199. No.
Roll	Roll	Roll	200. No.

English.	Hanzi (Pinyin).	Manchu (Mong).	English (Korean) Mong (Mongol)
107. Of father	Äptä-tan	Äp-tä	Äptä-tang
108. To father	Äptä-tän äptän	Ha-n-joh k-ang	Äptä-mä
109. From father	Äptä-tan pen	Ha-mang pen	Äptä-mäng-gät
110. A daughter	Äptä	Sch-wä	Schö-mä
111. Of a daughter	Äptä	Sch-wä	Schö-mäng
112. To a daughter	Äptä äptän	Ha-n-joh-kä	Schö-mä-ä
113. From a daughter	Äptä pen	Ha-mang sch-wä	Schö-mäng-gät
114. Two daughters	Äptä böng häh	Sch-wä böng häh	Schö-mä böng-gät
115. Daughters	Äptä-tän	Sch-wä, ol-ang	Schö-mä-ai
116. Of daughters	Äptä-tän	Sch-wä	Schö-mä-ang-gä
117. To daughters	Äptä-tän äptän	Ha-n-joh-ä	Schö-mä-ai-ä
118. From daughters	Äptä-tän pen	Ha-mang sch-wä	Schö-mäng-gät
119. A good man	Kam-mä tsäng	Ätsäng sch-mä	Wäts-ä
120. Of a good man	Kam-mä tsäng	Ätsäng sch-mä	Wäts-ä-gä
121. To a good man	Kam-mä tsäng äptän	Ha-ang sch-mä	Wäts-ä-ä
122. From a good man	Kam-mä tsäng pen	Ha-mang sch-mä	Wäts-äng-gät
123. Two good men	Kam-mä tsäng böng häh	Ätsäng sch-mä böng häh	Wäts-ä böng-gät
124. Good men	Kam-mä tsäng täng	Ätsäng sch-mä k-ang	Wäts-ä-ai
125. Of good men	Kam-mä tsäng täng	Ätsäng sch-mä k-ang	Wäts-ä-ai-gä
126. To good men	Kam-mä tsäng-äptän	Ha-ang sch-mä k-ang	Wäts-ä-ai-ä
127. From good men	Kam-mä tsäng täng pen	Ha-mang sch-mä k-ang	Wäts-äng-gät
128. A good woman	Kam-mä tschä	Sch-wä sch-mä	Äptä-ä
129. A tall boy	Äts tsäng-ai	Tsch-ai sch-mä	Schö-mä sch-mä
130. Good women	Kam-mä tschä-tän	Sch-wä sch-mä täng	Wäts-ä-ai-ä
131. A tall girl	Äptä tsäng-ai	Tsch-ai tsch-ai sch-mä	Schö-mä sch-mä
132. Good	Wäts, ai	Sch-mä	Wäts
133. Better	Wäts	Sch-mä tsch-ai	(Ä tsäng-gät-ä tsch-ai, (Wäts-ai) tsch-ai tsch-ai (Wäts-ai).

Comp. (Chinese).	Notes. (Pinyin)	Notes. (Pinyin)	English.
.....	Ap-si-tsu-ling	Ts. tsai-tai-tai	107. Of father.
.....	Ap-si-tsu-tai	Ts. tsai-tai-tsun	108. To father.
.....	Ap-si-tsu-tai-wei	Ts. tsai-tai-tsun-tai	109. From father.
.....	Ap-si-tsu-tai	Tsun-tai-tai	110. A daughter.
.....	Ap-si-tsu-tai-ling	Tsun-tai-tai-tai	111. Of a daughter.
.....	Ap-si-tsu-tai-tai	Tsun-tai-tai-tsun	112. To a daughter.
.....	Ap-si-tsu-tai-tai-wei	Tsun-tai-tai-tsun-tai	113. From a daughter.
.....	Ap-si-tsu-tai-tai	Tsun-tai-tai	114. Two daughters.
.....	Ap-si-tsu-tai-tai	Tsun-tai-tai-tai	115. Daughters.
.....	Ap-si-tsu-tai-tai-ling	Tsun-tai-tai-tai-tai	116. Of daughters.
.....	Ap-si-tsu-tai-tai-tai	Tsun-tai-tai-tai-tsun	117. To daughters.
.....	Ap-si-tsu-tai-tai-tai-wei	Tsun-tai-tai-tai-tsun-tai	118. From daughters.
.....	Chai-tai-gi-tai-tai	Chai-pai-tsun-tai-tai	119. A good man.
.....	Chai-tai-gi-tai-tai-ling	Chai-pai-tsun-tai-tai-gai	120. Of a good man.
.....	Chai-tai-gi-tai-tai-tai	Chai-pai-tsun-tai-tai-tai	121. To a good man.
.....	Chai-tai-gi-tai-tai-tai-tai	Chai-pai-tsun-tai-tai-tai-tai	122. From a good man.
.....	Chai-tai-gi-tai-tai-tai-tai	Chai-pai-tsun-tai-tai-tai-tai	123. Two good men.
.....	Chai-tai-gi-tai-tai-tai-tai	Chai-pai-tsun-tai-tai-tai-tai	124. Good men.
.....	Chai-tai-gi-tai-tai-tai-tai-ling	Chai-pai-tsun-tai-tai-tai-tai-tai	125. Of good men.
.....	Chai-tai-gi-tai-tai-tai-tai-tai	Chai-pai-tsun-tai-tai-tai-tai-tai-tai	126. To good men.
.....	Chai-tai-gi-tai-tai-tai-tai-tai-tai	Chai-pai-tsun-tai-tai-tai-tai-tai-tai-tai	127. From good men.
.....	Tsun-tai-gi-tai-tai	Tsun-tai-tai-tai-tai-tai	128. A good woman.
.....	Chai-tai-gi-tai-tai-tai	Chai-pai-tsun-tai-tai-tai-tai	129. A bad boy.
.....	Tsun-tai-gi-tai-tai-tai	Tsun-tai-tai-tai-tai-tai	130. Good women.
.....	Tsun-tai-gi-tai-tai-tai-tai	Tsun-tai-tai-tai-tai-tai-tai	131. A bad girl.
.....	Chai-tai	Chai-tai	132. Good.
.....	Chai-tai-tai-tai	Chai-tai-tai-tai	133. Bad.

English.	Wán (Pinyin)	Wán (Pinyin)	Wán (Pinyin)
133. Boat	Man	Man	(At Jingling/100 M, (100 Acres to) the East)
134. High	Wangli, Hiding	Wangli	Wangli
135. Higher	Wangli	Wangli	Wangli
136. Highest	Wangli	Wangli	Wangli
137. A boat	Man	Man	Man
138. A river	Man	Man	Man
139. Rivers	Man	Man	Man
140. Rivers	Man	Man	Man
141. Rivers	Man	Man	Man
142. A boat	Wangli	Wangli	Wangli
143. A river	Wangli	Wangli	Wangli
144. Boats	Wangli	Wangli	Wangli
145. Rivers	Wangli	Wangli	Wangli
146. A boat	Man	Man	Man
147. A boat	Man	Man	Man
148. Rivers	Man	Man	Man
149. A boat	Man	Man	Man
150. Rivers	Man	Man	Man
151. A boat	Man	Man	Man
152. Rivers	Man	Man	Man
153. A boat	Man	Man	Man
154. Rivers	Man	Man	Man
155. A boat	Man	Man	Man
156. Rivers	Man	Man	Man
157. A boat	Man	Man	Man
158. Rivers	Man	Man	Man
159. A boat	Man	Man	Man
160. Rivers	Man	Man	Man

English.	Miao (Shungu).	Miao (Shu).	English (Kashui) Miao (Shupu).
141. They are	Li-tsin do	Li-sung yeh shi-phang	Shin li, tsai, tsai
142. I was	Ne shi-shi	Ne shi-phang lo	Awat tsai, tsai
143. They said	Shing shi-shi	Shing shi-phang lo	Shing tsai, tsai
144. He was	Li shi-shi	shing shi-phang lo	Li tsai, tsai
145. We were	Ne-tsin do-shi	Ne-tsin shi-phang lo	Awat tsai, tsai
146. You were	Shing-tsin do-shi	Shing-tsin shi-phang lo	Shingtsin tsai, tsai
147. They were	Li-tsin do-shi	Li-sung yeh shi-phang lo	Shin tsai, tsai
148. He	Do shing (Awat lo)	Shi-phang	Li-shi
149. You	Shi	Shi-phang-yi	tsai
150. Shing	Tsin	Shi-phang yagah (tsawung lo lo).	tsai-shi
151. Shing tsai	Li-tsin-yeh	Shi-phang lo	tsai
152. I say lo	Ne do-shi	Ne shi-phang-yi	tsai
153. I shall lo	Ne do-shi	Ne shi-phang-yi	Awat tsai
154. I should lo	Ne do-tung-yi	Ne shi-phang-yi lo	tsai
155. That	Chik-shi	Li-shi-shi(?)	Shi-shi
156. To that	Chik-shi	Shi-shi-shi(?)	Shi-shi
157. Shing	Chik-shi	Chik-shi shing	Shi-shi-shi
158. Shing tsai	Chik-shing-shi	Chik-shi	Shi-shi
159. I said	Tsin shi-shi	Ne shi-shi	Awat tsai-shi-shi
160. Tsai tsai	Shing shi-shi	Shing shi-shi	Shing tsai-shi
161. He tsai	Shi shi-shi	Shing shi-shi	Shi tsai-shi
162. We tsai	Ne-tsin shi-shi	Ne-tsin shi-shi	Awat tsai-shi
163. You tsai	Shingtsin shi-shi	Shingtsin shi-shi	Shingtsin tsai-shi
164. They tsai	Li-tsin shi-shi	Li-sung-shi shi-shi	Shin tsai-shi
165. I tsai (Past Time)	Ne shi-shi-shi	Ne shi-shi shing	Awat tsai-shi-shi
166. They tsai (Past Time)	Shing shi-shi-shi	Shing shi-shi shing	Shing tsai-shi
167. He tsai (Past Time)	Li shi-shi-shi	Shi shi-shi shing	Li tsai-shi

English	Native Thai	Chinese Thai	English
...	Mai lai toke	Phai nai toke	61. They are.
...	Ja nai	Uai toke	62. I was.
...	Kong nai	Kong toke	63. They were.
...	Krai nai	Phai toke	64. He was.
...	Ma nai	Ma nai toke	65. We were.
...	Kong nai	Kong nai toke	66. You were.
...	Ma nai	Phai nai toke	67. They were.
...	Wai	Di	68. Do.
...	Wai	Di nai	69. To be.
...	Wai	Di nai	70. Being.
...	Wai	Di	71. Having been.
...	Ja nai	Nai toke	72. I may be.
...	Ja nai	Nai nai	73. I shall be.
...	Ja nai	Nai nai	74. I should be.
...	Wai	Wai	75. I am.
...	Wai	Wai	76. To be.
...	Wai	Wai	77. Being.
...	Wai	Wai	78. Having been.
...	Ja nai	Ja nai	79. I am.
...	Kong nai	Kong nai	80. They are.
...	Krai nai	Phai nai	81. He is.
...	Ma nai	Ma nai	82. We are.
...	Kong nai	Kong nai	83. You are.
...	Ma nai	Phai nai	84. They are.
...	Wai	Wai	85. I am (Past Tense).
...	Kong nai	Kong nai	86. They were (Past Tense).
...	Krai nai	Phai nai	87. He was (Past Tense).

English.	Hán (Huepan).	Hán (Hán)	Roman (Kao-lai Nigai) (Huepan)
100. We lost (Past Tense)	Hs-tien chieh-tang-ih	Hs-tien chieh-tang-ih	Án-tai-lai lán-ih . . .
101. You lost (Past Tense)	Hing-tien chieh-tang-ih	Hing-tien chieh-tang-ih	Hing-tien-lai lán-ih . . .
102. They lost (Past Tense)	Lo-tien chieh-tang-ih	Lo-tien chieh-tang-ih	Lo-tien-lai lán-ih . . .
103. I am looking . . .	Hs chieh-ih . . .	Hs chieh wa tang (?)	Án-tai chieh-tang-ih . . .
104. I was looking . . .	Hs chieh-ih . . .	Hs chieh tang wa phat (?)	Án-tai lán-ih . . .
105. I had looked . . .	Hs chieh-tang-ih . . .	Hs tang chieh-tang-ih (?)	Án-tai tang lán-tai-ih . . .
106. I saw lost . . .	Hs chieh-ih . . .	Hs tang chieh-tang-ih (?)	Án-tai . . .
107. I shall find . . .	Hs chieh-ih . . .	Hs hi-chieh (?)	Án-tai lán-ih . . .
108. When will find . . .	Hing chieh-ih . . .	Hing hi-chieh (?)	Hing lán-ih . . .
109. He will find . . .	Lo chieh-ih . . .	Hing hi-chieh (?)	Lo lán-ih . . .
110. We shall find . . .	Hs-tien chieh-ih . . .	Hs-tien hi-chieh (?)	Án-tai lán-ih . . .
111. You will find . . .	Hing-tien chieh-ih . . .	Hing-tien hi-chieh (?)	Hing-tien lán-ih . . .
112. They will find . . .	Lo-tien chieh-ih . . .	Lo-tien hi-chieh (?)	Lo-tien lán-ih . . .
113. I should find . . .	Hs chieh-tang-ih . . .	Hs tang hi-chieh-ih (?)	Án-tai . . .
114. I am looking . . .	Hs hi-chieh-tang-ih (I am looking at a hanging).	Hs chieh-ih (?)	Án-tai lán-ih hi-chieh . . .
115. I was looking . . .	Hs hi-chieh-tang-ih . . .	Hs chieh-tang-ih (?)	Án-tai lán-ih hi-chieh . . .
116. I shall be looking . . .	Hs hi-chieh-tang-ih . . .	Hs phat chieh-ih tang (?)	Án-tai lán-ih hi-chieh . . .
117. I go . . .	Hs tang-ih . . .	Hs tang-ih . . .	Án-tai hi-chieh . . .
118. When go . . .	Hing tang-ih . . .	Hing tang-ih . . .	Hing tang-ih . . .
119. He goes . . .	Lo tang-ih . . .	Hing tang-ih . . .	Lo hi-chieh . . .
120. We go . . .	Hs-tien tang-ih . . .	Hs-tien tang-ih . . .	Án-tai hi-chieh . . .
121. You go . . .	Hing-tien tang-ih . . .	Hing-tien tang-ih . . .	Hing-tien hi-chieh . . .
122. They go . . .	Lo-tien tang-ih . . .	Lo-tien tang-ih . . .	Lo-tien hi-chieh . . .
123. I want . . .	Hs-tien-ih . . .	Hs-tien tang-ih . . .	Án-tai hi-chieh . . .
124. When want . . .	Hing-tien-ih . . .	Hing-tien tang-ih . . .	Hing hi-chieh . . .
125. He want . . .	Lo-tien-ih . . .	Hing-tien tang-ih . . .	Lo hi-chieh . . .
126. We want . . .	Hs-tien-tien-ih . . .	Hs-tien-tien tang-ih . . .	Án-tai hi-chieh . . .

Idiom (Roman).	Kanji (Hepb.)	Kanji (Hepb.)	English.
...	Wakidare bakari	Malicious strength	124. We beat (Past Tense).
...	Shanghaigawa bakari	Shanghaied strength	125. You beat (Past Tense).
...	Wakidare bakari	Malicious strength	126. They beat (Past Tense).
...	Are bakari	Beat white	127. I am beating.
...	Are bakari	Beat white	128. I was beating.
...	Are bakari	Beat white	129. I had beaten.
...	Are bakari	Beat white	130. I may beat.
...	Are bakari	Beat white	131. I shall beat.
...	Shanghaibakari	Shanghaied white	132. They will beat.
...	Shanghaibakari	Shanghaied white	133. He will beat.
...	Wakidare bakari	Malicious white	134. We shall beat.
...	Shanghaigawa bakari	Shanghaied white	135. You will beat.
...	Wakidare bakari	Malicious white	136. They will beat.
...	Are bakari	Beat white	137. I should beat.
...	Are bakari	Beat white	138. I am beaten.
...	Are bakari	Beat white	139. I was beaten.
...	Are bakari	Beat white	140. I shall be beaten.
...	Are bakari	Beat white	141. I go.
...	Shanghaibakari	Shanghaied white	142. They go.
...	Wakidare bakari	Malicious white	143. We go.
...	Shanghaigawa bakari	Shanghaied white	144. You go.
...	Wakidare bakari	Malicious white	145. They go.
...	Are bakari	Beat white	146. I went.
...	Shanghaibakari	Shanghaied white	147. They went.
...	Wakidare bakari	Malicious white	148. He went.
...	Wakidare bakari	Malicious white	149. We went.

English.	Hsin (Hanyang).	Hsin (Hsi).	Hsin (Kailash Hsin) (Hanyang).
215. You went . . .	Hsing-tsun hsin-hi . . .	Hsing-tsun hsin-tsungh . . .	Hsing-tsun hsin-hi . . .
216. They went . . .	Hsin-tsun hsin-hi . . .	Hsing-tsun hsin-tsungh . . .	Hsin-tsun hsin-hi . . .
217. He . . .	Hsin-tsun . . .	Hsin . . .	Hsin . . .
218. Going . . .	Hsin-tsun . . .	Hsin-tsun . . .	Hsin-tsun . . .
219. Come . . .	Hsin-tsun-hi . . .	Hsin-tsun . . .	Hsin-tsun . . .
220. What is your name?	Hsin-tsun hsin-hi . . . Your name what (hi)?	Hsin-tsun hsin-tsungh . . .	Hsin-tsun hsin-hi . . .
221. How old is this man?	Hsin-tsun hsin-hi . . . How old is this man?	Hsin-tsun hsin-tsungh . . .	Hsin-tsun hsin-hi . . .
222. How far is it from here to Kailash?	Hsin-tsun hsin-hi . . . How far is it from here to Kailash?	Hsin-tsun hsin-tsungh . . .	Hsin-tsun hsin-hi . . .
223. How many men are there in your father's house?	Hsin-tsun hsin-hi . . . How many men are there in your father's house?	Hsin-tsun hsin-tsungh . . .	Hsin-tsun hsin-hi . . .
224. I have visited a king very early.	Hsin-tsun hsin-hi . . . I have visited a king very early.	Hsin-tsun hsin-tsungh . . .	Hsin-tsun hsin-hi . . .
225. The son of my uncle is married to his sister.	Hsin-tsun hsin-hi . . . The son of my uncle is married to his sister.	Hsin-tsun hsin-tsungh . . .	Hsin-tsun hsin-hi . . .
226. Is the house in the middle of the village town.	Hsin-tsun hsin-hi . . . Is the house in the middle of the village town?	Hsin-tsun hsin-tsungh . . .	Hsin-tsun hsin-hi . . .
227. For the middle upon his back.	Hsin-tsun hsin-hi . . . For the middle upon his back.	Hsin-tsun hsin-tsungh . . .	Hsin-tsun hsin-hi . . .
228. I have known his son with many steps.	Hsin-tsun hsin-hi . . . I have known his son with many steps.	Hsin-tsun hsin-tsungh . . .	Hsin-tsun hsin-hi . . .
229. He is getting ready on the top of the hill.	Hsin-tsun hsin-hi . . . He is getting ready on the top of the hill.	Hsin-tsun hsin-tsungh . . .	Hsin-tsun hsin-hi . . .
230. He is thinking a house under that tree.	Hsin-tsun hsin-hi . . . He is thinking a house under that tree.	Hsin-tsun hsin-tsungh . . .	Hsin-tsun hsin-hi . . .
231. His brother is better than his sister.	Hsin-tsun hsin-hi . . . His brother is better than his sister.	Hsin-tsun hsin-tsungh . . .	Hsin-tsun hsin-hi . . .
232. The price of this is five cents and a half.	Hsin-tsun hsin-hi . . . The price of this is five cents and a half.	Hsin-tsun hsin-tsungh . . .	Hsin-tsun hsin-hi . . .
233. My father lives in that small house.	Hsin-tsun hsin-hi . . . My father lives in that small house.	Hsin-tsun hsin-tsungh . . .	Hsin-tsun hsin-hi . . .
234. Give this paper to him.	Hsin-tsun hsin-hi . . . Give this paper to him.	Hsin-tsun hsin-tsungh . . .	Hsin-tsun hsin-hi . . .
235. Take these papers from him.	Hsin-tsun hsin-hi . . . Take these papers from him.	Hsin-tsun hsin-tsungh . . .	Hsin-tsun hsin-hi . . .
236. Send him well and treat him with respect.	Hsin-tsun hsin-hi . . . Send him well and treat him with respect.	Hsin-tsun hsin-tsungh . . .	Hsin-tsun hsin-hi . . .
237. Bring water from the well.	Hsin-tsun hsin-hi . . . Bring water from the well.	Hsin-tsun hsin-tsungh . . .	Hsin-tsun hsin-hi . . .
238. Walk before me . . .	Hsin-tsun hsin-hi . . . Walk before me . . .	Hsin-tsun hsin-tsungh . . .	Hsin-tsun hsin-hi . . .
239. Where has your horse been?	Hsin-tsun hsin-hi . . . Where has your horse been?	Hsin-tsun hsin-tsungh . . .	Hsin-tsun hsin-hi . . .
240. From where did you buy that?	Hsin-tsun hsin-hi . . . From where did you buy that?	Hsin-tsun hsin-tsungh . . .	Hsin-tsun hsin-hi . . .
241. From a shopkeeper of the village.	Hsin-tsun hsin-hi . . . From a shopkeeper of the village.	Hsin-tsun hsin-tsungh . . .	Hsin-tsun hsin-hi . . .

among phonetic.	native Spelt.	Chinese Spelt.	English.
...	Yang-tung-tai to-jai-ke	Sung-ming-tai to-jai-ke	214. Two went.
...	Mai-kai to-jai-ke	Flower-kai to-jai-ke	215. They went.
Yang Shu-tai-ke	Tai-kai (affirmative)	Flower-kai	217. Go.
...	Tai-kai	Flower-kai	218. Go, go.
...	Wai-kai-ke	Flower-kai-ke	219. Go, go.
...	Kang (to) kang-kai F	Kang (to) kang-kai F	220. What is your name?
...	Tai-kai to-jai-ke to-jai-ke F	Tai-kai to-jai-ke to-jai-ke F	221. How old is this house?
...	Hui-kai-ke (Kai-kai) to-jai-ke to-jai-ke to-jai-ke F	Hui-kai-ke (Kai-kai) to-jai-ke to-jai-ke to-jai-ke F	222. How far is it from here to Kowloon?
...	Kang-yi, kai-kai kang-yi-kai-kai kang-yi-kai F	Kang-yi, kai-kai kang-yi-kai-kai kang-yi-kai F	223. How many? How many times is your father's house?
...	It is called kai-kai	Kai-kai kai-kai kang-yi-kai	224. I have walked a long way today.
...	Ai-kai-ke kai-kai-kai-kai	Kai-kai kang-yi-kai kang-yi-kai	225. The son of my uncle is married to his sister.
...	Tai-kai kang-yi-kai kang-yi-kai kai-kai	Tai-kai kang-yi-kai kang-yi-kai kai-kai	226. I have been to the end of the village twice.
...	Kai-kai-kai-kai kang-yi-kai	Kai-kai kang-yi-kai kang-yi-kai	227. For the whole night I have been here.
...	Kai-kai kang-yi-kai kang-yi-kai	Kai-kai kang-yi-kai kang-yi-kai	228. I have been here for many many nights.
...	Kai-kai kang-yi-kai kang-yi-kai	Kai-kai kang-yi-kai kang-yi-kai	229. He is standing outside on the top of the hill.
...	Kai-kai kang-yi-kai kang-yi-kai	Kai-kai kang-yi-kai kang-yi-kai	230. He is sitting on a horse under that tree.
...	Kai-kai kang-yi-kai kang-yi-kai	Kai-kai kang-yi-kai kang-yi-kai	231. He together is taller than his sister.
...	Kai-kai kang-yi-kai kang-yi-kai	Kai-kai kang-yi-kai kang-yi-kai	232. The point of that is two points and a half.
...	Kai-kai kang-yi-kai kang-yi-kai	Kai-kai kang-yi-kai kang-yi-kai	233. My father lives in that small house.
...	Kai-kai kang-yi-kai kang-yi-kai	Kai-kai kang-yi-kai kang-yi-kai	234. Give this paper to him.
...	Kai-kai kang-yi-kai kang-yi-kai	Kai-kai kang-yi-kai kang-yi-kai	235. Take these papers from him.
...	Kai-kai kang-yi-kai kang-yi-kai	Kai-kai kang-yi-kai kang-yi-kai	236. Send him well and send him with care.
...	Kai-kai kang-yi-kai kang-yi-kai	Kai-kai kang-yi-kai kang-yi-kai	237. Draw water from the well.
...	Kai-kai kang-yi-kai kang-yi-kai	Kai-kai kang-yi-kai kang-yi-kai	238. Well, before me.
...	Kai-kai kang-yi-kai kang-yi-kai	Kai-kai kang-yi-kai kang-yi-kai	239. Where you come from?
...	Kai-kai kang-yi-kai kang-yi-kai	Kai-kai kang-yi-kai kang-yi-kai	240. From where did you buy that?
...	Kai-kai kang-yi-kai kang-yi-kai	Kai-kai kang-yi-kai kang-yi-kai	241. From a shopkeeper of the village.

■

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■

NĀGĀ GROUP.

THE NĀGĀ-KUKI SUB-GROUP.

Just as the Nigh-Bodo language bridges over the gulf between Angami Nigh and Kachari, so the Nigh-Kuki group bridges over that between Angami and the Kuki languages of Manipur. It probably contains a number of dialects, concerning some of which we know nothing, concerning others of which we know a little, and concerning the three principal of which, Sopvomi, Tingkhul, and Maring, we have now fairly complete information. These three languages exhibit a regular gradation in the change of speech. Sopvomi is most nearly connected with the Western Nigh languages, and Maring with the Kuki ones, while Tingkhul occupies an intermediate position.

All the languages of this group have their homes in the north of the Manipur State and for the information now presented regarding the three main ones, I have to thank Colonel H. Maxwell, C.S.I., the Political Agent in that State. Two of the specimens have been prepared by Baba Bihharaj Singh, of Urisak in Manipur, and the third by the Reverend W. Pettigrew.

The following is a complete list of all the languages which I have brought together under this group :—

State of language.	Estimated number of speakers.
Sopvomi or Mao Naga	10,000
Marin	9,000
Miyangkhing	5,000
Kachang or Mying	5,000
Luhpā or Lappa languages viz.—	
Tingkhul	20,000
Marin	1,000
Total	40,000, say 50,000

The number of speakers given is a mere estimate, as no census materials are available for Manipur.

SOPVOMĀ or MAO NĀGĀ.

The Mao inhabit the country south of the Angami. Their village-life is a compact group on the Manipur Naga Hills frontier, 30 miles south of Kohima, the head-quarters of the Naga Hills District. Sopvomi is the tribal name used by the people themselves. The Maripoms consider them as one and the same with the Angamis. Mao is the Manipuri name of their chief village.

Their language is the one of the Nigh-Kuki group which most nearly approaches the true Nigh languages. Of these it possesses the closest resemblance to Kachimi, as will be seen from an examination of the lists of standard words of the two forms of speech. Indeed Sopvomi is so closely connected with all the languages of the Western sub-group, that it might with equal propriety be classed as belonging to it as to the Nigh-Kuki one.

The number of speakers of Sopvomi is estimated at 10,000. Immediately to their east lie the important tribe of Luhpāis. To their south lie the Marins.

The following are the authorities on Saperah which I have come across:—

McDermott, Maria W.—*Account of the Valley of Namagun and of the Hill Tribes, with a comparative Vocabulary of the Monagun and other languages*. Selections from the Records of the Government of India, Foreign Department, No. 27, Calcutta, 1848. Short account of the tribe on p. 68.

Harms, G. H.—*Notes on the Country and Population of the Valley dwelling between the Brahmaputra and Nangai Rivers*. *Journal of the Royal Asiatic Society*, Vol. vi, 1884, p. 228. On p. 244 an account of the tribe.

In order to show the close connection which exists between Saperah and the Western Naga languages, I here give a comparative list of words which has been kindly prepared for me by Mr. Davis.

Saperah.	Angaité.	English.
a-lit	a-lit	hand.
a-pit	a-pit	foot.
a-met	a-met	month.
a-lit	a-lit	tooth.
a-pit	a-pit	head.
miti	miti	tongue.
ma	mit	man.
a-mia	a-lit	man.
a-mi	a-mi	ten.
a-ma	a-ma	water.
a-lit	u-tin (or u-tin)	new.
a-mi	u-tin, u-pit, u-lit	day.
ite	u-mi-lit	go.
lit	lit, it (Semi)	die.
pit	pit, lit	give.
it	it	run.
lit	mit, it (Semi)	before.
a-mi	a-mi	you.
ma	ma	no.
pit	pit	also.
a-pit	a-pit	father.
lit-pit	lit-pit	good.
lit-mi	lit-mi	bad.
a-mia-ma	lit-mi-lit	high.
u-pit	pit-lit	hall.
lit-lit	lit-lit	white.

There are also many resemblances in the grammatical forms, which will be found noted in the proper places.

The following tripartite account of the Saperah language is based on the forms found in the specimens and list of words:—

Prefixed and Suffixes.—The affix prefix *a* is very common. It corresponds to the prefix *a* of Angaité, and to the *a*, *s* or *h*, which we find in Mikir and in many of the Naga languages, including Semi and Mithi. As elsewhere, it is dropped when the noun to which it is prefixed is preceded by a possessive case. Thus *u-mi*, son, but *a-mi*, your son. It should be noted that, as in this instance, the first component of a noun is often doubled after the *a*. Thus *u-mi* is equivalent to *a-mi*; *u-lit*, a hand, for *a-lit*. This prefix, as in the other languages, originally meant 'his,' and still often does so. Thus *a-lit* means both 'house' and 'his house.'

In the case of nouns of relationship *a* is often used instead of *sa*, *a* properly means 'my.' Thus *a-pā*, my father, or, simply, 'father.' We have both *a-pā* and *a-pā* meaning 'father'; *a-pā*, my father; *a-pā*, his father; and (with the prefix dropped) *a-pā*, your father. A good example of the use of these prefixes and of the way in which they are dropped is in *a-pā chī-ūt*, in your father's house. Here 'house' is *a-ūt*. The prefix is dropped because the word is preceded by the possessive *a-pā*. In *a-pā*, the prefix *a* or *sa* of *a-pā* or *a-pā*, has been dropped for similar reasons.

Just as adjectives in *Angikī Nigā* take the prefix *sa*, so in *Mikī* they take *sa* or *āt*. Thus *ājā*, good; *hāt*, bad; *ājā*, white.

Note the use of the word *saat* meaning 'person' which is frequently employed like the Hindustani *saat*. Thus *chī-āt-saat* (?) the man in the house), a slave; *ājā-āt*, a cultivation. It is the same as the *Angikī* *sa*.

NOUNS.

Gender.—Nouns of relationship, as usual, have special words to indicate gender. Thus,—

a-pā, father.

pā-āt-saat, man.

āt-pā-āt-saat, son.

a-pā, mother.

āt-āt-saat, woman.

saat-saat-āt-saat, daughter.

In other cases *śaśa* usually means male, and *śaśa* (*Angikī* *śaśa*), female. Thus *śaśa*, a horse; *hāt śaśa*, a mare. Variations of this are:—

a-śaśa, a dog.

a-śaśa śaśa, a male deer.

a-śaśa, a bitch.

a-śaśa śaśa, a female deer.

Number.—The usual plural suffix is *-āt*, all, as in *a-pā-āt*, fathers. Females take *śaśa*, and, connected with this appears to be *pā-śaśa* *ājā śaśa*, good man, the plural of *pā-śaśa* *ājā*. In *saat-āt-āt*, to his two sons, we have a rudimentary dual.

Case. As in *Āhikī Nigā*, the *Nominative* takes *āt* (corresponding to the *Kashmiri* *ap*) when it is the subject of a transitive verb. This *āt* is also occasionally used with the verb intransitive, and with intransitive verbs, but not as a rule. Thus always *pā-āt* *āt*, I stifle; but *pā-āt* *āt*, I am; *pā* *āt*, I shall be; *śaśa-āt* *āt*, we went; *ājā-āt* *āt*, you went. Other examples are,—

saat-āt *pā-āt*, the younger said.

a-pā-āt *ājā-pā*, his father divided.

āt-āt (not *ājā-āt*) *ājā-āt*,—*āt-pā-āt* (not *a-pā*) *ājā* has *pā*, your brother has returned,—your father has given eating and drinking (i.e., a feast).

This *āt* is, properly speaking, the suffix of the *Instrumental* case, so that sentences in which they are used are really passive constructions.¹ *Nomā-āt* *pā-āt* is literally 'by the son it was said.' In the pronouns, as is sometimes used instead of *āt*.

The *Accusative* takes no suffix, as in *a-āt* *ājā-pā*, he divided his wealth. Here *āt* means 'wealth' and is not the nominative suffix.

The suffix of the *Instrumental* is *āt*, as in *ājā-āt* *ājā*, (we) hold (you speak) by means of our hands.

¹ This is the normal construction in Tibetan. A Tibetan does not say 'I beat you,' but 'a beating happens, regarding you, by me.'

The usual suffix of the *Dative* is *hi*, as in *api-hi pa-i*, (he) sold to his father; *u-ah-hi*. *hi* *hah-pa*, he divided to his two sons. Sometimes we find the instrumental suffix *ad* or so used for this case. Thus, *u-ah-hah-ad*, to-two men (there were two sons), *u-ah-hah* (he went) to a man.

Motion towards is usually indicated by *hi-hah*, as in *hi-hah hi-hah*, (sent him) to the field; *u-ah hi-hah* (as he came) to the house. Sometimes the locative suffix *hi* is used, as in *hah-hah-hi*, he went to (literally, in) a country.

The suffix of the *Abblative* is *hi-i*, as in *a-pa-hi-i*, from the father. Note, however, *pa-hah* (take) from him; *u-ah-hah*, (draw water) from the well.

The *Genitive* takes no suffix. It is simply prefixed to the noun signifying the thing possessed. Thus *a-pa* *ah-hah-mah-ad*, my father's servants. In the previous case the sometimes used as a genitive suffix.

The sign of the *Locative* is *hi*, as in *u-ah-hi*, in the house; *ah-hi*, in the field. "On" is *hah*, as in *u-ah-hah*, on his head; *u-pah-hah*, on his foot. *Aha-hi* *hah* is translated 'to enter in the house.'

ADJECTIVES.

These usually, but not always, follow the nouns they qualify. They do not change for gender or number. When a case suffix is added to the noun, it comes after the adjective. The Adjective prefix is *hi* (compare English and Hindi *hi*).

hah-hah, the white horse.

hi-pah-hi *hi-pi* *hah*, a good man, *hi*, man good one.

u-hah-hi *hi-pi* *hah*, a good woman.

hi-pah-hi *hi-pi* *hah-hi*, to a good man.

hi-pah-hi *hi-pi* *hah-hi*, to good men.

The following are examples of comparison:—

hi-pi, good.

hah-hi *hah* *hi-hi* *hi-pi*, better (*hah-hi* means 'two').

u-hah-hi *hah* *hi-hi*, best.

hah *hi-hi* *hi-pi*, very excellent coat.

ah-hi, high.

hah-hi *hah* *hah* *ah-hi*, (two than one high), higher.

u-hah-hi *hah* *hah* *ah-hi*, (all than one high), highest.

PRONOUNS.

The **Personal Pronouns** are *pi*, I; *ah*, thou; and *hah* or *pa* (as in English) he, she, it. **First Person.**—The nominative is *pi* before intransitive verbs. Thus, *pi* *ah-hi* or *pi-hi* *ah-hi*, I dined. Before Transitive verbs, the form is *pi-ad*. This pronoun has a form *ah*, which is used as an oblique form. Thus, *ah* *ah-hi*, he/she/it ate. *ah* *hi-pah-hi*, to be received by me. *Ah* *hah*, is translated 'with me.' The genitive is *u*, which is used as a prefix. Thus *a-pa*, my father; *a-ah*, my wealth; *u-ah*, my son. In the last example (*he* is used referred to under the head of prefixes) the initial *u* of *ah* is doubled after the prefix.

The plural is *si-cha* (-all). 'We Min people' is *si-cha-sun*. In the list of words are the following :—

si-cha *pa-si*, my.
pa, mine.
si-cha-sun, of us.
si-cha-sun, our.

I have not come across examples of their use.

Second Person.—The nominative is *ai* or *ai* before intransitive verbs, as *ai-si* *lai* *shih-shih-tsiu-tsiu*, then dwelled over with me. Before transitive verbs we have *ai-si*, as *ai-si* *hai* *hai* *pa-si*, then gave a feast. Sometimes we find *ai-si* instead of *ai-si*, as in Nos. 186 and 198 in the list of words. In *ai* *pa-si*, then did not give, the suffix *ai* is not used, though a transitive verb follows.

So we have in an interrogative sentence *ai* *si* *shih-shih* *hai-si*, from whom did you buy that? The oblique form of this pronoun, which is also used as a genitive prefix, is *ai*. Then we have—

ai-si, your name.
ai-pa, your father.
ai-si (with the *a* of *ai* doubled), your son.
ai-si, your wealth.
ai-shih-shih, your brother.
ai-si, your service.
ai-si, your word.
ai-si, (I have sinned) to you.
ai-si, (I have sinned) before you.

A genitive absolute is *ai-si*, yours, in *ai-si* *hai* *hai* *shih-shih* *ai-si* *pa-si*, whatever is mine is thine. With this are connected most of the following forms taken from the list of words :—

ai-si (noun), thou.
ai-si, thy.
ai-pa, thine (? it is thine).
ai-si, you, your.
ai-si-si, of you.

The suffix *si* added to these pronouns gives definiteness, as in *pa-si* *ai-si* *shih-shih*, whom I die of hunger; *ai-si* *hai* *hai* *shih-shih* *ai-si*, you on the one hand dwell with me (while your brother, etc.).

Third Person.—This is *hai* or *pa*. The nominative is *hai* (-all), as in *hai-si* *ai* *ai*, he asked. The accusative is *hai*, as in *hai* *ai-si* *ai-si*, sent him. So we have for the genitive *hai* *shih-shih*, his sister; *hai* *ai-si*, his wife; but the most usual word for 'his' is the prefix *ai*, as in *ai-pa* *ai-si*, his father (divided) his wealth. So (with doubled *a* as usual) *ai-si*, his son. This *a* has in many cases become quite *ai-si*. See the remarks on prefixes. *Hai-si* is 'of him.'

From the base *pa*, we have *pa-si* *pa-si*, take from him; *pa-si* *pa-si*, bind him; *pa-si* *pa-si*, from among those two; *pa-si* *pa-si*, they; *pa-si* *pa-si*, their; *pa-si* *pa-si*, of them.

The following are examples of **Demonstrative** pronouns :—

Tsi,—*hai-si*, this horse; *ai-si* *ai-si*, this my son; *hai-si* *ai*, this copper.

He-dōwa, an-dōwa, for this reason; *an-ohi* (hearing) this word; *an-ohōka*, therefore.
That, -ōka is, those *supra*; *ni di dō-dōwa* *broh-oh*, from whom did you buy that? *ōwa di ni*, in that country (note the position of the demonstrative after the case suffix).

Koh-oh-oh, that man (*sent him*); *ohi dō-ohi-oh*, at that time; *ohi oh-oh* *ohōhōhō* *ohi oh*, that man can live happily.

Interrogatives are, — *ohōhōhō*, who? *ohi-ohi*, from whom (did you buy that)? *ohi*, what? *ni-oh* *thōh*, what is your name? *ohi-oh*, what is (this)? *ohi-oh*, why? *ohi-oh*, how many (years) are there? *ohi oh*, how many (sons) are there (in your father's house)?

The only instance of a Reflexive pronoun is *hōwa-oh* *ohi-oh* *pōh*, he said to himself,

VERBS.

The verb substantive is *ah*, to.

The following forms have been noted:—

pi ah, I am.
pi ah, I was.
pi ah, I shall be.
pi ahoh, I may be.

ni-oh *ah*, (to) to be yours; *ohi-oh* *ah-oh* (otherwise spelling for *ah-oh*), he was in the field. We have also, *ohi pōh*, is thine, and (a compound with *oh* or *ōh*, to remain) *oh-ohi-oh*, let us remain.

An example of the negative Verb Substantive is *ohi-mō-oh* (I) am not (oh).

As in other cognate languages, the sense of time in the Finite Verb is very loosely felt. Once a tense has been formed, it does not seem to change for number or person. In the list of words the second person singular is shown as regularly ending in *oh*, but this is misleading. An examination of the specimens shows that *oh* is not always used with this person, and can be added to other persons without changing the meaning.

Thus, while we have *oh-oh* *oh-oh*, thou striketh, we have also *ohi* *ohi* *ohi* *ohi-ohi-ohi-ohi-ohi-ohi*, thou dost strike with me; *hōwa* *ohi-oh*, he goes.

In order to show how loosely the temporal suffixes are used, I here give (a) the future of the verb *oh*, strike, and (b) the present of the verb *oh*, go. It will be seen that, as given in the list of words, the conjugations are practically identical.

(a) I shall strike, etc.

(b) I go, etc.

Imp.	Pres.	Imp.	Pres.
<i>oh-oh</i>	<i>oh-oh</i>	<i>oh-oh</i>	<i>oh-oh</i>
<i>ohi-ohi</i>	<i>ohi-ohi</i>	<i>ohi-ohi</i>	<i>ohi-ohi</i>
<i>ohi-oh</i>	<i>ohi-oh</i>	<i>ohi-ohi</i>	<i>ohi-oh</i>

The following is the way in which the various forms are formed:—

Present. — The suffix is *oh* (Anglicised *ed*), sometimes written *i*. Thus, *ohi*, (he) lives; *ohi-oh*, (he) is pecking; *ohi*, (they) eat; *ohi*, (we) hold (appears in our hands); *ohi*, (he) strikes; after vowels, a euphonic *ah* is sometimes inserted, as *ohi-ah* *oh*, (I) am striking. Sometimes the suffix *oh* of the past is used, as in *oh-oh* (he) remains (serving the God); *ohi-oh*, (he) is kept (like a slave). So *ohi-oh* *oh-oh*, am about to die, literally, am in a condition to die.

We also find the future form used, as in *hi-hi*, (I) go; *ni-hi* (he) is found.

Imperfect.—The only example is *di-hi*, (I) was striking.

Past.—The usual suffix is *ti* (Anglim *ed*), —the same as in the present; thus following cognate languages. Examples are *pi-ti*, or (with euphonic *u*) *pi-u-ti*, (he) said; *pi-ti*, *pi-u-ti*, (he) gave (compare *English* *gave*, (he) *dis* *gived*); *ma-ti*, (he) wasted; *mani-p-ti* (euphonic *p*), (he) became wretched; *ka-ti*, (he) went and joined; *wa-ti*, (he) came; *wa-ti*, (I) have done; *chi-ti*, (he) heard; *asa-ti*, he asked; *hi-ti*, (he) has returned; *hi-ti*, he refused; *sa-u-ti*, (he) admired; *hi-u-ti*, (we) went; *hi-ti*, (I) bought. The forms of the past of *ti*, go, are very instructive:—*wa* have, *hi-u-ti*, (we, they) went; *hi-ti*, (you) went; *hi-ti*, (I) went; *hi-ti*, (and *hi-ti*), (he) went; *hi-ti*, then wentest. The verb *di*, strike, inserts *hi*. Thus *hi-hi*, (I) struck; *hi-hi*, (then) struck; *hi-ti*, (he, we, you, they) struck.

The syllable *hi* (Anglim *to*) is also used to form the past, as in *hi-hi*, (he) went (to a far country); *hi-u-ti* (with inserted *u*) (I) have struck (his son). With the last compare *wa-u-ti* or *wa-ti* (I) have struck.

Other forms of the Past are *ma*, (we) were born; *ma-ti*, he caused to go, sent; *ma-ti*, he killed.

Perfect.—The only true perfect which I have met is formed by compounding the verb with the auxiliary, as in *hi-u-ti*, (I) have walked (a long way to-day).

Pluperfect.—This is the same as the Past.

Future.—The suffix is *hi*, as in *hi-hi*, (I) shall strike; *ni-hi*, (I) shall be; *pi-hi*, (I) shall say; *sa-hi-hi*, let (us) remain.

Promissive Subjunctive.—*Hi* *ni-hi*, is translated 'I may be,' and *pi-hi* *hi-hi*, I may strike.

Imperative.—The following forms occur,—*pi-yo*, *pi-pi*, give; *hi-pi-pi*, place; *pi-ti*, take; *hi-ti*, bind; *hi-ti-pi-ti*, draw water; *di*, strike; *hi*, go; *hi-ti*, eat; *hi-ti*, sit; *hi-ti*, come; *hi-ti*, stand; *ma-ti*, take (me for a servant). Other forms are *hi-pi*, *hi*; *hi*, run; *ma-ti*, come to want.

Verbal Nouns, etc..—Suffix *u*,—*hi-u*, (one) being dear (he became wretched); *hi-ti* (a man) who lived (in that country); *hi-ti* *hi-ti*, arising (up going) (he went to his father); *pi-u-ti*, bringing (the best garment clothes him); *hi-ti* *sa-ti*, eating drinking (let us remain) (compare *Arabic* below); *hi-ti* *hi-ti* having died (is alive again); *hi-ti*, calling (a servant); *sa-ti* *hi-ti*, heading (this); *pi-ti*, giving (he has been wasted).

Suffix *hi-ti*,—*ni-hi-ti*, having found (him, they rejoiced); *hi-ti* *hi-ti* (I) *hi-ti* *hi-ti*, when dead (we held two spirits).

Suffix *hi-ti*,—*hi-ti*, striking, having struck; *hi-ti*, after (some days) remaining.

Suffix *u*,—*pi-ti* *hi-ti* *u*, having gone (he wasted his substance); *hi-ti* *hi-ti* *u*, becoming sensible (he said to himself); *hi-ti*, embracing (he kissed him).

Suffix *ti*,—*poi-ti*, carrying (his wealth to a far country).

Suffix *ti-ti*,—*moi-ti-ti*, at the time of coming; *ko-ko-ti-ti-ti*, when (all) had been wasted; *ti-ti-ti-ti-ti-ti*, gone.

Other forms,—*ti-to*, causing (he killed him); *ti-to-to*, (he sent him) to pasture (wines); *ti-to*, going; *ti-to-ti-ti-ti*, I am about to die; *ti-to*, food, rice; *ti-to to-to* (company *to-to* *to-to* above) *ji-to-to*, gave food and drink.

Passive Voice,—This does not occur. The force of the passive is thus expressed,—*ai do*, beats me, *da*, I am beaten.

Causal Verbs,—The following are probably *causals*:—*mo-to-to*, he caused to waste, he wasted; *mo-ti-to*, he caused (him) to go, he sent (him to the field); *mo to*, came to be, make.

Interrogative Sentences,—The interrogative particle is *ai*, corresponding to the Kachchi Nigh *ai*, and the English *ai*, *or* *ai*. Thus, *ai-ti-to* (from whom) did you buy (that)?

Negative Sentences,—The negative particle is *mo*, as in English. Examples are *ji-mo-to*, (anyone), gave not; *ai (not to-to) ji-mo-to*, then gave not, *ai-ti-ti-mo* (I) did not die; *ji-ji-mo*, he is not released. Note that the negative follows the word qualified.

[No. 18.]

TIBETO-BURMAN FAMILY.

NĀGĀ GROUP.

NĀGĀ-KUKI SUB-GROUP.

SOPYOMĀ OR MĀO NĀGĀ.

(State, MANIPUR.)

SPECIMEN I.

(From Bisharup Singh, 1890.)

Mai haimi unāpāto kōhī mono. Pētō kōhī
 Men one-by (ie) son too were-born. Then too (from-amongst)
 nōnōni apū hī pē-ō, "apū, hī pīkōmō chōkōmō
 younger-by father to it-one-son, 'father, by-me to-be-raised properly
 allo pīyā.' Behalī upānā unā unā hī hī kōpōpō.
 share give.' Thereupon his-father his-month his-son two to divided.
 Chōhō kōpō kōhī unā nōnōni unā nōm pōhī
 Dogs some after-remaining his-son younger month all carrying
 kōkōpō inō kōhī kōhī pōhīpō kōkōpō unā inōm mōhō.
 distant country a to went having-gone wickedly his-month all mother.
 Unā inōm kōkōhōhō inō hī hī kōhī kō-ā
 His-month all having-been-mother country in that one being-dear
 kōm mōyō mōmōyō. Hōm inō hī hī unā kōhī m
 he very become-attached. He country in that man a to
 kō-ā kōmōhī. Sōhōhō mōl chōhī unā kōhī kō
 who-lived son-and-son-joined. Thereupon man that never to-pasture field
 kōhō hōm mōhō-ā. Uvō to upāh nōm tōmōhō mōhō
 towards him and. Swine's food kōhī kōhī although-wished-to-eat any-one
 pōmō. Sōhōhō kōkōpōhō kōmōhī mōhī pē-ō, 'apū
 gone-not. Afterwards becoming-weak he to-themself said, "my-father"
 chōhōmōhī mōhōhō to-ā. Yā mōm chōhōhōhī.
 around in-abundance one-eating. I-alone-as of-keeper one-able-to-do.
 "Apū pī Grām hī mōhī apū : mī hī mōhī
 "Father, I God to have-done-oring father you to have-done-oring,
 nōh m kōhō mōmō, nī chōhōhōhōhī kōhī mōm." hī apū
 your-son to-be pī an-not, your around me mōhī," saying father
 hī pōhī. Inō m-ā apū hī wāh. Kōkōpō kōhōhōhō
 to will-say.' Arising going father to come. After-off when-to-arr-put
 apānā nōmōhī mōhōhō tōhō kōpōhī kōhō tōhō mōhī.
 his-father among being-compositionate running such embracing each kind.
 100

Tuanih upā hī pōw, 'upā, yā Oñima hī mīstē
 The-son father to said, 'father, I God to have-done-coming
 ni hā mīstē ni nā so kōhō mīstōt' Sūhōcha
 you before have-done-coming your son to-do morning am-not? Thereupon
 upōh chōmōi nā hī shipō-s, 'kai pūh hīrī pūrā nān
 father servants all to ordered, 'garment very good bringing my-son
 pōmōh, ōhā hā kākū kōi thōpū upōw hā fira thōpū,
 let-to-wear, head on ring a put feet on shoes put,
 tō nō chōw ōhōh, ōhōh-kōw hōpōhōhō nōi
 sailing drinking merrily let-us-remain, (?) the-remain (?) being my-son
 hōhō thā, ōhōhō hōhō; hōhōhō, nāi' Nōhō
 this having-died, (?) again is-alive; having-been-let, is-found? Having-found (this)
 pōhōhō nōhōh.
 they merrily-remained.

Sō hōhō thā nōhō kōhō hō hō chō. Hōhōhō nōhō
 Time that at let-us older find to was. He his-house
 N-thō wōhō kōhō hōhō ōhōhō tūhō chōhō. Hōhōhō
 towards when-coming down heating sound heard heard. Hōhōhō
 chōhōhō kōi kōhō, 'nōhōhō?' to nōhō. Chōhōhōhō pō-s,
 servant a calling, 'what-is (this)?' saying asked. Servant said,
 'ni thōhō kōhōhō. Hōhō hō nōhō hōhōhō
 'your brother has-returned. He there without has-returned for-the-cause
 upōh nōhōhō kōi hōi pōw' Sōhō nōhōhō
 your-father being-pleased to-put to-drink has-given. This-word hearing
 hō ōhōhōhō chō hī kōhō hōhōhō. Sōhōhō upōh
 he getting-angry house to enter refused. Therefore his-father
 hōi hōhō hōhō. Hōhōhō upō hī pō-s, 'kōhōhō,
 coming-out his entered. The-son his-father to said, 'behold,
 nōhō hōhōhō ni nā ōhōhō yōhō chōhōhō yī ni chō
 years so-long your service to-doing am over I your words

pōhōhōhō. Yōhōhōhō ōhōhōhō hōhōhōhō tōhōhō hīrī
 drinking-tild-out. Next-the-son friends together-with to-put good young
 kōi kōi nō pōhō. Nī nā hōi hōhōhōhō hī pō
 one one you have-not-given. Your wealth all is-into to by-giving
 nōhōhōhō ni nō hōhō. Hōhōhōhōhōhō hōhō hōhō hōhōhō
 having-stuffed your son this on-coming you him for to-put
 kōi pōhō' Sūhōcha upōh pō-s, 'nōhō, nō-s hōhō
 to-drink have-given. Thereupon his-father said, 'my-son, you-induced me
 hō chōhōhōhōhōhō, nōi hōi hōhōhō nōi pōhō; ni thōhō
 with together-live, my-wealth all whatever-is yours is; your brother
 hōhō thō, ōhōhōhōhō hōhō; kōhō nōi hōhōhō
 this having-died, (?) again is-able; having-been-let is-found for-the-cause
 fira nōhōhō kōhōhō.
 we to-be-merry is-to-prepare.'

[No. 19.]

TIBETO-BURMAN FAMILY.

NĀGĀ GROUP.

NĀGĀ-KUKI SUB-GROUP.

SOPVOMĀ OR MĀO NĀGĀ.

(Siam, Manihua.)

SPECIMEN II.

(From Bishoprop Singh, 1909.)

A PIECE OF FOLKLORE TAKEN FROM THE LIPS OF A MĀO NĀGĀ.

Im	minā	thai-k	Pa	kikā	abānt	pot.	Pa	Orim
We	Māo-people	when-died	spare	two	hand-by	held.	Spare	the-God
Pākojikhā	to.		Pālia	mai	chank	Orim	to	is
Pākojikhā	infer-placing.	If-also-to-please	man	that	God's	country	is	
chankak	hail	at.	Pa	hokromai	Orim	Pākojikhā	chank	
happily	to-lie	can.	To-please	who-cannot-man	God	Pākojikhā	appearing	
hail,	children	and	hail,	that	happily.	Orim	has	pl
remains,	also	like	as-kept,	our	as-not-released.	God's	that	land
just,	lots	much.	Have	kind,	'and	mai	no	mai
is-very-big.	land	grass.	His	wife,	'aged	man	young	man
stayed	much,	and.	'Hain	know	my,	to	mine	to.
why	are-killed,'	and.	'Man	skilled	old	and	unripe-also	not.
Mai	that	ya.	and	mai	no	mai	hai	'to,'
Mai	following	I-also	old	man	young	man	also	catch,
Orim	hundred	pt-5						aying
God	that	said.						

FREE TRANSLATION OF THE FOREGOING.

When any one of us Māo people dies, two spars are put into his hand. These are for placing the God Pākojikhā. If the dead man can place him, he is allowed to live happily in the God's country. If he cannot place him, he has to become a servant to Pākojikhā. He is kept like a slave, and is never released.

This God's head is very big, and he has a beard. His wife once asked him why he killed young people as well as old. He replied, 'men eat chilies both unripe and ripe, and after their example I catch both young men and old men.'

MARĀM.

To the south of the Miao lie the Marāms, inhabiting one large village, with a population of perhaps 1,000. The two tribes claim to have a common origin, but are perpetually at feud with each other. They are nevertheless closely allied by intermarriage.

I have not obtained any specimen of their language, but have inserted as many words as I could in the list of standard words and sentences. The source of these words is partly McCulloch's and partly Brown's vocabulary.

The following are the authorities which I have noted as dealing with Marām :—

BROWN, Rev. H.,—*Comparative of Indo-Chinese Languages. Journal of the Asiatic Society of Bengal*, Vol. vi, 1857, pp. 1252 and 5. On 1856 and H. a 'Marām' Vocabulary.

McCULLOCH, MAJOR W.,—also quoted under Saponas. On p. 69 an account of the tribe. In App. I pp. vi and H. a 'Marām' Vocabulary.

DAMANT, G. H.,—also quoted under Saponas on p. 154 as account of the tribe. On p. 156 a brief vocabulary taken from McCulloch.

No materials are available for making even an imperfect sketch of the grammar of this language.

MIYĀNGKHĀNG.

I only mention this tribe here, because Damant shows them with Miao and Marām. Nothing is known about their language. They live in the State of Manipur south of the Marāms, and are said to occupy nine small villages and to have a language of their own. Damant estimates their number at 1,000 or rather more. They are mentioned on p. 70 of McCulloch's *Manipur* already quoted under Miao, and by Damant on p. 144 of his article quoted in the same place.

KWOIRENG OR LIYĀNG.

The Kwoireng or Litying inhabit the country north of Manipur lying between the Kachak and the Kabal Nāg, as far as the Angkwa, from whom they have suffered much. They are a considerable tribe, possessed of much energy, which develops itself in trade with the Angkwa and our frontier districts. Damant estimates their number at five or six thousand.

Their language appears to be an intermediate one between the Nāg-Bodo and the Nāg-Kuki Group. The pronouns agree best with the latter, and as I show it here, though its geographical position would incline one to put it with the former set of languages. Very little is known about their language. The only trustworthy source of information is a vocabulary by McCulloch, from which I have inserted as many words as possible in the list of standard words and sentences. The language is to be distinguished from Kachang, which belongs to the Kuki Group, and of which specimens will be found later on. It is an altogether different language.

AUTHORITIES.—

BROWN, Rev. H.,—*Comparative of Indo-Chinese Languages. Journal of the Asiatic Society of Bengal*, Vol. vi, 1857, pp. 1252 and 5. On p. 1256 a short 'Koring' vocabulary, which comparison shows to be Kachang.

McCULLOCH, MAJOR W.,—*Journal of the Valley of Manipur*, etc., as quoted under Saponas. On p. 64, an account of the tribe. Appendix I, pp. 7 and 8, a *Kwoireng or Litying* Vocabulary.

DAMANT, G. H.,—*Kabul on the Kachang*, etc., as quoted under Saponas. A reference to the tribe on p. 144. Short Vocabulary on p. 155.

LUNOPĀ OR LUPPĀ.

Several Manipur tribes are included under this head. The only one of them with whose language we are acquainted is the Tāngkhul Nāgī. The number of dialects spoken by these tribes is very great, almost every village being said to have a distinct one. Three,—Tāngkhul, Phakling, and Khazel have been recorded.

A general account of the Lethpā will be found on p. 66 of McCulloch's *Manipur*, and on p. 244 of Burnet's *Notes*, both of which are quoted in full under the authorities on Sopyemā.

The tribe is a large and important one.

TĀNGKHUL.

This is the best known of the Lethpā tribes. They were described by Brown in 1857 and subsequently by McCulloch and Burnet. They inhabit the hills to the north-east of the Manipur valley, and have their headquarters at Ukhrul about 45 miles in that direction from the Manipur town, and the same distance to the south-east of the Miao tract. They are estimated to number 24,000. Brown has given three short vocabularies of what he calls 'North Tāngkhul,' 'Central Tāngkhul,' and 'South Tāngkhul.' None of them agree with the specimens here given, which is unfortunate, as there is no other vocabulary of the language in existence. Brown's vocabularies are so short, and the words common to them and the list of words here given are so few, that it is not worth while publishing them.

AUTHORITIES.—

Brown, Thos. Rev. H.,—*Comparison of Indo-Chinese Languages. Journal of the Asiatic Society of Bengal.* Vol. vi, 1857, pp. 1023 and 6. Three Tāngkhul vocabularies on p. 1026.

McCulloch, James W.,—*Survey of the Valley of Manipur, etc.*, as quoted under Sopyemā. On p. 46 an account of the Tāngkhul Tribe. (1858.)

Burnet, G. H.,—*Notes, etc.*, as quoted under Sopyemā. On p. 244 a brief account of the Tāngkhul. (1880.)

The following incomplete account of Tāngkhul Grammar is based on the specimens annexed, which I owe to the kindness of the Rev. W. Pettigrew, and on further notes which the same gentleman has been good enough to supply:—

PREFIX.—The otiose prefix *ā* (also pronounced *āh*) is used before adjectives, as in Sopyemā and other cognate languages. It is also used to form verbal nouns, like the Māie *ā*. The prefix *ā* or *āh* does not seem to be so common as in Sopyemā. *ā* frequently does occur, but generally in the meaning of 'his,' or as a prefix to the verb when the person in the objective case comes before it, as in *ā-phawna*, throw at him.

ARTICLES.—The indefinite article is *āh* which follows the noun it qualifies as in *āh āh-ā*, a certain man (and two sons). Strictly speaking there is no definite article. Its place is supplied by the demonstrative pronoun *āh*, that, as in *āh-āh āh-ā*, the younger brother (said).

Nouns.—*Gender.*—The usual rule is followed for human relations. Thus,—

<i>ā-nā</i> , father (or his father).	<i>ā-nā</i> , mother (or his mother).
<i>ā-pōn</i> , brother (or his brother).	<i>ā-pōnān</i> , sister (or his sister).
<i>mā-pōn</i> , man.	<i>ā-nān</i> , woman.
<i>mā-tān</i> , child.	
<i>mā-nān mā-pōn</i> , son.	<i>mā-nān mā-tān</i> , daughter.

Male and female animals are indicated as follows :—

<i>ā-pāi</i> , horse.	<i>ā-pāi āi</i> , mare.
<i>ā-nān āi</i> , bull.	<i>ā-nān āi</i> , cow.
<i>fā</i> , dog.	<i>fā āi</i> , a bitch. ¹
<i>mā-nā</i> , ho-goat.	<i>mā āi</i> , nanny-goat.
<i>ā-pāi āi</i> , male deer.	<i>ā-pāi āi</i> , female deer.
<i>ā-nā</i> , cock.	<i>ā-nā</i> , hen.

Number—is only indicated when the context renders it necessary. I find in that case *liang* used with human beings. Thus, *āi-liang*, fathers. *Tāi-lān*, many, and *āi-lān*, all, are used to indicate plurality of the lower animals and of inanimate things. Thus, *ā-pāi āi tāi-lān*, many ; *āi-nān āi-lān*, both (all) the buffaloes.

Case—As usual, the *Nominative* can optionally take the suffix *nā*. It always does so before transitive verbs. Thus, *mā āi-nā*, a certain man (had two sons) ; *ā-nā mā-pōn āi-nā āi-nā fāi-tāi tāi-lān*, the elder son was in the field.

The *Accusative* usually has no termination, but sometimes takes the *Dative* termination *li*, as in *ā-nā mā-mā-pōn-li* (I have beaten) his son.

The *Instrumental* has the usual suffix *nā*, as in *āi-tāi-nā āi-tāi-nā* (I am nearly dying by hunger).

The *Dative* takes *li*, as in *āi-li* (said) to his father ; *āi-li*, (sent him) to the field.

The *Relative* appends *āi* to the genitive, as in *āi-tāi-nā-āi*, (dew water) from the well.

The *Genitive* takes *āi*, as in—

<i>māi-tāi-nā</i>	<i>āi-nā</i> , your/father-of	<i>āi-nā</i> , house-in, i.e. in your/father's house.
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The *Locative*, like the *Dative*, has *li*, as in *āi-li*, in the house.

Adjectives.—These usually follow the noun they qualify, and do not change for gender. The adjectival prefix is *āi* or *lāi*. Examples,—

<i>mā āi-pāi āi-nā</i> , a good man.
<i>mā āi-pāi-āi-pāi-nā</i> , of good men.
<i>ā-nā āi-pāi-āi-pāi-nā</i> , good women.
<i>mā-nā mā-pōn mā-pōn āi-nā</i> , a bad (not good) son.
<i>ā-pāi āi-ā-nā āi-nā</i> , of the white horse.
<i>āi-nā āi-lāi āi-li</i> , in that small house.
<i>āi-nā</i> , watched.

¹The pronunciation of the letter *o* is explained in the note preceding the first specimen.

When an adjective is indicated for comparison, or is treated as a verb, verbal noun, or adjective, the prefix *ko* is dropped. The following are examples of *Comparatives* :—

ko-pdi, good.
pdi-ko-mat, better
pho-mat-tapa, best.
akihra-rod pdi-ko-mat-tapa, the best (greatest) of all.
ko-ekot, high.
ekot-ko-mat, higher.
ekot-mat-tapa, highest.
dyot-ko dyot-tan-di dain dyot-mat, his brother is taller than his sister.

When making a simple statement, the adjective may precede the noun, as in *d-ee kothana mi-ee*, he who mania, he is a wise man. When used as a predicate the adjective may be conjugated as if it were a verb, as in *mi di kothana-ee*, man this wise-is, this man is wise.

PRONOUNS.—The *Personal Pronouns* are,—

i, I	i-thaw, we.
ee, thou	ee, ee-thaw, ye.
di, he	d-thaw, them.

With *thaw*, the sign of the plural, compare the *ko* Nigh *tan* and the *Mikir tan*. These are all declined regularly. Thus *Nom. i* or *i-ee*; and *Acc. i-di*, and so on.

The only irregularity is that, besides the regular genitives *i-mat*, *ee-mat*, *d-mat*, etc., the termination *-mat* may be dropped, as in *ee-mat*, your name; *d-mat*, his father. So also for other cases as in *d-plawmat*, struck at him, where *d* is for *d-mat*. The first and second persons sometimes insert *ah* or *eh*, as in *i-ah-di-mat*, my father's name; *ee-ah-mat*, your father's (house). We even have *tah-mat*, my, *he dyot-mat d-ee-mat* (the son) of my uncle. The insertion of *ah* or *eh* in this connection refers to direct relationship, and is used, Mr. Pettigrew supposes, to distinguish between real relations, and those who are not, but who are called by the same name without the use of *ah* or *eh*. Another form to note is *d-ekoa*, his father, beside *d-mat*.

The *Demonstrative* pronouns are *hi*, this, as in *dyot hi*, this house; and *ehi*, that, as in *hi-mat ehi*, those ropes. The same forms are in *Khaloko*.

The *Interrogative* pronouns are *hepotehe* or *hepotehe*, who? *ehi*, what? *ehi-mat* or *ehi-ekohi*, why?

As usual, participles supply the place of the *Relative*,—as in *ma-ma hepotehe mi ehi-ma ehi-ma*, the committer man he will die, the man who hath committed sin will die.

Verbs.—When a verbal root ends in a vowel, it often inserts a euphonic *ee* or *y* before the termination. Thus, *eh-ee-a*, strikes or struck; *eh-ee-di-pa*, moved.

For the *Verb Substantive*, the root is *hai*, be or possess; but, for the present, it is usual to simply add the suffix *ee* to the object or subject. Thus *akihra ee-ma-ee*, all is yours; *i-ee*, I am. The past is *hai-mat*, which is translated both 'possessed' and 'was.' Thus *mi d-ee-ma hai-mat*, a certain man possessed (was) (i.e., to a certain man there were two sons); *d-ee-mat akihra ehi-ma hai-di hai-mat*, the elder son was in the field. The root *ah*, which properly means 'do,' is also used as a verb substantive,

It is impossible to give a complete synopsis of the conjugation of the *Miai* Verb. There are in the specimens a number of forms the exact meaning of which I am not certain about. It will be sufficient to note the following, bearing in mind the loose way in which tense suffixes are used in all three languages. As usual there is no distinction between Present and Past time, the same being left to be discovered from the context. The only real distinction is between future and non-future time.

Present.—Suffix *a*, as in *aho-u-a*, beats; *shi-hyar-a*, am nearly dying; *pa-u-a*, dwells; *chut-a*, goes. When the root ends in the vowel *a* or *u*, *i* is substituted for *a* as in *ah-i*, *sh-i*.

The present participle is sometimes used for this tense, as in *ahap-da*, (they) say (what they have heard from their forefathers).

Present Infinitive.—The suffix *hi* is added to the root, or the suffix *lah-hi* (the present definite tense of the verb substantive) is added to the present participle. Thus, *aho-hi* or *aho-da lah-hi*, is striking; *ahapah-hi*, is giving to eat; *chut-hi* or *chut-da lah-hi*, is going; *ah-i* or *ah-da lah-hi*, is doing.

Imperfect. The suffix *ah* is added to the root or *lah-ah* (the imperfect tense of the verb substantive) is added to the present participle. Thus *aho-ah* or *aho-da lah-ah*, was striking; *chut-ah* or *chut-da lah-ah*, was going; *ah-ah* or *ah-da lah-ah*, was doing. *Shi* itself is the present or past of the root *ah*, *da*.

Past.—As in the present, the suffix is *a* after consonants, and *i* after the vowels *i* or *u*. Thus *aho-u-a*, struck; *chut-a*, went; *ahap-a*, said; *sho-apah-a*, arrived; *mahe-tu-u-a*, joined; *chut-da-u-a*, went; *ahapah-ap-a*, remembered. For roots in *i* or *u*, we have *ah-i*, did; *ahapah-i*, replied; *ahapah-ah-i*, had compassion; *ahap-i*, blessed.

Perfect.—The suffixes are *hi*, *hi-ra*, *hona*, or *hona*. Thus, *chut-hi*, *chut-hi-ra*, *chut-hona*, or *chut-hona*, has gone; *ah-hi*, *ah-hi-ra*, *ah-hona*, *ah-hona*, has done. Similarly, *chut-ap-hi*, sent (him to the field); *ahapah-hona*, spent; *ah-hi-hona*, became dear; *ahapah-hona*, became watched; *ahapah-hona*, have beaten. It will be observed that in many cases these forms have the power of the simple past.

Imperfect Future.—The suffix is *ahira-ah*. Thus, *aho-ahira-ah*, had struck; *chut-ahira-ah*, had gone; *ah-ahira-ah*, had done.

Future.—As in *Mitir*, this tense takes two suffixes. It takes *ga* to form a distant future, and *ga* to form an immediate future. After a hard consonant, *ga* becomes *ha*. Thus, *aho-ra* or *aho-ga*, will strike; *ah-ra* or *ah-ga*, will do or will be; *chut-ra* or *chut-ha*, will go; *ahapah-ga* returning (I) shall say; *ah-chut-ha*, (I) shall kill.

Conditional Future.—This is formed by suffixing the future of the verb *ah* to root, as in *chut ah-ra*, shall be going; *ah ah-ra*, shall be doing.

Future Perfect.—This is formed by suffixing *ah-ra* to the perfect, as in *chut-hi-ra ah-ra*, shall have gone; *ah-hi-ra ah-ra*, shall have done.

Present Subjunctive.—The forms given *ah-at-pah*, may be or do; *ahapah*, may strike.

Imperative.—The suffix is *ha*, as in *aho-ha*, strike; *chut-ha*, go; *ah-ha-da*, give (this rapier); *ahapah-at-ha*, cause me to be (thy servant); *ah-ha-da*, take (thine

request); ask-*hai-da*, draw (water). The syllable *hai* or *hai* prefixed makes a polite imperative. Thus, *hai-mi-da*, please to give; *hai-tap-ha-da*, please to bind. In *hai-ma-aga-mi-da*, we have a kind of permissive compound, equivalent to a first person plural imperative 'let us eat.' Similarly in *ma-ai-lai-ma-ma*, we have a negative permissive compound, 'let him not come here,' the root *ai* meaning to come, and a permissive form in *aga-ma-ma*, let him return. In forms like *aga-mi-da*, return, a euphonic *a* seems to have been inserted before the termination.

Verbal Noun or Infinitive.—Formed by the prefix *hai* or *hai*, as in *hai-ai-da*, to strike; *hai-shai-da*, to go; *hai-ai-da*, to do or to be; *hai-shai* *hai-da*, food; *hai-ma-ma*, binding; *hai-mi-da*, to come.

Present Participle.—The suffix is *da* or, after a hard consonant, *to*. Thus, *ai-da*, striking; *ai-aga-mi-da*, wishing to eat; *aga-mi-shai-da*, rising; *hai-da*, weeping; *ai-da*, going, and many others.

Past Participle.—The suffix is *hai-mi-da*, as in *ai-hai-mi-da*, having been or done; *ai-hai-mi-da*, having struck.

Adverbial Participle.—The following are examples:—*hai-hai-mi* *ai-ma*, on being spent; *ai-ma-mi-hai-mi* *ai-ma*, on becoming wretched.

Other Participle forms are *ai-mi-aga*, going; *ai-mi-ma-mi-aga*, continuing to go; *aga-mi-ma-mi-aga*, as he was returning.

Caused Verbs are formed by prefixing *aga-mi*, as in *ai-aga-mi-da*, caused to do. The verb *mi*, give, is also used in this connection, as in *ai-aga-mi-mi-da*, caused to be.

As in other cognate languages, there is no *Passive*. 'I am struck' is rendered 'struck me,' *ai-hai* *ai-mi*.

Negative Verb.—The Negative particle is *ma-mi* in *ma-hai-mi*, not good, bad. Other examples are *ai-hai-mi-ma-mi-mi-mi-mi-mi*, anyone did not give to eat; *ma-mi*, not giving; *ma-hai-mi-mi*, (I) have not risen; *ma-hai-mi-da*, not finding (illness); *ma-hai-mi*, did not wish to go; *ma-hai-mi-mi*, (I) am not dead; and others. Note that the negative precedes the word qualified.

The only example of a negative imperative is *ma-ai-lai-ma-ma*, let him not come here, mentioned above.

Interrogative.—The Interrogative particle *hai* is placed at the end of the sentence, as in *ai-hai* *hai* *hai-hai*, from whom did you buy that?

Compound Verbs. There are numerous compound verbs, most of which I am unable to analyze. The following are *Desideratives*, *ai-aga-mi-da*, wishing to eat; *ai-aga-mi-ga*, covered; *ma-hai-mi*, did not wish to go. Other examples, *ai-hai* *hai-hai* (he) kills (from *ai*, strike); *hai-hai-mi*, (I) am nearly dying (*hai*, die); *aga-mi-aga*, returning (ag) will say (*ai-aga*). Compare *ma-hai-mi-mi*, I am not dead, and *ma-hai-mi-mi-mi*, I have not died.

TIBETO-BURMAN FAMILY.

NAGĀ GROUP.

NĀGĀ-KUKI SUB-GROUP.

TANGKIMUL.

SPECIMEN I.

(Rev. W. Fennegren, 1893.)

(STATE, MANIPUR.)

In the following two specimens pronounce—

a as the a in hat.
 ā as the ā in father.
 p as the p in pen.
 c as the c in cat.

i as the i in pin.
 u as the u in sun.
 o as the o in foot.

Mi ākara ā-ne-mayā Mami lālai. Anā-khānawāli Igānā
 Mān a-certain son two had. Thān-to-ā-ā younger-brother
 cīna lāllā hāga. 'Āh, lān māphāngā kaja lān cāi li
 the his-father-to said, 'Father, I shall-venture that-which property that to-me
 kamā.' Kānag cīnā-nā ānā ānāwā māg-nā lān āgāy-mi. Chānā ānā
 please-to give. 'Saying that-on his-father the-two for property divided. Days after
 khalāga Igānā lān cāi ālām. kaphāngāgā kākālā thān.
 some younger-brother property that all taking-carrying after-off went.
 Sākhāng-āgā āphā-phā āwā lān ālām cāi kāmāthān. Āwā lān
 ā-venture-life leading his substance all that spent. His substance
 cāi kākālā ānā āgāi cāi kākālā-kāi ālākhānā; kāk
 that spent on-being country in-that food dear-because; dear
 cīnā ānā kāmāthān. Kāmāg-kāhā-nā āgāi cāwā mi
 through-being he watched-because. Watched-on-becoming country of-that was
 ālā māhāthān. Ānā kāk Sākhā kāmā āwā lāllā
 a-with joined. He since many to-pasture his fields-to
 cākhāi. Ānā kākāi nā cāi āphā ānā ānā
 and. He since-of food that making-to-see his-belly
 thāngā; cākhāi kākānā mānānā. Mānā kāk cīnā āwā
 around; but say-one year-not-to-see. Not-going to-see that-on his-mind-to
 phāngāgā. 'ākhānā nānā kākā-nā kākā-nā, kā lān hā
 remembered, 'my-father's servants eat-in-pleasly and-well-over, but I have
 kākānā thākhān. Lān āghā-thākhā ākhānā āgāhā lān
 with-longer an-early-dying. I arising my-father's presence-to I
 ānā-ānā. 'Ānā, kākānā lāllā āgāi-thākhā mānā ālām,
 returning-will-say, 'Father, to-serve my-father turning-away sin have-done,

nawai manghila, nawai aihawa, nawaa kachi natik mahimawa; hi
 your in-possessive-also sis have-does, your-child saying worryly have-not-riase; we
 nam this his singamkula. "Chidun angkar-thida shaw chala. Chai-
 your-accusative like a come-to-be," *Accordingly arising to-his-father want do-to-*
namakaga iwirawa ili thida imachawil; laa ngamamaga agidaghi
 to-go-continued his-father his saying had-companion; he running-up as-it-was
 ramkida mayi. Kawaya chidun too mayia. Iwiral hinga, 'Aa, kachingmawil
 embracing hand. Rising after his see to-his-father said, 'Father, to-leave
 iwai ngawil-thida mawil mawa, nawai manghila mawil mawa; nawaa
 my-face turning-away sis have-does, your in-possessive-also sis have-does; your-child
 kachi natik mahimawa; nawai chidun to-thida ili his singamkula." Ka iwirawa
 saying worryly have-not-riase; your have arrest-like me a make.' *But his-father*
iwai rei kawaya, 'aikawaw kachawil phakamailiya kachinga ngawimila;
his arrest-to is ordered, 'of-all parents do-very-just bringing put-on;
iwai phingila khatop his sangaha, iwai phailia phathap mangaila; kals Elom
his hands-also stop are put-on, his feet-also sandale put-on; and we
shokh alaa shi ngamamaga; kikhala-chila too hi thikatal thila
gladness with foot together-let-af; because upon this dead as
ingagghila; chimachailaga maphanghila.' Chidun aihawaa
 again-thing-let-be-leave; after-being-let again-let-be-found.' *Therefore they*
shokh alaa mawya-
 gladness with more-weep.

Aihawaa shokh alaa phakak-lawa chi-thida-ii aw-mayia kimara dai-aa
 They gladness with eating that-time-at his-see older the
 huli inail. Thida ngamamailaga shimi ka-ang-wira la-kadla
 in-the-field was. So returning to-house at-coming upon-also
 phakak hunda shida, laa ikali boaga ngabian, 'khi khakala?'
 dancing also hearing, his-accusative a-to calling asked, 'what noise?'
 laawa ili ngabinkali, 'ngabo awga, kals nawai
 He-accusative to-him replied, 'your-young-brother has-returned, and your
 ariwa hi kach rastalada shai khagawil-da hinga. Tai hi shada imawa
 father has illness not-finding fast to-ghost-saying said. Word this hearing his-brother
 mawng-kangla, 'shokhang makaghi,' jya. Chidun iwirawa shokhaga
 becoming-weep, 'shada-hawa do-not-omit-to-go,' said. Thereupon his-father coming-out
 ill shishi. Aa iwirawil ngabinkai, 'kara hiyika awa ma nawai
 him-to embraced. He his-father-to replied, 'your so-much your-accusative I your
 tal kiche mangachailamawa; chikhalda iwai ngabia-kangghilawil sang thangha-
 word ever not-been-disabedant; nevertheless my friends for one-day-
 nina mawa shala hi mawilthak mawimawa; ka awa-mayia hi
 even his-young a to-me killing have-not-give; but your-see shi
 bakawerai ngawa, nawai laa korachikha laa ka-unggha-wira la-ai
 before together-with your property staying-away to a-man-as-he-returns him

viag nua nei khangvichikmá. Chikna ávívana hága, 'Íno, na íni
for gladness, fear do-give-to-eat. Tharapan his-father said, 'My-child, you will-see
 ngaso panchinga; ívui khalai ákheva vevula; ka hivanasa nana kavli
together always-live; since relatives-is all years-is; but we is-be- glad for
 íni: kikhala-chika ngaso hí thikhai tháta ringunginíya;
in-reason: because poor-poor-brother like dead or again-living- has-become;
 chikmákhilaga ringhanginíya.'
after-being- but again-has-been- freed.'

[No. 21.]

TIBETO-BURMAN FAMILY.

NAGA GROUP.

NAGA-KUKI SUB-GROUP.

TINGKHUL.

SPECIMEN II.

(Rev. W. Pettigrew, 1883.)

(SHANE, MANIPUR.)

Khamsangram khahing ji. Amnoma ngam khamsaroda biangla:—
Medicine-men-by said it-is, Forefathers-by heard transmitting say:—
 'Itham nikama hi kahi mangamam.' ji. 'Sphad ngahil phurakh-otangla
 'If's mankind this die do-not,' say, 'be-body in-earth burying-always
 mangh. Kokteli hia,' ji. Kaph khina ngamaga, 'no ngam!
 spirit Death-ling-with remain,' say. *Madmen that bearing-said, 'my friends!*
Itham! na shothatada. I thinaika i Kokteli shothatka.' Kama shingaga
we he dead-kill. I when-dead I Death-ling with-kill.' One-year afterwards
thikawa. Kokteli viawa. Kokteli kaph khina kama nina
he-died. Death-ling-to ascended. Death-ling-of madmen that spirit with
Apharwa. Kokteli mangamam. Koktina, 'nikama hi
at-him-there. Death-ling (son) did-not-touch(him). Death-ling(said), 'mankind this
nikaphika; Ali angamam; Ali mangikamam; Ali khi nna thinaik-kah?' A
he-died; him let-nature; him let-never-come-here; him what for died?' He
shina manin pantharwa, A angriah. Ali chianagila hini.
after-dying he-spirit blow-away. He returned-(to earth). His grave-at (men) were.
 'Natham khi sindika?' 'Na thihoda khinavaki kapha.' 'I mangamam;
 'You what are-doing?' 'You dying grave will-make'(said), 'I am-not-dead;
 angli. Iva Kokteli vii; Kokteli na kama nina pharwa;
 am-afire. I Death-ling-to went; Death-ling-of I spear with throw;
 mangamam. Koktina, hi, 'ngula,' ji, 'amamam hi mangaphika
 did-not-touch-(him). Death-ling me-to, "return," said, "mankind this he-died
 mangikamam," ji. I mangikamam, hi manin pantharwa.'
 let-him-not-come-here," said. I have-not-died, we the-spirit blow-away.'

FREE TRANSLATION OF THE FOREGOING.

A piece of Folklore taken from the lips of a Tingkhul Naga, dealing with their belief in the immortality of the soul.

Medicine men tell us by tradition from their forefathers that we men do not die, and that, when our bodies are buried in the earth, our spirits remain with the

Death-king. My friends, a madman once lived this and said, 'He kills us, so when I am dead I will kill the Death-king.' A year afterwards he died, and he ascended to the Death-king. The madman threw a spear at the Death-king, but it did not touch him. Then said the Death-king, 'This is a bad man. Send him back, and never let him come here. Why did he die?' Then the Death-king blew him back to earth in a puff of wind. Men were standing round his grave. He said to them, 'what are you doing?' 'You are dead,' said they, 'and we are making your grave.' 'I am not dead. I am alive. I went to the Death-king, and threw a spear at him, but it did not touch him. "Return," said he. "This is a bad man. Do not let him come here." I have not died. The wind blew me back here.'

PHACANG.

This dialect of Tangkhul closely agrees with that spoken at Ukhrul, from which the village of Phadang is only a few hours to the west. We have a vocabulary by McCulloch. Damant estimates the number of speakers at about 500. I have inserted in the list of standard words and sentences all the vocabularies which I could find therein.

The authorities on Phadang are McCulloch and Damant, as quoted under Suprawah. McCulloch (1889) gives a "Phadang" vocabulary on pp. vi and ff. of App. I. Damant gives a short account of the tribe on p. 386, and a short vocabulary taken from McCulloch on p. 388 of his *Notes*.

KHANGOL.

This is the third village of the Tangkhul Nagas regarding whose language we have any information. It is a few hours' journey to the east of Ukhrul. Damant estimates the number of speakers at 500. McCulloch has given us a vocabulary of it, which partly agrees with Brown's Northern Tangkhul.

So far as can be judged from this vocabulary, this language has much more of a Kuki complexion than the Tangkhul of Ukhrul. It and Maring occupy the Kuki end of the chain connecting the Kuki with the Naga Languages. I have inserted in the list of standard words and sentences all the vocabularies which I could collect from McCulloch's vocabulary.

The following are the authorities dealing with Khangol:—

Brown, R. N.,—*Comparative Indo-Chinese languages*, as quoted under Tangkhul, Northern Tangkhul Vocabulary on p. 593, (1897).

McCulloch, Major W.,—*Journal of the Valley of Manipur*, as quoted under Suprawah. App. I pp. v. and ff., a *Khangol Vocabulary*, (1889).

Damant, G. H.,—*Notes*, etc., as quoted under Suprawah. On p. 386 a brief account of the tribe (1892).

As already stated, Phadang and Khangol are only two of many dialects of Tangkhul. Almost every village of the tribe has its own form of speech.

MARING.

Regarding this tribe Mr. Damant says:—

This tribe, which is generally called Naga, inhabit a few small villages on the Hmar range of hills which separates Manipur from Burma. They have 500 houses and a population of about 1,500. They are divided into two branches known as Khakha* and Maring. They are said to have been formerly much more numerous than at present.

There is also a Maring colony at Lai Ching, in the Manipur valley, about 25 miles south of Manipur town.

* The original has Salha, which is a misprint.

Brown gives vocabularies of both Kheila and Maring, from which it is evident that they are closely related dialects.

Maring is the one of the Naga-Kali languages, which most nearly approaches the languages of the Kuli-Chin group. The pronoun of the first person is the same as in Kuli.

The following are the authorities on the language of this tribe:—

HARRIS, Mrs. E.,—*Comparison of Indo-Chinese Languages. Journal of the Asiatic Society of Bengal*, Vol. vi, 1857, pp. 1023 and 5. On p. 1023 a Kheila and a Maring Vocabulary.

McGILLICHAIE, MAJOR W.,—*Account of the Valley of Shensi and of the Hsiang Tribes, with a Comparative Vocabulary of the Shensi and other Languages. Selections from the Records of the Chinese Museum of India (Foreign Department)*, No. 37. Calcutta, 1812. *Account of the Tribes* on p. 65 'Maring' vocabulary on pp. 90 and 2. of appendix E.

DANFORTH, G. W.,—*Notes on the Locality and Population of the Tribes dwelling between the Bhamagang and Nigah Rivers. Journal of the Royal Asiatic Society*, Vol. vi, 1886, pp. 533 and 5. On p. 533 an account of the tribe. On p. 535 a vocabulary taken from McGillich. Danforth classifies Maring as a Kuli language.

The following sketch of Maring grammar is based on the specimens and list of words and sentences:—

Pronunciation.—The letters *r* and *i* are freely interchanged, the former being used after a vowel, as in Kheila. Thus *lei*, wealth, but *nei-wei*, your wealth. The vowels *a* and *ai* are interchangeable. Thus *re* or *rai*, the suffix of the Locative case.

Prefixes and Suffixes.—*ai* elsewhere the same prefix *ai*, properly meaning 'his,' but often with no meaning, is common. Thus *ai-ehi*, a son; or *ai-ehi*, my son, *nei-ehi*, thy son, *ai-ehi*, his son. Indeed *ai* and *nei* also appear to frequently lose their meanings, as *nei-pai*, your father or a father; *ai-ehi*, my brother or a brother.

The suffix *ehi*, meaning 'he who is,' which also occurs in Mithai, Chensiya, Kweising and Kheila, and which corresponds in force to the Angami *a* and the *ho* or *is* in very common, especially at the end of adjectives. It is freely dropped. It is sometimes pronounced *wei*. Thus we have *ai-ehi-ehi*, (the son) who was the younger; *nei-ehi-ehi*, the man who is good; but *nei-ehi-ehi-ehi*, your conduct (was) good; *nei-pai*, *pa-ehi* or *pa-wei*, all meaning 'father.' It occurs in Tibetan under the form *pa*.

There is a suffix *ei* added to the nominative and accusative of nouns and pronouns, which does not appear to affect the sense. Perhaps it gives a definitive force. Thus *ai-pai-ei*, my father (three); *ai-ehi-ei* (my father's) servants (are eating); *ai-pai-ai-ei*, (give) this rapoon. *ai-ehi-ei*, this (my son has become alive); *ai-pai-ai-ei*, (how old is) this horse? In No. 96 of the List of the Standard Words *ei* is given as meaning 'but'.

In one instance *ai* seems to be used in much the same way, viz. *nei-pai-ai*, you, on the one hand, (as always with me, while your brother, etc.)

Gender.—Gender,—There is the usual rule about human beings. Thus,

<i>nei-pai</i> , father.	<i>nei-pai</i> , mother.
<i>ai-ehi</i> , brother.	<i>ai-ehi</i> , sister.
<i>nei-pai-ai</i> or <i>ehi-ai</i> , man.	<i>nei-pai-ai</i> , woman.
<i>ai-ehi</i> , child.	
<i>ai-ehi-ai</i> or <i>nei-pai-ai</i> , son.	<i>ai-ehi-ai</i> or <i>nei-pai-ai</i> , daughter.

For other animals the suffixes are (*ai-pai*), male, and (*ai-ehi*) *pai*, female, as in Kheila.

Thus,—

<i>ai-pai-ai</i> , horse.	<i>ai-pai-ai-pai</i> , mare.
<i>ai-pai</i> , dog.	<i>ai-pai</i> , bitch.

Number.—The Plural, as usual, is only indicated when (this is rendered necessary by the context. The suffix for the plural of human beings is *da-da* (meaning 'all') and of other animals (*da*)-*ching*. Thus,—

nei-pa, father.

nei-pa da-da, fathers.

ap-pi, horse.

ap-pi da-ching, horses.

ai, dog.

ai ching, dogs.

The pronouns form their plurals differently.

Case.—The *Nominative* takes the suffix *na* or *ai* before transitive verbs. Thus *hai-na* *hai-na*, I strike; *naip-na chih ching-na*, thou givest a feast; *a-chi-na chi-na*, his son said; but *hai chi-na*, I go; *i naip-na*, he was distressed. *Ni* is, however, sometimes used before intransitive verbs also, as in *i-ni naip-hai hai-na*, he is sitting (on a horse).

The termination of the *Accusative* is *pa*, as in *chi-pa chi-na*, (I) have beaten the son. I have not come across any occurrence of the *Instrumental case*.

The suffix of the *Dative* is *ching*, as in *pa-ching*, (he said) to the father. Motion towards is indicated by *na*, as in *hai-na*, (he sent him) to the field. There is also *chi-pai hai chi chi-na*, went to a far country.

The suffix of the *Adjective* is *na-na* or *ching-pai*. Thus, *naip hai-na-na*, from a father; *naip-na ching-pai hai-na-na*, from a good man; *i-na-na*, from him.

The *Genitive* takes the suffix *chi*, as in *hai-chi* *hai-chi*, of a man (these were two sons). This *chi* sometimes combines with the noun to which it is attached, with elision of the *i*. Thus *nei-pa chi-na-na*, of fathers; *naip-chi* (in the house) of your father. More usually, however, the genitive has no termination, but is simply prefixed to the noun indicating the thing possessed. Thus *hai-pa hai-na-na*, my father's servants.

The suffix of the *Locative* is *na*, sometimes pronounced *na* or *hai*. Thus, *chi-na*, in the house; *hai-na*, thereupon; *hai-na*, in that (country); *hai-na-na*, on becoming dear; *naip-na-na*, on (his) neck. Another suffix is *ai* or *na*, as in *chi-na* (would not go) into the house; *hai-na*, (went) in the field; also, (went) him to the field. In No. 234 of the list of words and sentences, *chi-na-na*, is 'in the house.'

Adjectives.—These usually, but not always, follow the nouns they qualify. We have *hai naip*, a far country, in which *hai* is the adjective. They do not change for gender, number or case, but freely drop the suffix *ai* mentioned under preface and suffixes.

Examples of Comparison are,—

ching-na, good.

hai ching, better.

naip-na chi ching, better than all, best.

hai-na-na, high.

hai hai-na-na, higher.

naip-na chi hai-na-na, highest.

i-na naip-na chi-na-na, his brother is taller than his sister.

Pronouns.—The following are the Personal Pronouns,—

hai, I.

hai-pa, we.

naip, thou.

na-na-na, you.

i, he.

i-na-na, they.

There is a rule are declined regularly, but there are some abnormal forms.

A genitive is formed by suffixing *lōōl*, as in,—

lōōl-pō lōōl, of me, of us.

uōō lōōl, of them.

uō lōōl, of you.

lō lōōl, of him, of them.

More usually, however, the simple pronoun is prefixed, as in *lōōpōl*, my father; *uōō-lōōl*, your name; *lō-lōōl*, his son.

A genitive is also formed by suffixing *pō*, as in *lōōl-pō lōōmōōlōōl uōō-pō*, whatever (is) mine (is) yours. In the third person we have *lō-pō* or *lō-pōl*.

The *Demonstrative Pronoun* is *lōōl*, this or that. It takes the suffix *lō*, and has a genitive in *pō*. Examples are,—

lōōlōō lōōl-pō, in that country.

uōōpōō lōōl-lō-lō, that man (went him).

lōōl-pō lōōmōōlōōl, the price of that.

lōōl lōōl-lō, this ray.

The pronoun of the third person is also used as a demonstrative, as in *uōōpō lō-lō*, this horse. In one case we have *pō-lō* meaning 'this,' viz., in *lō-lōō pō-lō*, his sister, literally, 'the his sister.' In the particle, *pō-lōō* is translated 'among them.'

Interrogative Pronouns are,—*lōōl(-uō)*, who? as in *lōōl-pō lōōl uōōpōō*, whom sent? *lōōl(-uō)*, what, as *uōō-lōōō lōōl-lō lōōl*, what is your name? *lōōl-lōōō lōōl-lōōōōō*, what is the matter? *lōōl-uōōō*, is 'how many?' Compare *lōōpōl*, so many.

Verbs.—The conjugation of the Maring verb is on the whole more definite than that in the other members of the group. Each tense has its own suffix, and the general scheme of conjugation is adhered to very fairly.

The *First Substantive* has two forms *uō* and *lōōl*, both of which are conjugated quite regularly.

The following is the conjugation of the *Finite Verb* :—

Present.—Suffix *lō*, as *uō-lō*, strikes; *lōōl-lō*, cuts; *lōōl-lō*, goes.

The suffix *uō* is also used as in *lōōl lōōl-uō*, I go. The suffix *lō* sometimes takes a final *i*, and the verb the prefix *lō*, as in *uōōō lō-lōō-lō*, thou goest.

Present Participle.—I have found one instance of a periphrastic present with the verb substantive *lōōl*, viz., *lōōōō-lōōl*, is giving (is feast).

Future.—The suffix is *uō*, as *uōōōō*, will strike; *uōō-lōō*, will say. Compare *lōōōōōōō uō*.

P. S.—*uō*, also written *uōōl*, is also the suffix of the *Imperative* case.

Imperfect,
Past,
Perfect,
Pluperfect,
} —Suffix *lōōl*,—*uō-lōōl*, struck; *pōl-pō-lōōl*, divided and gave; *uōōōōō-lōōl*,
killed; *uōōōōō-lōōl*, heard.

Suffix *lōōō*,—*uō-lōōō*, was; *lōōl-lōōō*, were.

Suffix *lōōō-lōōl*,—*uō-lōōō-lōōl*, went.

Suffix *uōōl*,—*uō-lōōl*, went; *lōōl-uōōl*, and (see causal verbs); *uōōōōō-lōōl*, was distressed; *uōōōōō-lōōl*, waited.

Other forms,—*lōōōō-lōōl-lōōl*, joined; *uōōōō-lōōl-lōōl*, rejoined; *lōōōō-lōōōō*, came back; *lōōōō-lōōōō*, asked.

Imperative.—Suffix *lah*,—*sin-lah*, strike; *khah-lah*, put; *pi-lah*, give; *foh-lah*, bind; *phah-lah*, draw (water); *ap-pi-lah*, come to wear; *an-pi-lah*, put on; *ang-pi-lah*, come to ride; *shi-lah*, look. So (with final *a*) *pi-lah-a*, give (my share).

Suffix *ai*,—*chi-ai*, go; *hai-ai-ai*, walk; *ai-ai-ai*, make (me one of your servants).

Suffix *pi-si*,—*hai-pi-si*, let us remain.

Verbal Nouns, etc.,—Suffix *ai*; Dative, *an-ai-aiing*, to him; *ai-ai-aiing*, to he. Locative, *thap-ai-ro*, on becoming dear.

Suffix *hi*,—*sin-hi*, striking; *ai-hi*, being; *chi-hi*, going, and many others.

Suffix *hai*,—*chi-hai*, having gone or having eaten; *hai-hai-hai*, having arisen; *an-hai*, having seen, and many others.

Prefix *hai*,—*hai-hai*, one who exists or resides, a resident.

Passive Voice,—An usual does not exist. 'I was struck' is rendered 'struck me,' *hai-pi an-hi*.

Negative Verb,—The negative particle is *mak*, as *thangti*, good; *thangti-mak*, bad. So *pi-mak-a*, gave not; *ai-mak-i*, am not (compare *Thangkhal* verb substantives); *pi-mak*, refused; *hi-hi-thai-mak*, did not disobey. Note that the negative follows the word negated.

Causal Verb,—The use of the suffix *ai*, added to the nominative, seems to change an intransitive verb to a transitive one. Thus *chi-ai*, (he) went; but suppose *hai-hi-ai chi-ai*, that man sent (him). Causal verbs are also formed by adding *pi* to the root. Thus, *ap-pi-lah*, came to wear; *an-pi-lah*, put on; *thap-pi-lah*, came to ride.

Interrogative Verb,—I have not traced any interrogative particle which is affixed to verbs.

[No. 22.]

TIBETO-BURMAN FAMILY.

NĀGĀ GROUP.

NĀGĀ-KUKI SUB-GROUP.

MARING.

SPECIMEN I.

(STATE, MANIPUR.)

(Date: Dinkar Singh, 1899.)

Thamē	khathōi	sohō	khōi	hōkhāi.	Thāwē	khōi	ākhīpākān
<i>Man</i>	<i>one-of</i>	<i>he-son</i>	<i>two</i>	<i>sons.</i>	<i>Thāwē-to</i>	<i>two</i>	<i>from-amongst</i>

thōngā, 'hai-nāng pīmā lai mōk hāi pīlāk,' pīmā-nāng ān.
the-younger, 'one-to he-to-place wealth share that give,' father-to said.
 āpāi lākā khōi nāng lai yōpāk. Hāi hākhōi hāi lai
His-father he-son two to wealth divided. Sometime remaining wealth that
 ānāi-lāhāi thāi lāpāk khōi dā chōkōi. Lāpāk hān chōkhōnō lai
carrying far country one to went. Country that-in richly wealth
 pīnchōk māngōk. Lai pīnchōk māngōk-chāpā chāk āngōnō
all one-wanted. Wealth all having-then-wanted rice bring-door
 ā āngōnō. Lāpāk hān lāhāi nāpōk khōi-to hānglāhōn.
he one-divided. Country that-in residing one one-with joined.
 Nāpōk hāhōi hōk ānāi thāi lāk-rā chōkōi. Hōkōi-chāk hāpā
Man that-by some pasture saying field-to one-went. Saint's-food that-one
 chōhōi thāhōi hōi pīnāk. Lāpōk hānglāhōi lai ānāi,
one-went wishful-although saying gone-went. Some having-returned he said,
 'lāpāk hōi lākhōkphōkhōi chōhōi, hōi māhōi
'my-father's servants abundantly are-eating, I-whereas hungry-being
 hāng. Kāi pīmā-nāng chōhōi nōn, 'Pīmā, hāi Thāk-nāng
am-about-to-die. I father-to having-gone will-say. "Father, I God-to
 lāk, pīmā, nāi-nāng-hāi hāi. Kāi māhōi hōi kōmāh,
did-wrong, father, you-to-also did-wrong. I you-one to-be-called worthy
 ānākā; hōpā māhōi khāi āwāk.'" Hāi lākhōhōi pīmā-nāng hāng.
am-not; we you-servant one make." He getting-up father-to one-look,
 āpāi khāi lānāng āpāi māhōi mānglāhōi, ānāhōi.
His after-off being-on his-father having-then being-compassionate, weeping,
 āngōkhōnō māhōi, māhōpāk. Lākāi āpā-nāng ānāk, 'pīmā, hāi
went-on embracing, heard. He-son his-father-to said, "father, I

Tharū-nāng Hā, pīwā, nāi-nāng-āhī lāh, hāi wāhā hāi
died-to did-wrong, father, you-to-also did-wrong, I you-are to-be-called
 hānāhāi nānāhāi. Hānāhāi āpāi nāpāyā-nāng āhāhā, 'hānāhāi-nāng
worth as-not.' Hānāhāi hāi-father hāi-uncle-to said, 'my-uncle-to
 āi thāngāi pīwā āpāhāi; hāhāhāi āhāhāi hāhāi hāhāi nāpāhāi,
still good bringing come-to-uncle; my-uncle's hand-on ring one put-on,
 āhāhāi thāngāhāi āhāhāi; āhāhāi nāngāhāi āpāhāi; hāpāhāi;
10-foot-on shoe let-ride; eating mostly let-as-remain;
 hāhāhāi hāhāi hāhāi hāhāhāi, āhāhāi-nāngāhāi; nāngāhāi,
the-remain-being my-son this being-died, he-again-become-also; being-also-not,
 hāhāi Hā. Hāi āhāhāi pāi nāngāhāi,
again he-also-found.' This saying they rejoiced.
 Hāi hāhāi hāhāi āpāi hāhāi hāhāi. Hāi nāhāi-ā
This time-of he-son elder told-to-in) was. He he-also-to
 hāhāi āhāi āhāi āhāi hāhāi. Hāi nāhāi-āhāi āhāi,
is-refusing draw sound dancing heard, He he-uncle-are saying,
 'hāhāi hāhāi' āhāi hāhāi. Hāi hāhāi āhāi, 'hāhāi
'the-matter what-is?' saying asked. He-uncle that said, 'your-brother
 hāhāi. nāhāi nāhāi hāhāi hāhāi nāhāi hāhāi hāhāi hāhāi.
Are come, draw without on-coming your-father being-also fast is-also.'
 Hāhāi hāhāi āpāi nāngāhāi āhāi-ā hāhāi hāhāi, pāhāi,
Thereupon he-son elder getting-angry home-to to-go-is refused.
 Hāhāi āpāi wāhāhāi āhāi wāhāhāi. Hāhāi āhāi āhāi
Thereupon he-father being-also-also he-uncle, He-son father-to said,
 'pāhāi, hāhāi, hāhāi āhāi nāhāi hāhāi hāhāi hāhāi hāhāi hāhāi
'pāhāi, look, pāhāi so-many-to your-uncle to-being your commandment come-also
 hāhāi; hāhāi hāhāi hāhāi-ā hāhāi hāhāi hāhāi hāhāi hāhāi
did-not-die; yet my-friend-also mostly to-also good-gone
 hāhāi hāhāi pāhāi; nāhāi hāhāi āhāi nāhāi-āhāi pāhāi
are-also was-not-gone; your-uncle that all women-to by-going
 nāhāi, nāhāi hāhāi hāhāi nāhāi hāhāi hāhāi hāhāi hāhāi.
who-uncle, your-son that on-coming you fast gone.' Thereupon
 āpāi āhāi, 'nāhāi hāhāi nāhāi hāhāi hāhāi hāhāi hāhāi.
he-father said, 'you are-also always are, mine what-ever-is yours-is.
 Hāhāi hāhāi hāhāi, āhāi hāhāi; nāhāi, hāhāi;
Your-brother this being-died, to-also; being-also-not, he-also-found;
 nāhāi hāhāi hāhāi hāhāi.
therefore to-being to-be-gone'

[No. 23.]

TIBETO-BURMAN FAMILY.

NAGA GROUP.

NĀGĀ-KUKI SUB-GROUP.

MAIING.

SPECIMEN II.

(PETER, MAIING.)

(Bahr Bichurap Stag, 1923.)

A song sung at the death of aged or respectable men, and also the lamentation of friends and relatives of the deceased.

Kāikāngā	āuk	pāp.	Kandāngai ?	Tāhāndāngai ?
First-mat-treated	is-died	give.	What-is-the cause ?	Is-it-caused-by-death ?
Pāngā,	māi	nāngān.	hā,	pānākhā.
Greater,	death	has-occurred,	O,	clothe-the-deceased (body).
	with.			O-friend
				you-to-ether-land.

Kāikāi, nāng hāng nāi nāchāi thāngāi hāi hā nāngāi.
 My-friend, you when-being your conduct good being we were-happy.
 Kāng, hāngāi, nāng hāngāi hā nāngāi. Hāi, Thāi.
 Now, my-friend, you as-being-dead we are-not-happy. O-friend, God-
 nāngāi chāngāng, hāi nāngāi hā nāngāi. Nāng
 by being-dead, once-again (I-offered-to-us we would-be-happy. You-(from)
 hāngāi hā hā. Kā pāngāi. Kāi, nāng
 separation-on we are-joined. We are-like-one-again. My-friend, you
 hā, nāng nāngāi hāi hāi, hā hā hāi, hāi hā
 are-dead, you for one is-given, death also are-given, now also
 hāi, hā hā hāi, hā hā hāi. I. hāi hāi
 is-given, feel also is-given, now also is-given. These all eating
 nāngāi nāng hāi.
 happily (any)-you live.

The translation of the above is as given to me. It is not always easy to follow.

STANDARD WORDS AND SENTENCES IN

English	Japanese	Kana (Hiragana)	Reading or Spelling (Katakana)	English
1. One	Ichī	Ichī	Ichī	One
2. Two	Ni	Ni	Ni	Two
3. Three	San	San	San	Three
4. Four	Yon	Yon	Yon	Four
5. Five	Go	Go	Go	Five
6. Six	Roku	Roku	Roku	Six
7. Seven	Shichi	Shichi	Shichi	Seven
8. Eight	Hachi	Hachi	Hachi	Eight
9. Nine	Kyū	Kyū	Kyū	Nine
10. Ten	Jū	Jū	Jū	Ten
11. Twenty	Nijū	Nijū	Nijū	Twenty
12. Fifty	Gojū	Gojū	Gojū	Fifty
13. Hundred	Hund	Hund	Hund	Hundred
14. I	Watashi	Watashi	Watashi	I
15. Of me	Watashi no	Watashi no	Watashi no	Of me
16. You	Anta	Anta	Anta	You
17. He	Kare	Kare	Kare	He
18. She	Kanojo	Kanojo	Kanojo	She
19. Our	Wareware	Wareware	Wareware	Our
20. Their	Kare	Kare	Kare	Their
21. Of his	Kare no	Kare no	Kare no	Of his
22. Their	Kare	Kare	Kare	Their
23. We	Ware	Ware	Ware	We
24. Of you	Anta no	Anta no	Anta no	Of you
25. You	Anta	Anta	Anta	You

LANGUAGES OF THE NAGĀ-KUKI SUB-GROUP.

Peeling (McCulloch).	Khepō (Khepōn of McCulloch).	Strong Ngā.	Ngāpō.
Khepō-khepō	Khepō, he-hepō	Khepō	1. One.
Khepō	Khepō, kuh	Khepō	2. Two.
Khepō-khepō	Khepō, he-hepō	Khepō	3. Three.
Khepō-khepō	Khepō, he-hepō	Khepō	4. Four.
Khepō-khepō	Khepō	Khepō	5. Five.
Khepō-khepō	Khepō, he-hepō	Khepō	6. Six.
Khepō-khepō	Khepō, kuh	Khepō	7. Seven.
Khepō-khepō	Khepō, kuh	Khepō	8. Eight.
Khepō-khepō	Khepō	Khepō	9. Nine.
Khepō-khepō	Khepō	Khepō	10. Ten.
Khepō-khepō	Khepō, he-hepō	Khepō	11. Twenty.
Khepō-khepō	Khepō, he-hepō	Khepō	12. Fifty.
Khepō-khepō	Khepō	Khepō	13. Hundred.
Khepō-khepō	Khepō	Khepō	14. 1.
Khepō-khepō	Khepō, he-hepō	Khepō	15. Of one.
Khepō-khepō	Khepō	Khepō	16. One.
Khepō-khepō	Khepō	Khepō	17. Two.
Khepō-khepō	Khepō	Khepō	18. Of two.
Khepō-khepō	Khepō	Khepō	19. One.
Khepō-khepō	Khepō	Khepō	20. Two.
Khepō-khepō	Khepō, he-hepō	Khepō	21. Of two.
Khepō-khepō	Khepō-khepō	Khepō	22. Three.
Khepō-khepō	Khepō	Khepō	23. Four.
Khepō-khepō	Khepō	Khepō	24. Of four.
Khepō-khepō	Khepō	Khepō	25. Five.
Khepō-khepō	Khepō	Khepō	26. Of five.
Khepō-khepō	Khepō	Khepō	27. Ten.

English	Swedish	Swedish (McCallum)	Swedish or Latin (McCallum)	English (Apt)
25. His	Hans	hän	hi	he
26. Of his	Hansens			his
27. His	Hans		hi	his (to him)
28. They	Politierna		hi	them
29. Of them	Politikerna			them (of)
30. Their	Politierna		hi	their (to them)
31. Head	Höf	huvud (McCallum), huf (Apt)	hi	head
32. Feet	Föt	fötter (McCallum), fot (Apt)	hi	feet
33. Feet	Fötter	hi	hi	feet
34. Eyes	Ögon	ögon (McCallum), öga (Apt)	hi	eyes
35. Mouth	Mund	mun (McCallum), munn (Apt)	hi	mouth
36. Teeth	Tänder	tänder (McCallum), tänder (Apt)	hi	teeth
37. Feet	Föt	fötter (McCallum), fot (Apt)	hi	feet
38. Feet	Fötter	hi	hi	feet
39. Feet	Fötter	fötter (McCallum), fot (Apt)	hi	feet
40. Feet	Fötter	fötter (McCallum), fot (Apt)	hi	feet
41. Feet	Fötter	fötter (McCallum), fot (Apt)	hi	feet
42. Feet	Fötter	fötter (McCallum), fot (Apt)	hi	feet
43. Feet	Fötter	fötter (McCallum), fot (Apt)	hi	feet
44. Feet	Fötter	fötter (McCallum), fot (Apt)	hi	feet
45. Feet	Fötter	fötter (McCallum), fot (Apt)	hi	feet
46. Feet	Fötter	fötter (McCallum), fot (Apt)	hi	feet
47. Feet	Fötter	fötter (McCallum), fot (Apt)	hi	feet
48. Feet	Fötter	fötter (McCallum), fot (Apt)	hi	feet
49. Feet	Fötter	fötter (McCallum), fot (Apt)	hi	feet
50. Feet	Fötter	fötter (McCallum), fot (Apt)	hi	feet
51. Feet	Fötter	fötter (McCallum), fot (Apt)	hi	feet
52. Feet	Fötter	fötter (McCallum), fot (Apt)	hi	feet
53. Feet	Fötter	fötter (McCallum), fot (Apt)	hi	feet
54. Feet	Fötter	fötter (McCallum), fot (Apt)	hi	feet
55. Feet	Fötter	fötter (McCallum), fot (Apt)	hi	feet
56. Feet	Fötter	fötter (McCallum), fot (Apt)	hi	feet
57. Feet	Fötter	fötter (McCallum), fot (Apt)	hi	feet
58. Feet	Fötter	fötter (McCallum), fot (Apt)	hi	feet
59. Feet	Fötter	fötter (McCallum), fot (Apt)	hi	feet
60. Feet	Fötter	fötter (McCallum), fot (Apt)	hi	feet
61. Feet	Fötter	fötter (McCallum), fot (Apt)	hi	feet
62. Feet	Fötter	fötter (McCallum), fot (Apt)	hi	feet
63. Feet	Fötter	fötter (McCallum), fot (Apt)	hi	feet
64. Feet	Fötter	fötter (McCallum), fot (Apt)	hi	feet
65. Feet	Fötter	fötter (McCallum), fot (Apt)	hi	feet
66. Feet	Fötter	fötter (McCallum), fot (Apt)	hi	feet
67. Feet	Fötter	fötter (McCallum), fot (Apt)	hi	feet
68. Feet	Fötter	fötter (McCallum), fot (Apt)	hi	feet
69. Feet	Fötter	fötter (McCallum), fot (Apt)	hi	feet
70. Feet	Fötter	fötter (McCallum), fot (Apt)	hi	feet
71. Feet	Fötter	fötter (McCallum), fot (Apt)	hi	feet
72. Feet	Fötter	fötter (McCallum), fot (Apt)	hi	feet
73. Feet	Fötter	fötter (McCallum), fot (Apt)	hi	feet
74. Feet	Fötter	fötter (McCallum), fot (Apt)	hi	feet
75. Feet	Fötter	fötter (McCallum), fot (Apt)	hi	feet
76. Feet	Fötter	fötter (McCallum), fot (Apt)	hi	feet
77. Feet	Fötter	fötter (McCallum), fot (Apt)	hi	feet
78. Feet	Fötter	fötter (McCallum), fot (Apt)	hi	feet
79. Feet	Fötter	fötter (McCallum), fot (Apt)	hi	feet
80. Feet	Fötter	fötter (McCallum), fot (Apt)	hi	feet
81. Feet	Fötter	fötter (McCallum), fot (Apt)	hi	feet
82. Feet	Fötter	fötter (McCallum), fot (Apt)	hi	feet
83. Feet	Fötter	fötter (McCallum), fot (Apt)	hi	feet
84. Feet	Fötter	fötter (McCallum), fot (Apt)	hi	feet
85. Feet	Fötter	fötter (McCallum), fot (Apt)	hi	feet
86. Feet	Fötter	fötter (McCallum), fot (Apt)	hi	feet
87. Feet	Fötter	fötter (McCallum), fot (Apt)	hi	feet
88. Feet	Fötter	fötter (McCallum), fot (Apt)	hi	feet
89. Feet	Fötter	fötter (McCallum), fot (Apt)	hi	feet
90. Feet	Fötter	fötter (McCallum), fot (Apt)	hi	feet
91. Feet	Fötter	fötter (McCallum), fot (Apt)	hi	feet
92. Feet	Fötter	fötter (McCallum), fot (Apt)	hi	feet
93. Feet	Fötter	fötter (McCallum), fot (Apt)	hi	feet
94. Feet	Fötter	fötter (McCallum), fot (Apt)	hi	feet
95. Feet	Fötter	fötter (McCallum), fot (Apt)	hi	feet
96. Feet	Fötter	fötter (McCallum), fot (Apt)	hi	feet
97. Feet	Fötter	fötter (McCallum), fot (Apt)	hi	feet
98. Feet	Fötter	fötter (McCallum), fot (Apt)	hi	feet
99. Feet	Fötter	fötter (McCallum), fot (Apt)	hi	feet
100. Feet	Fötter	fötter (McCallum), fot (Apt)	hi	feet

Feeding (Bathys)	Stomach (Gastric) of Bathys	Stomach (Gastric)	Depth
Al	Pol	Al	60, 65.
		Al-100, 10	61, 62 km.
Aspin	Stomach	Asp	66, 67.
Stomach	Stomach	Asp	68, 69.
	Stomach	Asp	70, 71 km.
	Stomach	Asp	71, 72.
Fin	Stomach	Stomach	72, 73.
Fin-100	Stomach	Stomach	73, 74.
Stomach	Stomach	Stomach	74, 75.
Stomach	Stomach	Stomach	75, 76.
Stomach	Stomach	Stomach	76, 77.
Stomach	Stomach	Stomach	77, 78.
Stomach	Stomach	Stomach	78, 79.
Stomach	Stomach	Stomach	79, 80.
Stomach	Stomach	Stomach	80, 81.
Stomach	Stomach	Stomach	81, 82.
Stomach	Stomach	Stomach	82, 83.
Stomach	Stomach	Stomach	83, 84.
Stomach	Stomach	Stomach	84, 85.
Stomach	Stomach	Stomach	85, 86.
Stomach	Stomach	Stomach	86, 87.
Stomach	Stomach	Stomach	87, 88.
Stomach	Stomach	Stomach	88, 89.
Stomach	Stomach	Stomach	89, 90.
Stomach	Stomach	Stomach	90, 91.
Stomach	Stomach	Stomach	91, 92.
Stomach	Stomach	Stomach	92, 93.
Stomach	Stomach	Stomach	93, 94.
Stomach	Stomach	Stomach	94, 95.
Stomach	Stomach	Stomach	95, 96.
Stomach	Stomach	Stomach	96, 97.
Stomach	Stomach	Stomach	97, 98.
Stomach	Stomach	Stomach	98, 99.
Stomach	Stomach	Stomach	99, 100.
Stomach	Stomach	Stomach	100, 101.
Stomach	Stomach	Stomach	101, 102.
Stomach	Stomach	Stomach	102, 103.
Stomach	Stomach	Stomach	103, 104.
Stomach	Stomach	Stomach	104, 105.
Stomach	Stomach	Stomach	105, 106.
Stomach	Stomach	Stomach	106, 107.
Stomach	Stomach	Stomach	107, 108.
Stomach	Stomach	Stomach	108, 109.
Stomach	Stomach	Stomach	109, 110.
Stomach	Stomach	Stomach	110, 111.
Stomach	Stomach	Stomach	111, 112.
Stomach	Stomach	Stomach	112, 113.
Stomach	Stomach	Stomach	113, 114.
Stomach	Stomach	Stomach	114, 115.
Stomach	Stomach	Stomach	115, 116.
Stomach	Stomach	Stomach	116, 117.
Stomach	Stomach	Stomach	117, 118.
Stomach	Stomach	Stomach	118, 119.
Stomach	Stomach	Stomach	119, 120.
Stomach	Stomach	Stomach	120, 121.
Stomach	Stomach	Stomach	121, 122.
Stomach	Stomach	Stomach	122, 123.
Stomach	Stomach	Stomach	123, 124.
Stomach	Stomach	Stomach	124, 125.
Stomach	Stomach	Stomach	125, 126.
Stomach	Stomach	Stomach	126, 127.
Stomach	Stomach	Stomach	127, 128.
Stomach	Stomach	Stomach	128, 129.
Stomach	Stomach	Stomach	129, 130.
Stomach	Stomach	Stomach	130, 131.
Stomach	Stomach	Stomach	131, 132.
Stomach	Stomach	Stomach	132, 133.
Stomach	Stomach	Stomach	133, 134.
Stomach	Stomach	Stomach	134, 135.
Stomach	Stomach	Stomach	135, 136.
Stomach	Stomach	Stomach	136, 137.
Stomach	Stomach	Stomach	137, 138.
Stomach	Stomach	Stomach	138, 139.
Stomach	Stomach	Stomach	139, 140.
Stomach	Stomach	Stomach	140, 141.
Stomach	Stomach	Stomach	141, 142.
Stomach	Stomach	Stomach	142, 143.
Stomach	Stomach	Stomach	143, 144.
Stomach	Stomach	Stomach	144, 145.
Stomach	Stomach	Stomach	145, 146.
Stomach	Stomach	Stomach	146, 147.
Stomach	Stomach	Stomach	147, 148.
Stomach	Stomach	Stomach	148, 149.
Stomach	Stomach	Stomach	149, 150.
Stomach	Stomach	Stomach	150, 151.
Stomach	Stomach	Stomach	151, 152.
Stomach	Stomach	Stomach	152, 153.
Stomach	Stomach	Stomach	153, 154.
Stomach	Stomach	Stomach	154, 155.
Stomach	Stomach	Stomach	155, 156.
Stomach	Stomach	Stomach	156, 157.
Stomach	Stomach	Stomach	157, 158.
Stomach	Stomach	Stomach	158, 159.
Stomach	Stomach	Stomach	159, 160.
Stomach	Stomach	Stomach	160, 161.
Stomach	Stomach	Stomach	161, 162.
Stomach	Stomach	Stomach	162, 163.
Stomach	Stomach	Stomach	163, 164.
Stomach	Stomach	Stomach	164, 165.
Stomach	Stomach	Stomach	165, 166.
Stomach	Stomach	Stomach	166, 167.
Stomach	Stomach	Stomach	167, 168.
Stomach	Stomach	Stomach	168, 169.
Stomach	Stomach	Stomach	169, 170.
Stomach	Stomach	Stomach	170, 171.
Stomach	Stomach	Stomach	171, 172.
Stomach	Stomach	Stomach	172, 173.
Stomach	Stomach	Stomach	173, 174.
Stomach	Stomach	Stomach	174, 175.
Stomach	Stomach	Stomach	175, 176.
Stomach	Stomach	Stomach	176, 177.
Stomach	Stomach	Stomach	177, 178.
Stomach	Stomach	Stomach	178, 179.
Stomach	Stomach	Stomach	179, 180.
Stomach	Stomach	Stomach	180, 181.
Stomach	Stomach	Stomach	181, 182.
Stomach	Stomach	Stomach	182, 183.
Stomach	Stomach	Stomach	183, 184.
Stomach	Stomach	Stomach	184, 185.
Stomach	Stomach	Stomach	185, 186.
Stomach	Stomach	Stomach	186, 187.
Stomach	Stomach	Stomach	187, 188.
Stomach	Stomach	Stomach	188, 189.
Stomach	Stomach	Stomach	189, 190.
Stomach	Stomach	Stomach	190, 191.
Stomach	Stomach	Stomach	191, 192.
Stomach	Stomach	Stomach	192, 193.
Stomach	Stomach	Stomach	193, 194.
Stomach	Stomach	Stomach	194, 195.
Stomach	Stomach	Stomach	195, 196.
Stomach	Stomach	Stomach	196, 197.
Stomach	Stomach	Stomach	197, 198.
Stomach	Stomach	Stomach	198, 199.
Stomach	Stomach	Stomach	199, 200.

English	Japanese	Native (McCulloch)	Reading or Writing (McCulloch)	English-Flag
42. Wife	Aka	—	—	Fuji
43. Child	Wakana	—	Waka	Wakana
44. Fox	Uki-pi-tama, uki-pi-ta	A-ki-u-pi-ta	A-ki-u-pi-ta	Wakana uki-pi-ta
45. Dogfish	Uki-wa-tama	A-ki-u-pi-ta	A-ki-u-pi-ta	Wakana uki-pi-ta
47. Etern	Chikama	—	—	So
48. Oshirase	Wakana	—	—	So (Wakana)
49. Shogun	Wakana	—	—	Wakana
50. Girl	Wakana	Wakana	Wakana	Wakana
51. Bird	Wakana	—	—	Wakana
52. Sea	Chikama	Chikama (McCulloch), Wakana (Wakana)	Wakana	Chikama
53. Man	Wakana	Wakana (McCulloch), Wakana (Wakana)	Wakana	Wakana
54. Star	Oki	Oki (McCulloch), Chikama (Wakana)	Chikama	So
55. Fox	Wakana	A-ki-u-pi-ta, wakana (Wakana)	Wakana	Wakana
56. Water	Uki	A-ki (McCulloch), wakana (Wakana)	Wakana	Wakana
57. Horse	Wakana	A-ki (McCulloch), wakana (Wakana)	Wakana	Wakana
58. Horse	Wakana	Wakana (McCulloch), wakana (Wakana)	Wakana	Wakana
59. Fox	Uki	A-ki (McCulloch), wakana (Wakana)	Wakana	Wakana
60. Day	Uki	A-ki (McCulloch), wakana (Wakana)	Wakana	Wakana
61. Fox	Wakana	Chikama (McCulloch), wakana (Wakana)	Wakana	Wakana
62. Fox	Uki	A-ki (McCulloch), wakana (Wakana)	Wakana	Wakana
63. Fox	Wakana	Wakana (McCulloch), wakana (Wakana)	Wakana	Wakana
64. Fox	Wakana	Wakana (McCulloch), wakana (Wakana)	Wakana	Wakana
65. Fox	Wakana	Wakana (McCulloch), wakana (Wakana)	Wakana	Wakana
66. Fox	Wakana	Wakana (McCulloch), wakana (Wakana)	Wakana	Wakana
67. Fox	Wakana	Wakana (McCulloch), wakana (Wakana)	Wakana	Wakana
68. Fox	Wakana	Wakana (McCulloch), wakana (Wakana)	Wakana	Wakana
69. Fox	Wakana	Wakana (McCulloch), wakana (Wakana)	Wakana	Wakana
70. Fox	Wakana	Wakana (McCulloch), wakana (Wakana)	Wakana	Wakana
71. Fox	Wakana	Wakana (McCulloch), wakana (Wakana)	Wakana	Wakana
72. Fox	Wakana	Wakana (McCulloch), wakana (Wakana)	Wakana	Wakana
73. Fox	Wakana	Wakana (McCulloch), wakana (Wakana)	Wakana	Wakana
74. Fox	Wakana	Wakana (McCulloch), wakana (Wakana)	Wakana	Wakana
75. Fox	Wakana	Wakana (McCulloch), wakana (Wakana)	Wakana	Wakana
76. Fox	Wakana	Wakana (McCulloch), wakana (Wakana)	Wakana	Wakana
77. Fox	Wakana	Wakana (McCulloch), wakana (Wakana)	Wakana	Wakana
78. Fox	Wakana	Wakana (McCulloch), wakana (Wakana)	Wakana	Wakana
79. Fox	Wakana	Wakana (McCulloch), wakana (Wakana)	Wakana	Wakana

Chinese (Kantonese).	Chinese (Kantonese of Hakka).	English Spelling.	English.
—	—	Kai-ai	33. White.
—	—	Kai-ai	34. (H.M.)
Chai-ai	Chai-ai	Kai-ai	35. Sea.
Chai-ai	Chai-ai	Kai-ai	36. Daughters.
—	—	Kai-ai	37. Sea.
—	—	Kai-ai	38. (Kantonese).
—	—	Kai-ai	39. Daughters.
—	—	Kai-ai	40. Sea.
—	—	Kai-ai	41. Sea.
—	—	Kai-ai	42. Sea.
—	—	Kai-ai	43. Sea.
—	—	Kai-ai	44. Sea.
—	—	Kai-ai	45. Sea.
—	—	Kai-ai	46. Sea.
—	—	Kai-ai	47. Sea.
—	—	Kai-ai	48. Sea.
—	—	Kai-ai	49. Sea.
—	—	Kai-ai	50. Sea.
—	—	Kai-ai	51. Sea.
—	—	Kai-ai	52. Sea.
—	—	Kai-ai	53. Sea.
—	—	Kai-ai	54. Sea.
—	—	Kai-ai	55. Sea.
—	—	Kai-ai	56. Sea.
—	—	Kai-ai	57. Sea.
—	—	Kai-ai	58. Sea.
—	—	Kai-ai	59. Sea.
—	—	Kai-ai	60. Sea.
—	—	Kai-ai	61. Sea.
—	—	Kai-ai	62. Sea.
—	—	Kai-ai	63. Sea.
—	—	Kai-ai	64. Sea.
—	—	Kai-ai	65. Sea.
—	—	Kai-ai	66. Sea.
—	—	Kai-ai	67. Sea.
—	—	Kai-ai	68. Sea.
—	—	Kai-ai	69. Sea.
—	—	Kai-ai	70. Sea.
—	—	Kai-ai	71. Sea.
—	—	Kai-ai	72. Sea.
—	—	Kai-ai	73. Sea.
—	—	Kai-ai	74. Sea.
—	—	Kai-ai	75. Sea.
—	—	Kai-ai	76. Sea.
—	—	Kai-ai	77. Sea.
—	—	Kai-ai	78. Sea.
—	—	Kai-ai	79. Sea.
—	—	Kai-ai	80. Sea.
—	—	Kai-ai	81. Sea.
—	—	Kai-ai	82. Sea.
—	—	Kai-ai	83. Sea.
—	—	Kai-ai	84. Sea.
—	—	Kai-ai	85. Sea.
—	—	Kai-ai	86. Sea.
—	—	Kai-ai	87. Sea.
—	—	Kai-ai	88. Sea.
—	—	Kai-ai	89. Sea.
—	—	Kai-ai	90. Sea.
—	—	Kai-ai	91. Sea.
—	—	Kai-ai	92. Sea.
—	—	Kai-ai	93. Sea.
—	—	Kai-ai	94. Sea.
—	—	Kai-ai	95. Sea.
—	—	Kai-ai	96. Sea.
—	—	Kai-ai	97. Sea.
—	—	Kai-ai	98. Sea.
—	—	Kai-ai	99. Sea.
—	—	Kai-ai	100. Sea.

English.	Sipont.	Monks (Si-Cheh).	Si-ming or Si-yang (Si-Cheh).	English. Si-yang.
81. Stone	Shih	Shih	Shih	Shih (Shih)
82. Boat	Shih	Shih	Shih	Shih (Shih)
83. Head	Shih	Shih	Shih	Shih (Shih)
84. Sea	Shih	Shih	Shih	Shih (Shih)
85. Sea	Shih	Shih	Shih	Shih (Shih)
86. Sea	Shih	Shih	Shih	Shih (Shih)
87. Sea	Shih	Shih	Shih	Shih (Shih)
88. Sea	Shih	Shih	Shih	Shih (Shih)
89. Sea	Shih	Shih	Shih	Shih (Shih)
90. Sea	Shih	Shih	Shih	Shih (Shih)
91. Sea	Shih	Shih	Shih	Shih (Shih)
92. Sea	Shih	Shih	Shih	Shih (Shih)
93. Sea	Shih	Shih	Shih	Shih (Shih)
94. Sea	Shih	Shih	Shih	Shih (Shih)
95. Sea	Shih	Shih	Shih	Shih (Shih)
96. Sea	Shih	Shih	Shih	Shih (Shih)
97. Sea	Shih	Shih	Shih	Shih (Shih)
98. Sea	Shih	Shih	Shih	Shih (Shih)
99. Sea	Shih	Shih	Shih	Shih (Shih)
100. Sea	Shih	Shih	Shih	Shih (Shih)
101. Sea	Shih	Shih	Shih	Shih (Shih)
102. Sea	Shih	Shih	Shih	Shih (Shih)
103. Sea	Shih	Shih	Shih	Shih (Shih)
104. Sea	Shih	Shih	Shih	Shih (Shih)
105. Sea	Shih	Shih	Shih	Shih (Shih)
106. Sea	Shih	Shih	Shih	Shih (Shih)
107. Sea	Shih	Shih	Shih	Shih (Shih)
108. Sea	Shih	Shih	Shih	Shih (Shih)
109. Sea	Shih	Shih	Shih	Shih (Shih)
110. Sea	Shih	Shih	Shih	Shih (Shih)
111. Sea	Shih	Shih	Shih	Shih (Shih)
112. Sea	Shih	Shih	Shih	Shih (Shih)
113. Sea	Shih	Shih	Shih	Shih (Shih)
114. Sea	Shih	Shih	Shih	Shih (Shih)
115. Sea	Shih	Shih	Shih	Shih (Shih)
116. Sea	Shih	Shih	Shih	Shih (Shih)
117. Sea	Shih	Shih	Shih	Shih (Shih)
118. Sea	Shih	Shih	Shih	Shih (Shih)
119. Sea	Shih	Shih	Shih	Shih (Shih)
120. Sea	Shih	Shih	Shih	Shih (Shih)

[illegible]

English	Spanish	Native (McGee-H)	Spanish or Nahuatl (McGee-H)	Original Nahuatl
107. Of fathers	Apá hui	.....	.....	Axáhuécatl
108. To fathers	Apá hui áh	.....	.....	Axáhuécatl
109. From fathers	Apá hui hā	.....	.....	Axáhuécatl mō
110. A daughter	Uxauhtōtōtōl hui	.....	.....	Áax ayōtōm āhuā
111. Of a daughter	Uxauhtōtōtōl hui	.....	.....	Áax ayōtōm āhuā
112. To a daughter	Uxauhtōtōtōl hui āh	.....	.....	Áax ayōtōm āhuā
113. From a daughter	Uxauhtōtōtōl hui āhā	.....	.....	Áax ayōtōm āhuā āhuā
114. Two daughters	Uxauhtōtōtōl hui	.....	.....	Áax ayōtōm āhuā
115. Daughters	Uxauhtōtōtōl hui	.....	.....	Áax ayōtōm āhuā
116. Of daughters	Uxauhtōtōtōl hui	.....	.....	Áax ayōtōm āhuā
117. To daughters	Uxauhtōtōtōl hui āh	.....	.....	Áax ayōtōm āhuā
118. From daughters	Uxauhtōtōtōl hui āhā	.....	.....	Áax ayōtōm āhuā āhuā
119. A good man	Pīxōmā āhā hui	.....	.....	Mī āhā āhuā
120. Of a good man	Pīxōmā āhā hui	.....	.....	Mī āhā āhuā
121. To a good man	Pīxōmā āhā hui āh	.....	.....	Mī āhā āhuā
122. From a good man	Pīxōmā āhā hui āhā	.....	.....	Mī āhā āhuā āhuā
123. Two good men	Pīxōmā āhā hui	.....	.....	Mī āhā āhuā
124. Good men	Pīxōmā āhā hui	.....	.....	Mī āhā āhuā
125. Of good men	Pīxōmā āhā hui	.....	.....	Mī āhā āhuā
126. To good men	Pīxōmā āhā hui āh	.....	.....	Mī āhā āhuā
127. From good men	Pīxōmā āhā hui āhā	.....	.....	Mī āhā āhuā āhuā
128. A good woman	Pīxōmā āhā hui	.....	.....	Mī āhā āhuā
129. A bad boy	Uxauhtōtōtōl hui hui	.....	.....	Mī āhā āhuā
130. Good women	Pīxōmā āhā hui	.....	.....	Mī āhā āhuā
131. A bad girl	Uxauhtōtōtōl hui hui	.....	.....	Mī āhā āhuā
132. Good	Āhā	.....	.....	Mī āhā āhuā
133. Better	Āhā āhā hui	.....	.....	Mī āhā āhuā

Phasing (McCulloch)	Phasing (Phonetic of McCulloch)	Meaning (Phonetic)	English
101. 11		Shapi kakam . . .	101. Old father.
102. 12		Shapi kakam wing . . .	102. To father.
103. 13		Shapi kakam wingi . . .	103. From father.
104. 14		Shapi kakam kakam . . .	110. A daughter.
105. 15		Shapi kakam kakam kakam . . .	111. Of a daughter.
106. 16		Shapi kakam kakam kakam . . .	112. To a daughter.
107. 17		Shapi kakam kakam kakam . . .	113. From a daughter.
108. 18		Shapi kakam kakam kakam . . .	114. Two daughters.
109. 19		Shapi kakam kakam kakam . . .	115. Daughters.
110. 20		Shapi kakam kakam kakam . . .	116. Of daughters.
111. 21		Shapi kakam kakam kakam . . .	117. To daughters.
112. 22		Shapi kakam kakam kakam . . .	118. From daughters.
113. 23		Shapi kakam kakam kakam . . .	119. A good man.
114. 24		Shapi kakam kakam kakam . . .	120. Of a good man.
115. 25		Shapi kakam kakam kakam . . .	121. To a good man.
116. 26		Shapi kakam kakam kakam . . .	122. From a good man.
117. 27		Shapi kakam kakam kakam . . .	123. Two good men.
118. 28		Shapi kakam kakam kakam . . .	124. Good men.
119. 29		Shapi kakam kakam kakam . . .	125. Of good men.
120. 30		Shapi kakam kakam kakam . . .	126. To good men.
121. 31		Shapi kakam kakam kakam . . .	127. From good men.
122. 32		Shapi kakam kakam kakam . . .	128. A good woman.
123. 33		Shapi kakam kakam kakam . . .	129. Of a good woman.
124. 34		Shapi kakam kakam kakam . . .	130. To a good woman.
125. 35		Shapi kakam kakam kakam . . .	131. From a good woman.
126. 36		Shapi kakam kakam kakam . . .	132. A bad boy.
127. 37		Shapi kakam kakam kakam . . .	133. Bad women.
128. 38		Shapi kakam kakam kakam . . .	134. A bad girl.
129. 39		Shapi kakam kakam kakam . . .	135. Bad.
130. 40		Shapi kakam kakam kakam . . .	136. Better.

Phonetic (McClellan)	Phonetic (Simplified)	Phonetic (Simplified)	Phonetic (Simplified)
1. 100	100	100	100
2. 100	100	100	100
3. 100	100	100	100
4. 100	100	100	100
5. 100	100	100	100
6. 100	100	100	100
7. 100	100	100	100
8. 100	100	100	100
9. 100	100	100	100
10. 100	100	100	100
11. 100	100	100	100
12. 100	100	100	100
13. 100	100	100	100
14. 100	100	100	100
15. 100	100	100	100
16. 100	100	100	100
17. 100	100	100	100
18. 100	100	100	100
19. 100	100	100	100
20. 100	100	100	100
21. 100	100	100	100
22. 100	100	100	100
23. 100	100	100	100
24. 100	100	100	100
25. 100	100	100	100
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100. 100	100	100	100

English.	Japanese.	Native (Hiragana).	Reading or Writing (Katakana).	English Page.
181. They are . . .	Fukidomae ni . . .	...	...	Aikawa, 20.
182. I am . . .	Uchi ni . . .	...	...	Ito, 21.
183. They were . . .	Shimo ni . . .	...	...	Ito, 22.
184. He was . . .	Komae ni . . .	...	...	Ito, 23.
185. We were . . .	Komae ni . . .	...	...	Ito, 24.
186. You were . . .	Komae ni . . .	...	...	Ito, 25.
187. They were . . .	Fukidomae ni . . .	...	...	Aikawa, 26.
188. He . . .	Komae . . .	...	...	Ito, 27.
189. To be . . .	Komae . . .	...	...	Ito, 28.
190. Being . . .	Komae . . .	...	...	Ito, 29.
191. Having been . . .	Komae . . .	...	...	Ito, 30.
192. I may be . . .	To ni . . .	...	...	Ito, 31.
193. I shall be . . .	To ni . . .	...	...	Ito, 32.
194. I should be . . .	To ni . . .	...	...	Ito, 33.
195. Had . . .	Had . . .	...	...	Ito, 34.
196. To have . . .	Had . . .	...	...	Ito, 35.
197. Having . . .	Had . . .	...	...	Ito, 36.
198. Having been . . .	Had . . .	...	...	Ito, 37.
199. I have . . .	To ni . . .	...	...	Ito, 38.
200. There is . . .	Komae . . .	...	...	Ito, 39.
201. He has . . .	Komae . . .	...	...	Ito, 40.
202. We have . . .	Komae . . .	...	...	Ito, 41.
203. You have . . .	Komae . . .	...	...	Ito, 42.
204. They have . . .	Fukidomae . . .	...	...	Aikawa, 43.
205. I have (Past Tense) . . .	To ni . . .	...	...	Ito, 44.
206. They have (Past Tense) . . .	To ni . . .	...	...	Ito, 45.
207. He has (Past Tense) . . .	Komae . . .	...	...	Ito, 46.

Reading (Syllabary).	Chinese (Pinyin of Syllabary).	Reading (Syllabary).	English.
...	161. They are.
...	162. I was.
...	163. They were.
...	164. He was.
...	165. We were.
...	166. You were.
...	167. They were.
...	168. He.
...	169. To be.
...	170. Being.
...	171. Having been.
...	172. I may be.
...	173. I shall be.
...	174. I should be.
...	175. Good.
...	176. To have.
...	177. Having.
...	178. Having been.
...	179. I have.
...	180. They have.
...	181. He has.
...	182. We have.
...	183. You have.
...	184. They have.
...	185. I have (Past Tense).
...	186. They have (Past Tense).
...	187. He has (Past Tense).

English.	Japanese.	Native (Hollander).	Explanatory English (Hollander).	Translated (Hollander).
153. We lost (Past Tense).	Urewi shi			Urewi shi shiro.
154. You lost (Past Tense).	Urewi shi shi . . .			Urewi shi shi shiro . . .
155. They lost (Past Tense).	Urewi shi shi . . .			Urewi shi shi shiro . . .
156. I was losing . . .	Urewi shi shi . . .			Urewi shi shi shiro . . .
157. I was losing . . .	Urewi shi shi . . .			Urewi shi shi shiro . . .
158. I had lost . . .	Urewi shi shi . . .			Urewi shi shi shiro . . .
159. I may have . . .	Urewi shi shi . . .			Urewi shi shi shiro . . .
160. I shall lose . . .	Urewi shi shi . . .	Urewi shi shi (I shall go) . . .	I shall (I shall go) . . .	Urewi shi shi shiro . . .
161. There will be . . .	Urewi shi shi . . .			Urewi shi shi shiro . . .
162. He will lose . . .	Urewi shi shi . . .			Urewi shi shi shiro . . .
163. We shall lose . . .	Urewi shi shi . . .			Urewi shi shi shiro . . .
164. You will lose . . .	Urewi shi shi . . .			Urewi shi shi shiro . . .
165. They will lose . . .	Urewi shi shi . . .			Urewi shi shi shiro . . .
166. I should lose . . .	Urewi shi shi . . .			Urewi shi shi shiro . . .
167. I am losing . . .	Urewi shi shi . . .			Urewi shi shi shiro . . .
168. I was losing . . .	Urewi shi shi . . .			Urewi shi shi shiro . . .
169. I shall be losing . . .	Urewi shi shi . . .			Urewi shi shi shiro . . .
170. I go . . .	Urewi shi . . .	Urewi shi . . .	I go (Urewi shi) . . .	Urewi shi . . .
171. They go . . .	Urewi shi . . .		Urewi shi (Urewi shi) . . .	Urewi shi . . .
172. He goes . . .	Urewi shi . . .		Urewi shi (Urewi shi) . . .	Urewi shi . . .
173. We go . . .	Urewi shi . . .		Urewi shi (Urewi shi) . . .	Urewi shi . . .
174. You go . . .	Urewi shi . . .		Urewi shi (Urewi shi) . . .	Urewi shi . . .
175. They go . . .	Urewi shi . . .		Urewi shi (Urewi shi) . . .	Urewi shi . . .
176. I work . . .	Urewi shi . . .	Urewi shi . . .	Urewi shi (Urewi shi) . . .	Urewi shi . . .
177. They work . . .	Urewi shi . . .		Urewi shi (Urewi shi) . . .	Urewi shi . . .
178. He work . . .	Urewi shi . . .		Urewi shi (Urewi shi) . . .	Urewi shi . . .
179. We work . . .	Urewi shi . . .		Urewi shi (Urewi shi) . . .	Urewi shi . . .

French (McCulloch).	English (Monogram of McCulloch).	French (McCulloch).	English.
		<i>Vous testez.</i>	107. You test (Past Tense).
		<i>Vous testiez.</i>	108. You test (Past Tense).
		<i>Ils testent.</i>	109. They test (Present Tense).
		<i>Ils testaient.</i>	110. They test (Past Tense).
		<i>Je teste.</i>	111. I am testing.
		<i>Je testais.</i>	112. I was testing.
		<i>Vous testez.</i>	113. I test (Present Tense).
		<i>Vous testiez.</i>	114. I may test.
<i>Je teste (I shall go).</i>	<i>Je testerai (I shall go).</i>	<i>Je teste.</i>	115. I shall test.
		<i>Vous testez.</i>	116. They will test.
		<i>Ils testent.</i>	117. He will test.
		<i>Je teste.</i>	118. We shall test.
		<i>Vous testez.</i>	119. I will test.
		<i>Ils testent.</i>	120. They will test.
		<i>Je teste.</i>	121. I should test.
		<i>Vous testez.</i>	122. I am testing.
		<i>Vous testiez.</i>	123. I was testing.
		<i>Vous testeriez.</i>	124. I shall be testing.
<i>Je teste.</i>	<i>Je teste.</i>	<i>Je teste.</i>	125. I go.
<i>Vous testez.</i>		<i>Vous testez.</i>	126. You go.
<i>Ils testent.</i>		<i>Ils testent.</i>	127. He goes.
		<i>Je teste.</i>	128. We go.
		<i>Vous testez.</i>	129. You go.
		<i>Ils testent.</i>	130. They go.
<i>Je teste.</i>	<i>Je teste.</i>	<i>Je teste.</i>	131. I went.
		<i>Vous testez.</i>	132. They went.
		<i>Ils testent.</i>	133. He went.
		<i>Je teste.</i>	134. We went.

English.	Represent.	Meaning (Hindustani).	Meaning in Sanyas (Sanskrit).	English Sany.
101. You went.	Atitham chakrath.	—	—	Sadham chakrath.
102. They went.	Pollhara chakr.	—	—	Atitham chakrath.
103. Go.	Chao.	Tala.	Pa or	Chao.
104. Going.	Tiao.	—	—	Chao.
105. Here.	Takathith.	—	—	Chait-hara.
106. What is your name?	Ki pi chakr?	—	—	Paoting chi kitha?
107. How old is this horse?	Khal hi naga-chakr?	—	—	Siga hi kua naga-chakr?
108. How far is it from here to Madras?	Kua Hindustan khal chakr?	—	—	Hara takath Hindustan?
109. How many eyes are there in your father's house?	Ki pi chakr kitha-chakr?	—	—	Kitha-pa chakr an naga-chakr kitha?
110. I have walked a long way to day.	Iya yi ki sui.	—	—	Agi kitha-chakr kitha-chakr.
111. The son of my uncle is married to his sister.	Agi-pa naga kua chakr kitha-chakr.	—	—	Kitha-chakr kua kitha-chakr kitha-chakr.
112. In the house is the mother of the white horse.	Khal kitha naga chakr-chakr.	—	—	Kitha-chakr kua kitha-chakr kitha-chakr.
113. Put the saddle upon his back.	Kitha-chakr kitha-chakr.	—	—	Kitha-chakr kitha-chakr kitha-chakr.
114. I have ridden his eye each every day.	Pa-pa kitha-chakr kitha-chakr.	—	—	Kitha-chakr kitha-chakr kitha-chakr.
115. He is grazing cattle on the top of the hill.	Kua kitha-chakr kitha-chakr.	—	—	Kitha-chakr kitha-chakr kitha-chakr.
116. He is riding on a horse under that tree.	Kua kitha-chakr kitha-chakr.	—	—	Kitha-chakr kitha-chakr kitha-chakr.
117. His brother is taller than his sister.	Kua kitha-chakr kitha-chakr.	—	—	Kitha-chakr kitha-chakr kitha-chakr.
118. The price of this is two rupees and a half.	Kitha-chakr kitha-chakr kitha-chakr.	—	—	Kitha-chakr kitha-chakr kitha-chakr.
119. My father lives in that small house.	Kitha-chakr kitha-chakr kitha-chakr.	—	—	Kitha-chakr kitha-chakr kitha-chakr.
120. Give this rupee to him.	Kua-chakr kitha-chakr.	—	—	Kitha-chakr kitha-chakr kitha-chakr.
121. Take these rupees from him.	Kitha-chakr kitha-chakr kitha-chakr.	—	—	Kitha-chakr kitha-chakr kitha-chakr.
122. How long will it take him to walk.	Kitha-chakr kitha-chakr kitha-chakr.	—	—	Kitha-chakr kitha-chakr kitha-chakr.
123. How water flows from the well.	Kitha-chakr kitha-chakr kitha-chakr.	—	—	Kitha-chakr kitha-chakr kitha-chakr.
124. Walls belong to him.	Kitha-chakr kitha-chakr kitha-chakr.	—	—	Kitha-chakr kitha-chakr kitha-chakr.
125. Whose dog is that?	Kitha-chakr kitha-chakr kitha-chakr.	—	—	Kitha-chakr kitha-chakr kitha-chakr.
126. How many did you buy that?	Kitha-chakr kitha-chakr kitha-chakr.	—	—	Kitha-chakr kitha-chakr kitha-chakr.
127. From a shopkeeper of the village.	Kitha-chakr kitha-chakr kitha-chakr.	—	—	Kitha-chakr kitha-chakr kitha-chakr.

PLATE IV.

Section of the rock showing the

strata of the Cambrian period.



THE KACHIN GROUP.

The Singphos or Kachins are a numerous race, covering a large area, from Upper Assam across Northern Burma beyond the Chinese boundary into Thibet. In Burma they presently extend as far south as 22° 30' N. L. Their villages are scattered throughout the hills and mountains, and they have, to quote Mr. George, 'a barrier for the plains, and but rarely come down to settle.' Only a small portion of them live within the territory included in the Linguistic Survey, in the Lakhimpur district of Assam, chiefly on the Bar Diding, Nua Diding, and Tengapani. A few Singphos are also returned from Sikkim. They are here called Dolniphis, from the Assamese *dola*, language, foreign language. The Dolniphis are said to be half-breeds begotten by Singphos on Assamese slaves.

The numbers of Singpho speakers returned from Assam are :—

Lakhimpur	1,536
Sikkim	20

Total 1,556

The number of Singphos outside Assam cannot be estimated. At the Census of 1881, 1,224 were numbered in Burma, but their chief places of residence lay outside of the territory included in the census operations. The following account of their gradual spread is taken from the Rev. J. N. Cushing's *Grammatical Sketch of the Kachyen Language* :—

'The time of the appearance of the Kachyons in the mountainous region of the extreme north of Burma is uncertain. Their advent in Assam, and their advance southward and south-westward in Burma, are respectively pretty recent. Dates, critically depending on Hucny, show the date of their appearance in Assam about 1700. A linguistic fact shows that they entered Assam after a long contact with the Burman. The Assamese Kachyons have in common with those of Burma certain words of Burman origin which must have been the result of considerable intercourse with the Burman. Thus, in Burman's *Singpho Spelling Book*, we find *asat*, 'a gun', *aput*, 'a tin', *aput*, 'a bell', *aput*, 'a god', which were manifestly obtained from the Burman.

The Kachyons made their first advance across the mountains between Hkomo and Ghim, and began to displace the Shan population about two centuries ago. A Chinese Shan prince told me, that less than two hundred years ago there was not a Kachyon village between Hkomo and Ghim. Now, the mountains are occupied by a large Kachyon population. . . . The Kachyons are still pressing slowly southward and westward, and displacing the Shan and Burman. In 1858 the writer was prevented from reaching the town of Thibet because the mountains were held by a strong force of Kachyons at war with the Shan prince. Another reference was made to the fact, that they were increasing in number in the district. In such thinly-peopled regions, where the indigenous population is constantly diminishing, the Burman and Shan will cling to the banks of the rivers, while the Kachyons seek to confine themselves altogether to the mountains.'

Though several writers had formerly mentioned this tribe, it was not till the annexation of Upper Burma that we became closely acquainted with them. In Burma they are called Kachins. The Burmese word *chín* is applicable to any hill tribe of barbarous habits. Thus, the Ghim are called so by the Burmese, but they have nothing to do with the Kachins. The spelling Kachyon represents the older form, which still lives in the mouth of the people in Lower Burma. In Upper Burma *My* and *Ip* are pronounced *ch*, though the older form is written. The Kachins call themselves *Ching-ph* or, dialectically, *Sing-pho*. In the western dialect this word is said to mean 'man,' but not so, according to Dr. Cushing, on the Burman side, where it only means a Singpho.

The Dai call the Kachins Kang; the Chinese call them Ya-jen, wild men, or when they choose to be polite, Shan-tes, heads of the hills.

According to Mr. George, 'the Kachin, taken generally, is a small man, averaging 5 feet 4, while the women average 5 or 6 inches less . . . The number of types met with is bewildering. The prevailing feature among all Kachins is the oblique eye and a tendency to high cheek-bones.' Logan describes the Austro-Singphos as 'indolent, sickly, and as impotent as that, although possessed of a fertile portion of the province and in the vicinity of markets, they do not produce enough of the materials of food to place themselves above want. Nationally they are rapacious, cruel, revengeful, crafty and treacherous.' The following extracts are taken from Mr. George's interesting account in the Burma Census Report :—

'As a rule the Kachin seems to add to be sanguine. He generally reverts to autosanguis, and will not attack unless he what he considers overwhelming force and by surprise . . . Sherry is prevalent . . . One affliction is unknown among the true Chingphos, though Captain Foster, speaking of the Kachangs, Kachins, or Kamangs, says their stout constitution seems to be that they eat their elderly relatives when they find the elderly relatives' death they have lived long enough. . . . The poor natives and extreme form of agoutism is fatanga or full-chasing . . . The method employed is to select a virgin one on a hillside and fill the jungle about it with smoke, and let it lie on the ground till thoroughly dry. This is set fire to in June and July, and the surface of the earth breaks up by hand with a rude hoe, the smoke being thus forced upwards. The smoking is of the roughest description. As the worker climbs away with the hoe in his right hand, he throws in a grain or two with his left. . . . They possess no knowledge of writing, the highest being that the Nya give all nations writing, but unfortunately that given to the Kachins was written on hide, which, they being hungry and ignorant of the value of what they were destroying, cooked and ate. . . . The Kachin worship "Nia or spirits", of whom the natives are vain, for any one may become a Nia after his death. . . .

The Kachins divide themselves into two great divisions, the Kachins, (i.e., Kachins of the true sources [of the Chindwin and the Irrawaddy]), and the Singphos (or Jins phos) or eastern Kachins, including generally all Kachins in the south of the conference, and who are found of course in the greater numbers in the east of the Irrawaddy, distinguished from each other by date and distinct differences.

There is a constant tendency, as Lieutenant Elliot has observed, on the part of the Kachins, to distinguish and colour themselves into minor clans, which, after a short time, become independent of the parent stock.

The division into Kachins and Singpho is only a geographical one and does not imply difference in race or language.

The Kachins are also divided into Kamau Kachins and Kumlau Kachins. The Kamau Kachins are those who have a *Swao*, or ruler. The word *Swao* is said to mean 'rebel.' The Kumlau are said to consist of rebels from the various Kachin tribes. They did not elect a *Dura*, because the members of one tribe would not have recognised a ruler belonging to another.

The traditions of the race point to the headwaters of the Irrawaddy as their original home. Their first ancestor lived on the hill *Majaw-abingra-pum*, from which they think that the Irrawaddy rises. The Singphos or Kachins proper are descended from his eldest son, while his younger sons became the progenitors of several tribes which are now practically assimilated to the Kachins.

The Kachins themselves are divided into five tribes, which all claim to be descended from the grandson of the first ancestor. These tribes are the Marips, Lathawags, Lepais, Nihams, and Murams.

The Marips are found west of the Mali Kha in the Hakawag valley, and north of this up to the Kachin country; round the jade and amber mines; and also to the west of lake Indawgyi. East of the Irrawaddy there are only a few scattered villages belonging to the tribe.

There are numerous sub-tribes:—

- | | |
|----------------|-------------|
| 1. Singdaekha. | 9. Tiagrum. |
| 2. Ora. | 10. Singwi. |
| 3. Singrong. | 11. N'ding. |
| 4. Leca. | 12. Laron. |
| 5. N'kong. | 13. Phawia. |
| 6. Demao. | 14. Waja. |
| 7. Gowie. | 15. Maraw. |
| 8. Lakaing. | |

The **Lathawaga** are supposed to have come from the country between **Mañi Kha** and **N'mai Kha**. They have spread northwards over all the country north of the upper defile of the **Irrawaddy**; from the **Mañi Kha** west to the **Karun** range; along both banks of the **N'mai Kha** for some distance above the confluence; along the right bank of the **Irrawaddy** nearly as far south as **Myitkya**; west of this to the **Shwedaggyi** range of hills; on the Chinese frontier just below the head-waters of the **Mañi** and into **North Hsenwi** and **Ming Mi**.

The following sub-tribes are said to exist:—

- | | |
|-------------|----------------------|
| 1. Tabor. | 10. Kaddaw. |
| 2. Salar. | 11. Tiaga. |
| 3. Sana. | 12. Waja. |
| 4. Tiagra. | 13. Yinghwa. |
| 5. Mala. | 14. Salawag Ngawa. |
| 6. Lawkhon. | 15. Thimant Salawag. |
| 7. Kasha. | 16. Lamon Salawag. |
| 8. Paohian. | 17. Tinga Salawag. |
| 9. Narkhon. | 18. Phayga Salawag. |

The **Lepala** are said to be the largest and most powerful of the **Kashin** tribes. They are found in the **Shwedaggyi** hills to the north and north-east of **Mingung**; in the most of country between the two arms of the **Irrawaddy**; along the right bank of that river about **Myitkya**; and in the **Patun** hills south-east of **Shama**. Here they are also found scattered about all over the **Kashin** country and in **North Hsenwi** and **Ming Mi**.

The following sub-tribes are known:—

- | | |
|-----------------------|-------------|
| 1. Thama. | 10. Nigra. |
| 2. Kaori. | 11. Lakhon. |
| 3. Samptaw. | 12. Fara. |
| 4. Sai or Sai or Loh. | 13. Khawa. |
| 5. Samkha. | 14. Kawa. |
| 6. Lami. | 15. Kara. |
| 7. Wawung. | 16. Tinga. |
| 8. Phukun. | 17. Mōngp. |
| 9. Sutan. | |

Of these the **Kaori** and **Sai** are said to have distinct dialects of their own.

The **Kaori Lepala** live in the hills to the east and south-east of **Shama**. Their dialect has been described by the **Rev. J. N. Cusking**; see **Authorities**.

The *Sai Lepais* are found all along the frontier from a point east and south-east of the head-waters of the Nanzhat and south of Sukta. They also hold the hills west of the Nanyin, south of Mogung as far as lake Indawgyi. A few seem also to be found in Mông Mî and Yawng Pong. They are said to have lived originally near Myitkyina. A vocabulary by Captain H. H. Davies has been published in the Upper Burma Gazetteer. The dialect differs from other Kachin languages, and the *Sai* must no doubt be considered as half-breeds.

The *Nkhums* seem to have come from the country south of Khami Léng and west of the Mâl Kha. They are found on the east bank of the Irrawaddy, north of Malinga, and also on both banks of the N'mai Kha some way from the confluence and near the head-waters of the Nanyin stream, which enters the Irrawaddy from the east near the village of Yawng (situated in latitude 23° 15'). There are a few scattered villages of the tribe along the frontier, and south of the Taping river the *Nkhums* inhabit the best of country on the borders of the Sino-Chinese States of Ho-Hua and Lu-Hua. The principal sub-tribes are:—

- | | |
|-------------|--------------|
| 1. Makhun. | 5. Pama. |
| 2. Chikyal. | 6. Nungu. |
| 3. Shik. | 7. Wurang. |
| 4. Waia. | 8. Kalangda. |

The *Maryas* are found all along the frontier in scattered villages, though north of the source of the Mâl river they seem to extend further into British territory. They are also found west of Shik, and in the Kach-lwa valley; and to the west of the Mâl Kha north of the Shweshunggyi range and about the Amber mines. They have also spread southwards as far as Mông Mî on the east of the Irrawaddy and Makyin in the Kachin district on the west, and also south-east into Thawng Pong and North Hsen Wi.

The principal sub-tribes are:—

1. Issa.
2. Laka.
3. N'ing or Ningting.
4. Maku Ningting.

Several other tribes are regarded by the Kachins as probably descended from the same ancestor. The chief of these are the *Sansu*, the *Marus*, the *Lakhs*, and the *Yanyins* or *Lihans*. Their dialects differ, so far as we know, widely from Kachin, and their alleged connection with them does not seem to have any foundation. Some of them, such as the *Marus* and *Lakhs*, are apparently half-breeds, and they seem to have intermarried with the Kachins.

Besides these tribes the Kachins regard several others as connected with them. They are found between 25° and 28° north latitude. They are the *Khangs*, the *Kaphants*, the *Kalams*, the *Tarons* or *Darungs*, also called *Mwingthas*, the *Khorungs*, the *Kharungs*, the *Murins*, the *Sins* and *Silas*. All these tribes seem, however, to be quite distinct from the Kachins.*

The Rev. G. Hansen divides the Kachin dialects into three classes, the Northern, Kachin, and the Southern Kachin. They differ, to some extent, in vocabulary. But

* The preceding names of the Kachin tribes have been taken from the Upper Burma Gazetteer, quoted under authorities.

most points of disagreement are due to different pronunciation and the use of different prefixes. The whole structure of the language is, on the other hand, the same in all these dialects.

The Southern Kachin, spoken in the Mawla district, has been described by Murray, Harris and Hansen; the Kaxai dialect is the foundation of the grammatical sketch by the Rev. J. N. Cushing; and the Aungmye Siagphé is known through the grammars of Moore, Logan, Macgregor, and Needham. The last named dialect is the only one which falls within the limits of this Linguistic Survey.

The Kachin dialects have many points of resemblance with the Kuki-Chin languages, especially Mithoi, and with the Naga and Bodo languages. Thus, the numerals and personal pronouns correspond to forms found in those dialects. A few instances will show this:—

	<i>Kachin.</i>		<i>Other languages.</i>
One	ai, apai	Mithoi	a-ai
Two	a'khong, ai	"	a-ai
Three	ma-ah	Kwiring	am, Kuki-Chin tham.
Four	ma-li	Mithoi	ma-ri
Five	ma-apt	"	ma-apt
Six	ahra	Gilyak, Bodo, Nungchih	pa-rin
Seven	auit	Naga	ai
Eight	ma-ai	English	de-ait
Nine	ah-ah	Kabul, Kichiré	ah-ah
Ten	ai	Mamangit	ah-ai
Hundred	lo-ah	Mithoi	ah-ai
I	apai	Tamra	apai
Thou	aiing	Kuki-Chin, Bodo, Naga-Bodo, and Eastern Naga groups	am
He	ah, ai	English, Kwiring	ai; Lai
		Mithoi	ai, thia.

Similar forms occur in many other languages of the groups in question. With regard to the vocabulary there are many points of correspondence. Mr. Galt, in the Aungmye Siagphé report, compared 22 common Siagphé words with the corresponding words in other Tibeto-Burman languages, and found that half of them were identical with the forms occurring in some of the dialects compared. A greater number of words have been compared in the introduction to the Kuki-Chin group, with the same result. There are, however, so many points of difference that the Kachin dialects must be considered as quite independent forms of speech.

A comparison of the grammatical features of Kachin and other Tibeto-Burman languages shows the same relation. The general tendencies and the whole structure is identical in all. We even find the same prefixes and suffixes used in Kachin and in other Tibeto-Burman dialects. Thus, the prefix *pa* or *ha*, which is used in the formation of nouns and adjectives in Kachin, has the same function in Bodo and Naga languages. The Kachin plural suffix *ai* is used to form the plural of personal pronouns in the Central Chin and the old Kuki dialects; and the plural suffix *ah* in Southern Kachin apparently corresponds to the suffix *ti* in Lushai and connected languages.

But there are also many points of difference. Most especially, Kachin has developed a complex system of verbal suffixes, which is more akin to Burmese than to the dialects mentioned above. It also agrees with Burmese in the use of the prefix *a* to form nouns and adjectives, though the same prefix is perhaps also used in the Nigh and Kuki languages. It is of importance that Kachin uses a prefixed negative in the Burmese way. *Ja*, *Lhata*, and *Tamda*, however, have the same principle for the formation of the negative verb.

In one essential point, Kachin differs from Burmese and from the neighbouring dialects in the west. The Kachin system of tones is quite peculiar to itself. The best description of the Kachin tones is given by the Rev. O. Hansen. He mentions five, while the Rev. J. N. Couching knows of six. He describes them as follows:—

'The first tone is the natural pitch of the voice, with a slight rising inflection at the end. It may be called the *natural* tone.

The second is a *low* tone; it may be called the *grave* tone.

The third is a slightly higher tone than the second, being pronounced with an even prolonged sound: it may be called the *rising* tone.

The fourth tone is very short and abrupt; it may be called the *abrupt* tone.

The fifth tone is somewhat higher than the third and is uttered with more emphasis; it may be called the *emphatic* tone.'

This richness in tones shows that Kachin is more closely connected with Tibetan, and that it must be classed as a link between that language in the north, the Nigh and Kuki-Chin languages in the west, and Burmese in the south.

The following is a list of the authorities dealing with Singpho which I have come across:—

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- BRUNNEN, GUSTAV H. BRUNNEN,—*Abstract of the Journal of a Route travelled by Captain S. F. Kennedy . . . from the Capital of Assam to the Indian River of the Kailash Valley in the south-east frontier of Assam. Journal of the Asiatic Society of Bengal*, Vol. VI, 1855, pp. 245 and 6.
- HANSEN, OLAV S. P.,—*Sketch of the Singpho, or the Kailash of Burma: the position of this tribe as regards Assam, and the inland trade of the valley of the Iravaddy with Yunnan, and their connection with the North-Eastern Frontier of Assam. Calcutta, 1867.*
- HANSEN, WILLIAM,—*Notes on the Language spoken by the various tribes inhabiting the Valley of Assam and its mountainous regions. Journal of the Asiatic Society of Bengal*, Vol. XXVII, p. i, 1866, pp. 162 and 6, and 213 and 6. Contains a grammatical sketch on pp. 212 and 6, and a comparative vocabulary of Singpho, etc., on pp. 242 and 6.
- HANSEN, H. H.,—*On the Aborigines of the Eastern Frontier. Journal of the Asiatic Society of Bengal*, Vol. XXVIII, 1848, pp. 547 and 6. Reprinted in *Indo-Chinese Range* relating to Indian subjects, Vol. II, pp. 19 and 2. London, 1859. Contains a Singpho Vocabulary by Brunnen.
- HANSEN, H. H.,—*On the Mongolian Affinities of the Chinese. Journal of the Asiatic Society of Bengal*, Vol. XXIX, 1848, pp. 64 and 6. Reprinted in *Indo-Chinese Range* relating to Indian subjects, Vol. II, pp. 21 and 2. London, 1859. Contains vocabularies of Singpho, etc.
- HANSEN, ROBERT H. PIERCE,—*A Comparative Vocabulary of Shan, Kachang and Pa Loang. Journal of the Indian Archaeology and Museum Assn. New Series*, Vol. II, 1896, pp. 221 and 6.
- LEWIS, J. B.,—*The West Himalaya or Tibetan Tribes of Assam, Burma and Sikkim. Journal of the Indian Archaeology and Museum Assn. New Series*, Vol. II, 1894, pp. 637 and 2. Contains account of the Singpho, grammatical sketch, and vocabulary.
- TRIST, H.,—*A Narrative of the Mission to the Coast of Assam in 1833, with notices of the country, government and people. London, 1836.* Contains in Appendix B. Brunnen's Singpho Vocabulary.
- WILSON, J.,—*Outline of Indian philology, with a map showing the distribution of Indian languages. Calcutta, 1867.* Appendix A contains accounts in Kailash, etc.

- EVERTS, W. W.,—*A Comparative Dictionary of the Languages of India and High Asia*. London, 1869.
- ANDERSON, J.,—*A Report on the Expedition to Western Turan and Beyond*. Calcutta, 1871. Contains vocabularies, Kachya, etc. The vocabulary is captioned, and a sketch of the people is given in *Anderson's Monology to Moscow. A Narrative of the Two Expeditions to Western China of 1855 and 1856 under Colonel D. D. Stokes and Colonel Strome*. London, 1874.
- DAVIES, HERBERT THOMAS,—*Descriptive Ethnology of Bengal*. Calcutta, 1875. Contains notes on the Singphos, pp. 9 and 8, and a vocabulary, pp. 68 and 8.
- CAMPBELL, BEN G.,—*Specimens of Languages of India, including those of the aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier*. Calcutta, 1874. Singpho Vocabulary, pp. 323 and 8.
- STANFORD, G. W.,—*The Juncu clastic in Burma proper or a narrative of my journey to north of it*. Bangkok, 1878. Contains account of the Kachyos, pp. 51 and 8, pp. 53 and 8, pp. 123 and 8.
- FOSTER, C. J., F. R.,—*On Tibetan Burman Languages*. *Journal of the Royal Asiatic Society*, Vol. I, 1859, pp. 311 and 8. Contains Singpho, etc. vocabularies, pp. 326 and 8.
- FOSTER, CHAS. C. J., F. R.,—*Comparative Grammar of the Languages of Further India. A Fragment, And other Skaps*. London, 1861. Contains comparative vocabularies of Singpho, etc., p. 75.
- CAMPBELL, BEN, J. R.,—*Grammatical Sketch of the Kachin Language*. *Journal of the Royal Asiatic Society*, New Series, Vol. XII, 1880, pp. 369 and 8.
- NEEDHAM, J. F.,—*Outline Grammar of the Singpho Language as spoken by the Singphos, Sawn-pas, and others dwelling in the neighbourhood of Kachya, with Illustrative sentences, phrases, and a vocabulary*. Shilling, 1881.
- GALT, E. A.,—*Report on the Census of Assam for 1881*. Shilling, 1882. Contains abstract of Singpho Grammar, p. 128; Note on the Dialects, p. 125.
- ELIOT, H. L.,—*Report on the Census of Burma*. Bangkok, 1882. Contains note on "The Kachin Naga group," p. 154; note on the Kachins, Appendix A, pp. v and 8; Memorandum on the Kachins on one occasion, by E. D. H. George, Appendix A, pp. v and 8.
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- ELIOT, H. L.,—*Census of India, 1881. General Report*. London, 1882. Note on the Kachya or Ching-pas, p. 129; and on the Naga-Kachya group, p. 130.
- HAYES, G.,—*Kachin Spelling Book*. Edinburgh, 1880.
- HAYES, H. F.,—*Handbook of the Kachin or Ching-pas Language containing the grammatical principles and possibilities of the language, colloquial exercises, and a vocabulary*. Bangkok, 1882.
- HAYES, G.,—*A Grammar of the Kachin Language*. Bangkok, 1884.
- ELIOT, HARRY,—*Die Sprachen der Singphos oder Kachins. Fortsetzung Die Achin Kachins in volume IV Calcuttana*. Berlin, 1894, pp. 126 and 8.
- MILNEBURN, HENRY G. H.,—*Grammatical Rules on the Singpho Language*. Shilling, 1884.
- MILNEBURN, HENRY G. H.,—*Outline Singpho Grammar*. Contains also a list of words, Singpho and Kachya. No date or imprint.
- ROSE, J. GEORGE, collected by J. F. NEEDHAM,—*Sketches of Upper Burma and the Shan States, Vol. I, Part 1*, Bangkok, 1893. Account of the Kachin Hills and the Ching-pas on pp. 251 and 8; Kachin vocabulary on pp. 323 and 8.
- STANFORD, ANDREW,—*Kachin Vocabulary*. Bangkok. Amer. Bapt. Miss. Press, 1891.

The following sketch of the Assamese Singpho is based on Mr. Needham's grammar, to which the student is referred for further details:—

Pronunciation.—The system of transliteration adopted for the survey calls the phonetic system of Singpho fairly well. *d* is the sound of a *n* in 'all', and of the French *n* in 'hall.' The vowels *a* and *e* are often interchangeable, thus *kaad* and *kaai*, young; *a* sometimes becomes *o*, thus *raid*, thing, matter, *maid* and *ma-dai*, what is the matter. The consonants *d* and *t* are often interchangeable, thus *daup* and *daip*, then. In the same way we find western *j* corresponding to western *g* in *pa-juk*=*pa-ud*, father, etc. The sounds *ek*, *in*, and *a*, seem to be confounded, thus *ka-ek*, *ka-tai*, and *ka-ai*, cold; *Sing-pai*, *Sing-pai*, and *Ching-pai*, man; *naip-ek* and *naip-eking*, upon, etc. The accent generally rests on the penultimate, but on the last syllable in adjectives beginning with *pa*; thus, *pa-jai*, good; *pa-ai*, great. Compound verbs carry the accent on the last root, thus *ka-tai*, find again. Many words have the suppressed sound of *m* or *n*

Examples of the various cases are the following:—

Nominative.— *mīyam wā-dai.*

the servant says.

ho-shāi ga-wāi ngā-dai . . . ga-wāi mīyam-hāi-dā
the son his-father-to says the-father the-servant-to
ngā-dai.
says.

Accusative.— *Wāchop jā-tā.*

a-ring gives.

ngāi hāi-nā n'ā n'ā.
I his house-to not-need.
hāi mīyam ai-nāi-fā shi-gā-dai.
he above one calls.

Dative.— *ai-dai-fā ai-ng poyon jā.*

him-to you food gives.

Abblative.— *ngāi ram-(gāi-)ram lā-hā.*

I jungle-from got.

Genitive.— *ga-mā-nā gāh.*

his-elder's stone.

ai-ēng ā-ēn ai-dai.
finger's stone sharp-one.

Locative.— *n'ā-gāi māhāikān ai-dai.*

house-in what matter-is.

mā-nāp-i wā gāi-dai.
dance-at once once.

Vocative.— *wā-tā, O father.*

Other suffixes are: *āi*, in the direction of; *ai-ēi* (or *tāi-ēi*) and *da-phām-i*, with, by means of; *shā-ēi*, *shā-ēi-i*, together with; *āngāi*, into; *āngāi-i*, inside; *māam*, near etc.

Often more than one suffix is added. Thus in the oblique the locative suffix *gāi* generally precedes the oblique suffix *am*. Further we find combinations like *ai-ng ai-dai-gāi-nā*, of (the man) in that country, and so forth. When an adjective, pronoun or numeral follows a noun, the suffixes are added to the former, thus *ai-ng-phā ai-mā-nā*, man one-of.

Adjectives.—Comparison is expressed by putting the noun in the oblique case, or by adding *n'ā*, than. The adjective may be repeated with *mang*, and, *shā*, and *gāam*, very, exceedingly, may be added. Thus—

gām-rāng nā (or n'ā) gā-bā.
a-house than large
am m'ā n'ā n'āi m'ā ai-ng-nā mang ai-ng-nā.
this cloth than this cloth one and one.

The superlative degree is expressed in the same way, with *yng-a*, all, thus,—

yng-a n'la n'la ga-ja.
all than each good.

The comparative is expressed by the use of different words in *ka-dā*, young; *yo*, younger; *dingā* old; *lā*, older.

Numerals.—The numerals are given in the list of words. Slippāts can count up to 10,000; above that they use terms such as 'very many.' There are no ordinals. The suffix *nd*, which is always added to *nd*, one, is often used to denote an approximate number, thus *lā-d-nd*, about six. *H'pā* is also used in the same way.

Pronouns.—The following are the personal pronouns:—

Singular,—*aga*, I; *ning*, thou; *lā*, he, she, it; *aga*nd, *aga*nd, *aga*, my; *nd*, *nd*, *nd*, thy; *lā*nd, his, her.

Plural,—*i*, we; *ni*, you; *lā*nd, they.

Pronouns are inflected in the same way as substantives. The suffix of the agent is *pa*. It is sometimes added to the nominative. Thus *aga*-*pa* *hā*-*nd* *nd*-*nd*, I starving, am dying. When a word denoting relationship governs the genitive of the second person, it is preceded by *n'* or *ning*, thus *nd* *ning*-*nd*, your son; *nd* *n'nd*, your brother.

The reflexive pronoun is *dingā*; thus, *aga* *dingā* *dē*-*pa*, I myself will do it.

The demonstrative pronouns are *n'*-*nd*, this; *n'*-*nd*, that; *hā*-*nd*, that, yonder. The plural is formed by adding *nd*. Instead of *n'*-*nd* we also find *dā*, thus *ding*-*pa* *dā*, that man.

There is no relative pronoun. The participle ending in *nd* is used as a relative participle. Thus *hā*-*nd*-*pa* *hā*-*nd* *hā*-*nd*, the cow which was bought from Hāndin. Sometimes also the interrogative pronoun is used as a relative. Thus,—

ga-dā ning-i na-n-dā nang n-dā-dā dip n
what boy lying even that best necessary,

the boy that has told a lie, must be beaten.

The interrogative pronouns are *dā*-*nd*, who? *mā*-*nd*, what? *ga*-*dā*-*nd*, which? *ga*-*dā*-*nd*, how much? how many? The interrogative particle *nd* is also often added to *mā*-*nd*. Thus *n'*-*nd*-*pa* *mā*-*nd*-*nd* *nd*-*nd*, what is the matter in the house?

Verbs.—The roots *aga* and *nd* are used to prefix the office of a verb substantive; *nd* is 'to become', and the particle *nd* is used in the meaning 'is indeed.'

Verbs do not change for gender, number, or person. The same root is freely used to denote the different tenses. Thus *ning* *pā*-*nd*-*nd* *n'*-*nd*, you anything not-do, you do nothing; *lā* *mā*-*nd*-*nd* *nd*, what did he say; *dā*nd *aga* *n'*-*nd*, to-day I will not go. But the different tenses are also formed by suffixes, as follows:—

The suffix of the present tense is *nd*, in form identical with the demonstrative pronoun, thus *dā*-*nd*, thou; *aga*-*nd*, he. This form is also commonly used as a historical present, thus *hā*-*nd* *mā*-*nd*-*nd*, the cow was lost.

The suffix of the past tense is *hā*, to which *dā* may be added. Thus *hā*-*nd*-*hā*, brought back; *nd*-*hā*-*nd*, told. The past tenses of *aga* and *nd*, to be, are also formed irregularly *aga*-*nd*-*nd*, *ning*-*nd*.

The suffix of the future tense is *i*, in the first person also *pa*; thus, *lā* *n'*-*i*, he will go; *aga* *nd*-*i* (or *nd*-*pa*), I will say.

Concerning other Singpho dialects we are acquainted with Southern Kachin and Kaeli.¹ The differences to be found in the latter dialect are of relatively small importance. We have seen that even within the Assamese Singpho, soft and hard consonants are, to some extent, interchangeable. This fact accounts for a good deal of the dialectic differences between Eastern and Western Singpho. Thus Eastern *ding*, Western *ding*, is *di*; Eastern *a'dai*, Western *a'dai*, that; Eastern *h'ai*, Western *pa-wai*, *hahar*. Or we find different prefixes used, thus Eastern *shai-wi*, Western *hi-wi*, *con*.

In the declension of nouns we find the following suffixes peculiar to Eastern Singpho:—

- jan*, nominative, Western *i*;
- phai*, *jai*, dative, Western *pa*;
- wai*, *di-wai*, ablative, Western *nan*, *pa'-nan*;
- ek*, genitive, Western *ai*;
- di-wi*, vocative, Western *i*.

The comparative particle is *shai-bran*, compare Western *graw*. The noun seems not to be inflected.

The Eastern numerals are the following:—

1, *pa'pai*; 2, *pa'pawp*; 3, *ai'kain*; 4, *ai'W*; 5, *ai'pai*; 6, *ai'vi*; 7, *hai-wi*; 8, *ai'wat*; 9, *pa-hi-hi*; 10, *ai-hi*; 11, *ai-hi pa'pai*; 20, *hi-hin*; 30, *hai-wi-ai-hi*; 40, *ai'W ai-hi*; 100, *hi-ai*; 200, *ai-ai*; 300, *ai'kain ai*; 1000, *hi-hai-wi*. The only difference from Western Singpho is *pa'pai*, *con*, Western *ai*.

In the conjugation of verbs we may note the following suffixes:—

- present tense *ai*, Western *shai*;
- past tense *hai*, Western *hi*;
- " " optative *hai-shai*, Western *hi-shai*;
- future *ai*, Western *i*;
- imperative *ai-hi*, Western *i*.

All these points are relatively unimportant, and Crusling is quite right when he says: "Considering the extent of the region occupied by this people, and the fact that they have been without books, the dialectic differences are less than might be expected. Many words are identical in all the dialects, while some words are peculiar to a single dialect. A large class of words exists, which have been subject to more or less dialectic change of form, but show clearly their original identity."

The Kaeli dialect forms a link between Northern Singpho and the Southern Dialect of Burma. The latter has been described by Mouss. Hart and Harman, and the student is referred to those handbooks for further information. I have added a translation of the Parable of the Prodigal Son in the Southern Dialect. It has been taken from the Rev. O. Harman's translation of the Gospel according to St. Luke, and an interlinear translation has been added.

¹ In the following I have altered Crusling's transliterations so as to accord with the system used in the *Survey*. I have retained *hi* for *hi-hi* and *i* for *ai*.—Ed. Thomson.

[No. 1]

TIBETO-BURMAN FAMILY.

KACHIN GROUP.

SUNGPHO OR KACHIN.

SPECIMEN I.

NOTE.—The apostrophe in words like *n'khong* indicates a very slight pause after the *n*, and before the rest of the word is spoken.

(F. J. NEEDHAM, Esq., 1896.)

(DISTRICT, LASHIOO.)

Sungpho shuk-ni kach n'khong ngi-dai. Kachi kachi ga-wa
Man son son son son's *Man (the) younger (his) father*
 to ngi-dai, 'ngi-ni son gub-ni ngi-di mang' jo u.' Dang ga-wa gam-di
 to says, 'my share whatever give.' Then father dividing
 jo-dai. Ga-wa ra gam-jo-di' n'homi kachi kachi shi
given. Father property having-divided after son the-younger mang
 ya n'khong-di son chin go shu' shi-dai. Khi mang shai goi
 does not-staying country after in to-come kangna. He country that in
 khi-ni shai-k' kha-mi-kha-ran-shi-shan-shi-dai. Bal-kh' yang ran-shi-shan
his goods has-used. Goods all wanting
 n'homi mang shai goi kha gub shi-dai. Khi shi-phu n'ngi-
 after country that in father a-grad has-occurred. He food not-here-
 ba-dai kha mang-shai-goi-ni sungpho shuk goi mang-di shi-dai. Sungpho
has he country-that-on-of son a with work-to-do goes. Man
 dai khi-shi sh goi wa ya-shai-dai. Khi wa-ni 'ngin mang
 that him the-father in mine to-land-order. He pipe' kaka son
 li-di-rang shi-phu dai-di shi n'li-dai. Khi mi
 getting-oven (mould-kne)-mine-(them) but food (he)-not-get. He coming-to-home/
 n'homi wa-dai, 'ngi wa-ni n'lyan li-li shi li-di shai ngi-gi
 after says, 'my father's stone keeps to-not getting to-spare I
 kha-di' sh-dai. Ngai wa goi sh-di wa-gi, 'mha, ngai n'yan
 hanging dying-on. I father to pass will-say, 'father, I against
 Fira-goi dai-n'homi n'ng-goi phit-sh; sh-ni n'ngpho dai-n'homi;
 God-to also give-to shai; your son am-not/shi(to-be);
 ngi-sh n'lyan shai lau-u.'" Dang kha wa-shi-goi sh-dai. Ga-wa-wa
 sh shai sh lau-u.'" Then he father-in-to goes. His-father

¹ Here, as elsewhere, the present tense is used instead of the past. Sungpho are very careless in their use of these tenses, especially when the past meaning can be gathered from the context.

² *Shai* may be as many as, *ngi-di* as being (ngi substantivized), to be, with past participial suffix *-di* attached, so that *gub-ni ngi-di mang* means 'as many as being even' (young or even, such).

³ *Gam-di* is a compound verb: *gam*, to divide; *di*, to give.

⁴ *Shi* means to exist, exist, etc.

⁵ *Shi* is the plural suffix.

⁶ *Kha* as hanging; *di* as past participial suffix, *sh* as do, with present tense suffix *dai* attached; so that *shai-dai* shai means 'hanging on dying.'

kít-fá chin-da-góí mǐ-dí n'gh-há lagai-ná-dí dā jím-dí yíp-dai.
 him a-distance-of seeing pithed-(him)-(and) saw-going (his)-with feeling him.
 Kachá? gá-wí-fé ngú-dai, 'Wá, ngú nǐya Píai-fé nang níng-dí
 Thá-wa his/father-to says, 'Father, I speak! God-to also governs/to
 nang pít-bá, ngú ná-ná níngghá n'gháik.' Deng-t kít-ná gá-wí-t
 also stand, I your see am-not-gh-(to-be).¹ Then his his/father
 níyau-bak-fé ngú-dai, 'yánga n'gh m'gh gáíá hui-dí, kít-fé
 also-carrying-to says, 'all them cloth good having-bringth him-to
 cha-fín-t.² há há góí hákhop jé-á, lagíng góí lǐu
 put-(it)-(upon) : (his)-finger upon a-ring give, (his)-foot upon shoe
 deng-t-jé-á; I-bak lí-sha nígh-gh, n'dai-níng-khái nǐ ná
 put : I's drink-out (and)-to-carry-with, for my see
 ná-dai, yá kǐng-dí-ngú-dai; kít mǐt-dí, hai-pró-á-dai.³ Deng-t
 dead-that-was, now alive-is; he lost-having, again-found-is.⁴ Then
 kít-ní pít-dí-ngú-bá.
 they marry-made.

Deng kachá gáíá ná góí ngú-dai. Kíí wí-lí
 At-that-time was the-older the-father in is. He over-remembering
 n'gh mǐu dā-dai níng-chín-dai mǐu-ná-dí nang-dai. Kíí
 (the)-house near on-remembering staying (and)-dancing leave. He
 níyau náik-lí shígh-dí ná-dai, 'n'gh góí mǐkhal-ma-ra-dai.⁵ Míyau
 also a-to calling ask (him), 'your house is what is the-matter?' The-older
 wá-dai, 'ná níng-ná-fé gáíá-dí hai-lá; ní-dí-níng-khái ná níng-wá
 says, 'your your-brother well-being recovered; this-remember-for your your-father
 lí-sha jé-dai.⁶ Deng-t kít pot-dí n'gh tagú n'ghíng-dai,
 drink-up-making giving-is.⁷ Then he angering (the)-house inside not-enter-does.
 Deng-t gá-wá níng-gúí dā-dí kachá-fé pǐu-dí shígh-dí. Kachá gáíá
 Then his/father outside coming the son-to remembering called. Then the-older
 nǐ wí-fé wá-dai, 'wá, ngú n'ghang-déng ná níngghá dā-dai, gáíá-yang
 my father-to says, 'father, I many-years your work doing-am, now
 nang ná gá n'gháka-dai.⁸ Dá-dí-nang, níng ngú-fé báíau-kachá'
 and your commands not-transgressed, Notwithstanding, you me-to bid
 náik nang níngghá shígh-t náik-n'dáín-dai.⁹ Ná níngghá kachá
 see see my/friends with to-ask-to-not-order. Four see younger

¹ The (t) in kacháik is merely the Englished particle.

² The (fín) means 'to put on' clothes.

³ Pít-dí há-dai is a compound verb. Pít is mean, há is arrive.

⁴ Pít is deliver one's self.

⁵ Míyau means to have soup, chicken, etc.

⁶ Shíng is good, háik is young, báíau-kachá is son.

⁷ Shíng is a nasal imperative verb. The literal meaning of the phrase nang dā-dí-níng is nevertheless, nang is you, ngú is me-to, báíau-kachá is a bid, nang is see, náik nang shígh-t is with friends, náik-n'dáín-dai is to ask to not order.

[No. 2.]

TIBETO-BURMAN FAMILY.

KACHIN GROUP.

SINGPHO OR KACHIN.

SPECIMEN II.

(P. J. Fendler, Esq., 1880.)

(DISTRICT LAKEWATER.)

N'dai tsh msh-dai. Ngai khl-ná n'th phimang hapt n'th¹
This one false-is. I his house anything to-said not-went.

Qh-gá n'dai sh. Lising-ná nyé-ná Dhoirám goi mari-dai kish
Facts these are-incorrect. Last-year my Dhoirám from purchased one
 mat-dai. Kish n'dai ngai shon-di son-di mang, mat-ná nunda-ná
bed-is. One this I carefully having-kept though, former owner's
 n'th goi yá-yá phrang-di-ngi-dai.² Sidal-ning-khái ngai nang-nang
house to often find. On-fact-account I always
 m-di bai-li-há. Dhoirám-ná m-dai shí goi nyé-ná kish
going brought-back. Dhoirám's saying day on my cow
 ai-di-kín. ngi-dí ngai khl-ná n'th goi sh-há-dai. Sidal-yang ján-khah
gone-or-not saying I his house to have-gone. At-fact-thus recent
 singlíní. Nyé-ná kish khl-ná shóní ngi-dai-kín ngi-dí ngai khl-ná
after. My one his compound to-or-not saying I his
 shóní goi dím-bá-dai. Tsagi (or dungi) khl-ná go-nen u-maet-nang
compound in have-dissolved. Then his his-sister to-gone-also
 makhen Maléi khl-ná hái goi n'chín eng líng-di shóní
young-woman Maléi her head in water jug carrying the-compound
 goi pui-dai. Tsagi aih n'chín-há. Ngai khl-dé n'mb-há.
to arrive. Then (it-was)-also dark. I her not-sufficed.

Dai-di-mang khl-gí³ ngai-dí khl ngai-goi sh má-dai. Khl ngai-dí
Been-as she we her direction-to go acc. She we

Imap sh-di-di khl-di mbam-bá-dai. N'th-ná singphó-bak
a-plant resembling horn, frightened has-arrived. The-house-of people company
 Dhoirám thak sh-di ngai-fé gari-di wí, "nang Maléi yó sh-dai."
 Dhoirám with coming we arising said, "you Maléi to-acc come."

¹ Engli is one of the verb "to stand." Sh is one of verb "to go." The infinitive ends of the former, and the past tense ends of the latter, are omitted, as is common in Singpho.

² Sh is a verb of emphatic assertion equivalent to the English verb.

³ Phrang-di-ngi-dai is a compound verb meaning, literally, "having that in."

⁴ This is a particle denoting uncertainty. Maléi-há is "gone whether" ngi-dí saying, like the American *perhaps*.

⁵ Sh is used here to an emphatic personal possessive suffix.

<i>Ghahai</i>	<i>Dhantim</i>	<i>pala</i>	<i>goi</i>	<i>at-hi-dai,</i>	<i>at-di-mang</i>	<i>niag-dhai</i>	<i>rung</i>
<i>Story-tell</i>	<i>Dhantim</i>	<i>the-goins</i>	<i>to</i>	<i>has-dai,</i>	<i>though</i>	<i>afterwards</i>	<i>scare</i>
<i>goi</i>	<i>Dhantim</i>	<i>khi-ni</i>	<i>ga-ann-ni</i>	<i>gyi</i>	<i>mang</i>	<i>aji wi-dai</i>	<i>aji khi-ni</i>
<i>is</i>	<i>Dhantim</i>	<i>his</i>	<i>his-sister's</i>	<i>share</i>	<i>his</i>	<i>to</i>	<i>eye I his</i>
<i>manang</i>	<i>lupi</i>	<i>ni-dai,</i>	<i>Mahai</i>	<i>ngai-di</i>	<i>phai</i>	<i>goi</i>	<i>ingoi ni-hi-dai.</i>
<i>manang</i>	<i>(he)-staid</i>	<i>come,</i>	<i>Hilai</i>	<i>me</i>	<i>tree</i>	<i>up</i>	<i>first has-see.</i>

* literally, ' saying (that) although '

[No. 9.]

TIBETO-BURMAN FAMILY.

KACHIN GROUP.

KACHIN.

SOUTHERN DIALECT.

(Rev. G. Henson, 1894.)

Ma-shá h-ngai-ní shu-dang shá h-kháng lo-ní. Shan the h-shá
Ma one one child two had. Then among one

h-shá ma-dang h-wá-pho h-an-wa-ní-gá, 'Ngá h-ngai-ní a-ní dā
small which father-to said, 'I getting properly share

gá ngai-pho h-an-yá-ní, ngá-wa-ní. Shu-ló shu-pho dā a-ní
that one-to divide-give, said. Then then-to that property

h-an-yá-ní-ní. Dā phang níthoi gá-dā-ní-yang h-shá h-yí-gá
divided-gave. That after days how-many-after-when one small

a-ní ma-kha h-khyin-gan-dā-h-ná h-an-wa nang dā a-níhān
property all collected-gathered-taken-having far-far country to gone-having

dā shu-ní á ngang-ní-ní-ní shá a-ní gá-hai mat-há-ní
that place to richly-fixed-having Ma property all(?) last-one.

h-an-ha shu-mai-han-ní-shu-ló, dā nang á hā
Substance covered-thrown-away-when, that country in former

h-shá-wá-ní-ní-ní shí-gá ma-tan mat-wá-ní. Shu-ló shí shu-ní dā
great-become-having in to/please exhausted-become. Then he going that

nang ná ma-shá h-ngai-ní hā shu-mat-sha-ní-ní-ní. Dā wá-chyín-gá
country of one one with took-shelter. That one,

'wá ran-ní-gá' shí-n prang dā shí-pho shu-ngan-dā-wa-ní. Shu-ló wá ní
'pig food,' his fields to him went-let-go. Then pig

shá-ní shu-pho shí shá-ma-yá-khā-khā-ní-ní-ní-ní gá-dā-ní-mat shí-pho
ones plants he to-one-looked-although anyone him-to

a-yá-ma-ní. Dā shu-ló shí myí-ham-myí-phang-na h-an-yá, 'Nga wá-h
not-gave. That time he mind-conscious/mind-unconscious said, My father-

shu-hai shí-ní-ní gá-dā-wá-ní-ní-ní, khra-khra kat-kat shá-ha shá-ní,
wages calling how-many-being-one satisfied-satisfied enough-enough eat-one,

ngai-chyín-gá nang á hā-hā-ní-sha shu-hyā-ní shu-hyā-ní khra-ní-ngai
I-on-the-other-head here keeping-with raised-spoiled-being referring-on.

Ngá rá-ná ngá wá phang-dā wa-níhān shí-pho nang ngá ngu-ná-wa-ní,
I arising my father to referring him to then I say-will,

"Wá, h-an gá-pho nang ní-n mān á nang ngá shat-ní-ní,
"Father-O, hearer's word-against also, thy fact in also I stand,

ná n-shá ngu-ná nguí phá n-ging-a-dan-angui; ná-d sha-brai shá-ai
thy thy-son say-to I say how not-worthy-not fit-son; thy ungrace
ma-shá la-ngui-ná-pho ná nguí-pho tin-dá-n-á," ná-ai. Sha-lai shí rít-má
man son as me *appointed me," said. Then he* *was*
shá la-wá lá du-wá-ai. Shi tau-tau ná níng-g-pang, shá la-wá
his father to come. He far-fer yet was-when, his father
shí-pho khap-ma-ná, ma-tau-dan-ai ngí the gá-ai-wá-ná-shá shá in
him getting sight of, helpless-feeling mind with *running going* *he* *was*
thá ná-gin-sham-lai shí-pho yap-wa-ai. Thá la-shá chým shí-pho
on keeping-grasping him *found. That son in-his-turn* *then-to*
tau-wa-ai-gá, 'Wá-d, la-ma gá-pho nang, ná-d má-má nang nguí
said, 'Father-O, heaven's word-to also, thy sight-to also
shat-ai-ai; ná n-shá ngu-ná nguí phá n-ging a-dan-angui, ná-d sha-brai
aimed; thy son say-to I say how not-worthy but fit son, thy ungrace
shá-ai ma-shá la-ngui-ná-pho ná nguí-pho tin-dá-n-á,' ngu-wa-ai. Thá
saying man son as me make-me," said. That
la-wá shí-d ma-phai-ná-pho tau-wa-ai-chým-gá, 'Bong-tham-ai shí
father he *accents-to* *said-in-his-turn, 'Good-perfectly-being* *cloth*
á-la-wan lá-wá-ná shí-pho ja-pham-ma-ra, shí-d lá-tá thá nang lá-chýp
quickly taking-coming him come-to-ear, he heard as also ring
chýp-yá-ma-ra, lagá thá nang kyap-dá din-yá-ma-ra, kán-dá-ai dam-ra
to-ear-give, fast on also *also* *to-pul-on-give, failed-being* *son*
ka-shá nang lá-má-ná-shá, an-thé shí-lai la-ba-ga-ai-ngá-gá, la-ná-gá-ai-ma-lá,
young also taking-killing, as eating *happy-glad-be-will, become (lit) him I,*
ná-lai nguí shí-ph ní-má-ai, yá-lai khang-má-ai-ai, má-má-ai nang
this say son dead-lost-son, now-again *after-come, fast-son also*
yá-lai má-lá-ai-ai,' ngu-ma-ai. Sha-lai shan-thé la-ba-ga-rí
now-again *to-ear-also-I-son," he-said. Then they* *happy-glad*
ná-ai-ná-ai.
being-sons.

Shí-d ka-shá ka-bí-chým-gá yí-dé ngí-ngá-ai. Shí wá-ma
Shé son big-on-the-other-hand *paddy-land-to* *son. He returning*
ná-d du-ma-pang-ai sha-lai dam-ai the ka-ai nang shí ná-wa-ai.
house-to coming-approaching when playing and dancing also he heard.
Dai-ma-já má la-ngui-ná-pho shí sha-gá-lá-má 'Dai phá ná-ai-ai-kun?'
Therefore around *son he calling* *'That what is I'*
shí-pho ma-wa-ai. Shi-chým shí-pho tau-wa-ai-gá, 'Ná n-ma
him *said. He-again him-to* *said, 'Thy thy-son-in-law*
du-wá-rí-ai-rí-má, ná n-wá nang shí-tham ka-já-ai-ná-pho khap-ma-
come-arrived-coming, thy thy-father also him *will bring* *received-son-*

hí-wu-sí-mu-já dai hín-dá-sí duma kú-chí-pho sáí-mu-sí,' ngu-wu-sí.
 again-because that failed one young killing-mu,' said.
 Shí-chyá-gá mǎ-dá-pít-máí akhú-de u-chang-wá-khít-sí. Shí-á kú-wá
 He again maid-carry-getting inside not-to-enter-approach. His father
 mǎ-thang pǎi-sí-máí shí-pho mǎ-sí-wu-sí. Than-lái shí-á kú-wá-pho
 through-for(?) out-coming him entered. Answering his father-to
 shí tǎn-wu-sí-gá. 'Tá-u, mǎ-áí níng tǎp mǎ-á mǎ-yang mǎn ngu
 he said, 'Behold, these years all thy service work I-
 gá-lí-sí-sí, nang tǎn-dí-sí kú gá-lí-mang ngu n-lí-mang, mǎ-lí-mang
 did, thy established path say-time I not-transgressed, maintained
 ngá jingku-sí the mǎ ngu-pho pyá-pyá-sí-ngá-u-gá bǎim mǎ-chí
 my friends with together me-for refusing-for good young
 lǎng-sí-sí lǎng-mí-mǎk nang ngu-pho u-já-sí-sí; shu-wá-mu-sí the kú-mu-mu
 one mǎ-mu then me-to not-pass; public women will associating
 mǎ-á a-sí gínkú kú-sí, mǎí mǎí wá-dú-jang-chyám-gá shí mǎ-tu
 thy property all(?) throw-away, this thy-mu returned-come-when-did him for
 dai hín-dá-sí duma kú-chí nang sáí-máí,' ngu-wu-sí. Shí-pho shí
 that failed one young then killed-kant,' said. Then-to he
 kún-wu-sí-gá. 'Ngu shí á, nang-gá tǎi-tǎi ngu the mǎ á-ngá-ngá-dai,
 answered, 'My son O, then always me with together continually-art,
 mǎ-á a-sí ngá-mu-ngá mǎ-á a-sí mǎ-ngá-sí; mǎ-lí-mang pyá-sí-the
 my property all-that-is thy property is; how-ever happy-being
 kú-bu-gá-sí mǎ mǎ-ngá-sí; kú-sáng-mǎ-mu-lí mǎí mǎ u'-mǎ-gá á-mǎ-sí
 happy-glad to-be proper-is; because this thy brother died-was
 yí-lái kǎng-sá-lí-dai, mǎí-mǎí-sí-mang yí-lái mǎ-lí-mu-sí,' ngu-wu-sí
 now-again after-come, lost-was-also now-again now-again,' said
 ngá-sí.
 said.

English	English Spelling-book
1. One	At.
2. Two	Twoing.
3. Three	Three.
4. Four	Four.
5. Five	Five.
6. Six	Six.
7. Seven	Seven.
8. Eight	Eight.
9. Nine	Nine.
10. Ten	Ten.
11. Twenty	Twenty.
12. Fifty	Fifty.
13. Hundred	Hundred.
14. I	I.
15. Of me	Of me.
16. Mine	Mine.
17. We	We.
18. Of us	Of us.
19. Our	Our.
20. You	You.
21. Of thee	Of thee.
22. Thine	Thine.
23. You	You.
24. Of you	Of you.
25. They	They.

English.				Tagalog.
20. Me	.	.	.	ako.
21. Of him	.	.	.	} Kaniya.
22. His	.	.	.	
23. They	.	.	.	Kaniya.
24. Of them	.	.	.	} Kanilang.
25. Their	.	.	.	
26. Hand	.	.	.	luha.
27. Foot	.	.	.	lagay.
28. Face	.	.	.	muhi.
29. Eye	.	.	.	ala.
30. Mouth	.	.	.	magpipig.
31. Teeth	.	.	.	ila.
32. Ear	.	.	.	ala.
33. Hair	.	.	.	karat.
34. Head	.	.	.	itay.
35. Tongue	.	.	.	magpipig.
36. Body	.	.	.	Kan.
37. Back	.	.	.	magpipig.
38. Arm	.	.	.	Myet.
39. Gold	.	.	.	Ja.
40. Silver	.	.	.	Kinapitay.
41. Father	.	.	.	Pa.
42. Mother	.	.	.	Ma.
43. Brother	.	.	.	Man.
44. Sister	.	.	.	Kan.
45. Man	.	.	.	Magpipig or magpipig.
46. Woman	.	.	.	Pisaka.

English.	Singalese.
63. With . . .	Wimaha.
64. Child . . .	Wang.
65. Sun . . .	Wiwaha mung (male of 65).
66. Sapphire . . .	Wimaha mung (female child).
67. Firm . . .	Myan.
68. Cultivate . . .	No word.
69. Staphord . . .	No word.
70. Owl . . .	Piao (Chinese word).
71. Devil . . .	Na (evil spirit).
72. Sea . . .	Ja.
73. Moon . . .	Na.
74. Star . . .	Talgan.
75. Pan . . .	Man.
76. Water . . .	Waha.
77. Horse . . .	Ma.
78. Horse . . .	Chenakap.
79. Cow . . .	Kanah.
80. Dog . . .	Da.
81. Cat . . .	Mingyi.
82. Goat . . .	Wa.
83. Duck . . .	Kalpet.
84. Am . . .	No word.
85. Camel . . .	No word.
86. Hat . . .	Wa.
87. He . . .	He is in pain from one place to another.
88. He . . .	He.
89. He . . .	Wang.

English.	Chinese.
80. Come . . .	來.
81. Run . . .	跑.
82. Stand . . .	站起 to stand up (站).
83. Sit . . .	坐 (Sit down at 坐下).
84. Give . . .	給, also 予.
85. Know . . .	知道.
86. Fly . . .	飛 along.
87. Want . . .	想要 to want.
88. Draw . . .	畫 to draw.
89. Put . . .	放 to put.
90. Follow . . .	跟 to follow.
91. Behind . . .	後面 behind.
92. Win . . .	得 to win.
93. Win . . .	得 to win.
94. Win . . .	得 to win.
95. And . . .	和 to and.
96. Buy . . .	買 to buy.
97. Buy . . .	買 to buy.
98. Buy . . .	買 to buy.
99. Buy . . .	買 to buy.
100. After . . .	後 to after.
101. A father . . .	父 to father.
102. A father . . .	父 to father.
103. To a father . . .	父 to father.
104. From a father . . .	父 to father.
105. Two fathers . . .	父 to fathers.
106. Fathers . . .	父 to fathers.

English.	Hangul.
107. Of fathers . . .	Wa kŏi-nŏ.
108. To fathers . . .	Wa kŏi-ŏi.
109. From fathers . . .	Wa kŏi-nŏ.
110. A daughter . . .	Sŏmŏkŏi nŏng.
111. Of a daughter . . .	Sŏmŏkŏi nŏng-nŏ.
112. To a daughter . . .	Sŏmŏkŏi nŏng-ŏi.
113. From a daughter . . .	Sŏmŏkŏi nŏng-nŏ.
114. Two daughters . . .	Sŏmŏkŏi nŏng ŏ'ŏnŏng.
115. Daughters . . .	Sŏmŏkŏi nŏng kŏi.
116. Of daughters . . .	Sŏmŏkŏi nŏng kŏi-nŏ.
117. To daughters . . .	Sŏmŏkŏi nŏng kŏi-ŏi.
118. From daughters . . .	Sŏmŏkŏi nŏng kŏi-nŏ.
119. A good man . . .	Ŏngŏlŏl gŏŏ.
120. Of a good man . . .	Ŏngŏlŏl gŏŏ-nŏ.
121. To a good man . . .	Ŏngŏlŏl gŏŏ-ŏi.
122. From a good man . . .	Ŏngŏlŏl gŏŏ-nŏ.
123. Two good men . . .	Ŏngŏlŏl gŏŏ ŏ'ŏnŏng.
124. Good men . . .	Ŏngŏlŏl gŏŏ kŏi.
125. Of good men . . .	Ŏngŏlŏl gŏŏ kŏi-nŏ.
126. To good men . . .	Ŏngŏlŏl gŏŏ kŏi-ŏi.
127. From good men . . .	Ŏngŏlŏl gŏŏ kŏi-nŏ.
128. A good woman . . .	Sŏmŏkŏi gŏŏ.
129. A bad boy . . .	Ŏnŏng ŏ'ŏnŏi.
130. Good women . . .	Sŏmŏkŏi gŏŏ kŏi.
131. A bad girl . . .	Sŏmŏkŏi gŏŏng ŏ'ŏŏi ŏ ŏnŏi ŏlŏl nŏt gŏŏ.
132. Good . . .	Gŏŏ.
133. Better . . .	Gŏŏ gŏŏ.

English.	English.
124. Both . . .	Young w/lt gold (all three gold).
125. High . . .	Old.
126. Higher . . .	Old gets.
127. Highest . . .	Things w/lt old.
128. A horse . . .	Shaming.
129. A mare . . .	Shaming animal.
130. Horse . . .	Shaming both.
131. Horse . . .	Shaming animal both.
132. A bull . . .	Excess it.
133. A cow . . .	Excess it.
134. Bulls . . .	Excess in both.
135. Cows . . .	Excess of both.
136. A dog . . .	Old it.
137. A bitch . . .	Old it.
138. Dogs . . .	Old it both.
139. Bitches . . .	Old of both.
140. A big goat . . .	Excess it.
141. A female goat . . .	Excess it.
142. Goats . . .	Excess both.
143. A male deer . . .	No general name.
144. A female deer . . .	???
145. Deer . . .	???
146. Deer . . .	Signs sign.
147. Three ant . . .	Sign sign.
148. He is . . .	Old sign.
149. We are . . .	I sign.
150. You are . . .	It sign.

English.	English.
141. They are . . .	Khi-ai ngi.
142. I was . . .	Ngai ngi-ai.
143. They were . . .	Ngai ngi-ai.
144. He was . . .	Khi ngi-ai.
145. We were . . .	I ngi-ai.
146. You were . . .	Hi ngi-ai.
147. They were . . .	Khi-ai ngi-ai.
148. He . . .	Ngai-ai.
149. You . . .	Ngai.
150. Being . . .	Ngai-ngai.
151. Having been . . .	Ngai-ai.
152. I may be . . .	Ngai ngi-ai.
153. I shall be . . .	Ngai ngi-ai.
154. I should be . . .	Ngai ngi-ai.
155. Good . . .	Chi.
156. He had . . .	Khi-ai.
157. Good . . .	Chi-ai.
158. Having been . . .	Chi-ai.
159. I had . . .	Ngai-ai.
160. They had . . .	Ngai-ai.
161. He had . . .	Khi-ai.
162. We had . . .	I-ai.
163. You had . . .	Hi-ai.
164. They had . . .	Khi-ai.
165. I had (Past Tense) . . .	Ngai-ai.
166. They had (Past Tense) . . .	Ngai-ai.
167. He had (Past Tense) . . .	Khi-ai.

English.	Shupik.
100. We lost. (Past Tense).	I dip-in.
101. You lost. (Past Tense)	Si dip-in.
102. They lost. (Past Tense)	Khi-at dip-in.
103. I am loading . . .	Ngal-dip-in ngi-dai.
104. I was loading . . .	Ngal-dip-in ngi-dai.
105. I had loaded . . .	Ngal-dip-in ngi-dai (I lost, or had loaded).
106. I may load . . .	100 100
107. I shall load . . .	Ngal dip-in.
108. You will load . . .	Ning dip-in.
109. He will load . . .	Khi dip-in.
110. We shall load . . .	I dip-in.
111. You will load . . .	Si dip-in.
112. They will load . . .	Khi-at dip-in.
113. I should load . . .	---
114. I am loading . . .	---
115. I was loading . . .	---
116. I shall be loading . . .	---
117. I go . . .	Ngal at-dai or ngai at.
118. You go . . .	Ning at-dai.
119. He goes . . .	Khi at-dai.
120. We go . . .	I at-dai.
121. You go . . .	Si at-dai.
122. They go . . .	Khi-at at-dai.
123. I want . . .	Ngal at-ha or at-ha-dai.
124. You want . . .	Ning at-ha.
125. He want . . .	Khi at-ha.
126. We want . . .	I at-ha.

English.	Alphabet.
202. You went . . .	Hi-wah.
203. They went . . .	Khi-wah.
204. He . . .	Hi.
205. Going . . .	Hi-hi.
206. Come . . .	Hi-hi.
207. What is your name?	Hi-wah, wih-wah-wah? How name, what is?
208. How old is this house?	Chi-wah, wih-wah, wih-wah How old, what old-many years?
209. How far is it from here to Kanton?	Hi-wah, wih-wah, wih-wah How far, how far, how far? How far?
210. How many men are there in your father's house?	Hi-wah, wih-wah, wih-wah How many, how many, how many? How many men, how many men?
211. I have walked in long way to-day.	Hi-wah, wih-wah, wih-wah I to-day walk, walk.
212. The eye of my uncle is married to his sister.	Hi-wah, wih-wah, wih-wah My uncle, my uncle, my uncle His sister, his sister.
213. In the house is the wall of the white house.	Hi-wah, wih-wah, wih-wah In the house, in the house, in the house The wall, the wall, the wall.
214. Put the middle upon his back.	Hi-wah, wih-wah, wih-wah Put, put, put The middle, the middle, the middle.
215. I have beaten his son with many stripes.	Hi-wah, wih-wah, wih-wah I have beaten, I have beaten, I have beaten His son, his son, his son With many stripes, with many stripes.
216. He is growing cattle on the top of the hill.	Hi-wah, wih-wah, wih-wah He is growing, he is growing, he is growing Cattle, cattle, cattle On the top of the hill, on the top of the hill.
217. He is sitting on a house under that tree.	Hi-wah, wih-wah, wih-wah He is sitting, he is sitting, he is sitting On a house, on a house, on a house Under that tree, under that tree.
218. His brother is talking with his sister.	Hi-wah, wih-wah, wih-wah His brother, his brother, his brother Is talking, is talking, is talking With his sister, with his sister.
219. The price of that is two expresses and a half.	Hi-wah, wih-wah, wih-wah The price, the price, the price Of that, of that, of that Is two expresses, is two expresses And a half, and a half.
220. My father lives in that small house.	Hi-wah, wih-wah, wih-wah My father, my father, my father Lives in that, lives in that, lives in that Small house, small house, small house.

